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THE
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1851.

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THE MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

ANOTHER year has closed, and the first fifty years of the nineteenth century have passed away, leaving their events to pages of human history on earth, and in heaven, to the pages of that book which shall be opened when "the dead, small and great," shall "stand before God." They have been fifty most eventful years in the progress of this world's history; eventful especially, and full of promise, in their relations to the history of the church of Christ. Even those who take the darkest view of the present religious aspect of the world, could hardly be carried back fifty years, and look at the world as it then was, without feeling, that during this half century, not a little has been done, at least in preparing the way for the preaching of the gospel; and something, certainly, by the actual preaching of that gospel, and by various political, commercial and social changes among the nations, to break the power of despotisms and to dissipate the deep darkness of superstition. There is more liberty, religious as well as civil; there is far more intercourse between Protestant Christian nations and other nations; there is more knowledge; there are greatly increased facilities for missionary labors; and labor already performed has by no means been without success. The church, therefore, may look forward to the future with cheering hope. Not in vain has God said to his church, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising." Not in vain has he said, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." And not in vain have been all the changes which he

has brought about during the last half century. Not in vain has he given to man so greatly increased facilities and inducements for intercommunication between different and distant nations, so that 'many run to and fro and knowledge is increased.' Not in vain has he opened so large a portion of the whole world for the labors of Christian missionaries. Not in vain has he roused his people from the slumber of ages, in this respect, and led them in some measure to feel their duty in regard to the preaching of the gospel. Not in vain has he called into being so many missionary societies, and led so many laborers abroad to commence the work which must be done, to "raise up the foundations of many generations," and to prepare the way for future efforts.

Intelligence which has been received during the past year, in connection with the missions of the Board, to look no farther, has shown that still light and knowledge are increasing. The publication of the new geography in China, containing an account, so far accurate, not only of the geography of different countries but of the history and the condition of different Christian nations, and introducing to the millions of China, with so much accuracy and so much respect, notices of the Jewish and the Christian religion, and the names of Noah and Abraham and Moses and Paul, and above all, of Jesus Christ; the views so boldly advanced by a native writer, in a native periodical in India, in regard to the conduct and character of the Brahmins and the necessity of a reformed religion; the movements of the people and of the government in India in regard to female education, and the new law in India favoring religious liberty, all show this, and thus furnish much occasion for gratitude.

The precious influences of the Holy Spirit have not been withheld from the missions. In most of the missions there have been some tokens of his presence, the Choctaw and the Nestorian missions have been greatly blessed, and the manifest work of God among the Armenians has been still rapidly advancing. The remarkable fact will be noticed, that the number added by profession to the eighty-five mission churches, within the year, (1,967,) is nearly eight hundred more than were added during the last year reported to the four hundred and fifty-eight Congregational churches in the State of Massachusetts. It may be added, that the difference in favor of the mission churches was very great, though not as great, the previous year.

Grateful mention should be made of the fact, that since the last annual survey no missionary and no male assistant missionary is known to have been removed by death. Four female laborers have, however, been called to their reward,—Mrs. Bushnell of West Africa, Mrs. Scudder of Madras, Mrs. Bissell of the Choctaw, and Mrs. Willey of the Cherokee mission. For various reasons, one ordained missionary, four male and five female assistant missionaries have retired from the service of the Board; and, in nearly all cases on account of health, seven missionaries and five female assistants have come on a visit to their native land.

Within the same time, six missionaries and three female assistant missionaries have returned, after a visit to this country, to their fields of labor. Of

new laborers, only three ordained missionaries, three male and eight female assistant missionaries have been sent abroad. And the fact connected with the history of the missions for the past year, which more than any other, perhaps, calls for prayerful reflection on the part of Christians, is this, (which will be noticed as the survey is perused,) that so many of the missions are calling earnestly for reinforcements,—led by the obvious leadings of the providence of God to make the calls,—while yet the churches are manifesting so little readiness, by increased contributions, to meet such calls. The hope of the missions, all hope for the world, must be in God. May he give his people the wisdom and the grace which they need, that they may do his will in connection with this work.

AFRICA.

SOUTH AFRICA.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte Grout.—One native helper.

UMEUNDUXI.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.—One native helper.

ITAFAMAST.—Samuel D. Marsh, *Missionary*; Mrs. Mary S. Marsh.

MAFUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah Abraham.

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan Tyler.

TABLE MOUNTAIN.

UMLAZI.—Newton Adams, M. D., *Missionary*; Mrs. Sarah C. Adams.—Four native helpers.

IRUMI.—James C. Bryant, William Ireland, *Missionaries*; Mrs. Dolly F. Bryant, Mrs. Jane Ireland.

AMAHLENGWA.—Silas McKinney, *Missionary*; Mrs. Maria Louisa McKinney.

IFAPA.—David Rood, *Missionary*; Mrs. Alvira V. Rood.

UMBILO.—Hyman A. Wilder, *Missionary*; John A. Butler, *Printer*; Mrs. Abby Wilder, Mrs. Anna S. Butler.

OUT-STATIONS.—Umtenda's Kraal, Emtandeni, Unwabi, Inungwane, Isipingo, Kwakanya.

On their way.—Rev. Seth B. Stone, *Missionary*; Mrs. Stone.

(12 stations and 6 out-stations; 13 missionaries—one a physician, 1 male and 14 female assistant missionaries, and 6 native helpers;—total, 34.)

There has been, perhaps, some reason for apprehension during the past year, lest the British colonial government should be induced, by interested settlers from Europe, to depart from its original just and philanthropic system of furnishing permanent locations for the natives. A considerable number of emigrants, many of them destitute, as emigrants so usually are, of any great degree of regard for the interests or rights of the natives, have gone from England to the regions of Port Natal, in the hope of

accumulating fortunes by the culture of cotton, indigo, sugar and coffee; and thus a sudden, desolating wave of civilization threatened, for a time, to sweep over the native race. The cotton and indigo have failed, however, and should the sugar and coffee also fail, as is thought not to be improbable, the temptation to deprive the colored man of his right to the soil will lose its pernicious power, the government will be more free to carry out its original plans, and the field will have greater practical value for the missionary.

One missionary, and one male and two female assistant missionaries, have sailed to join this mission since the last annual survey. Mr. John Adams Butler, a missionary printer, sailed from Boston, with his wife, on the 13th of March last, and Rev. Seth B. Stone and his wife sailed from the same port October 14th. Twelve ordained missionaries occupy as many distinct posts. These posts may be about twenty miles apart, and are each surrounded by from two to five thousand natives near enough to attend worship. The country is wild, the people are uncivilized, and much time and labor have necessarily been consumed in the erection of buildings and other preliminaries. Eighteen places are occupied for stated preaching. At six of the stations small churches have been formed, containing in the aggregate seventy-eight members, of whom forty-five were admitted the past year. There are eight schools, containing one hundred and eighty-five pupils, one-third of whom are females. Nearly two hundred thousand pages have been printed. Natives residing around the stations are beginning to yield to the ameliorating influence of the gospel, as is manifest in their houses, utensils, apparel, and general deportment. "The hearts of the people," says one of the missionaries,

"cling to their sinful practices;" and "polygamy, with its train of untold evils, is the dearest sin at heart." Finding that the gospel is irreconcilably opposed to this as well as other sins, parents are afraid to place their children under the daily influence of the missionary, lest they should be converted. This is thought to be the chief reason why the schools are no larger; and the same cause has affected the congregations, and stirred up a spirit of opposition against those who are seriously disposed.

But the mission has not been without the cheering presence of the Holy Spirit. The number of church-members was more than doubled during the last year reported, and the character of some of the converts is so promising that the mission begins to call earnestly for the means to establish a theological school, in which they may be prepared to act as preachers of the gospel.

WEST AFRICA.

BARAKA.—John Leighton Wilson, Albert Bushnell, *Missionaries*; Mrs. Jane E. Wilson.

OLANDEBENK.—Ira M. Preston, *Missionary*; Mrs. Jane S. Preston.

UPPER GABOON.

Stations not known.—Jacob Best, *Missionary*, and Henry A. Ford, M. D., *Physician*.

In this country.—William Walker, *Missionary*.

(3 stations; 5 missionaries, 1 physician, and 2 female assistant missionaries;—total, 8.)

The sailing of Mr. Best to join this mission was mentioned in the last annual survey. He arrived at the Gaboon early in February. Henry A. Ford, M. D., embarked at Boston for the mission on the 20th of June last. Mr. Walker is now on a visit to this country. The long anticipated decease of Mrs. Bushnell took place on the 25th of February.

The three stations of this mission are but the commencement, as is hoped, of a chain of posts, that shall one day reach far into the interior. Two dialects are employed in preaching, and the gospel was proclaimed, during the year, in ninety villages. There is yet but a single church, containing twenty-two members. One half of these were added during the year 1849. Difficulties with the French have embarrassed the attendance of children at the schools.

The danger from fatal diseases on the Gaboon, appears to be but little greater than in several missions in other parts of the world. The country must be regarded as one of the most salubrious portions

of the West-African coast, and there is reason to look for still more salubrious regions as we ascend into the interior.

Here, as in South Africa, the habit of taking many wives, or rather concubines, operates as a great hinderance to the gospel; and the evil has been much aggravated of late by the free introduction of American rum, which has exerted a most pernicious influence along the coast. The missionaries, however, seem greatly interested and very happy in their work, and this portion of Western Africa is perhaps one of the most interesting missionary fields in the heathen world.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King has been unmolested in his preaching. He has had also an interesting field of labor among Italian refugees, to whom he has distributed many copies of the word of God. It is worthy of notice, among the providences of God, that just as a new newspaper was about being published at Athens, with the special design of holding up Protestant missions, and particularly those in Greece, to the popular indignation, the British fleet appeared in the neighborhood, and effectually turned the public attention in another direction. Our missionary brother is usefully employed, as heretofore, in holding up the light of truth, though able to attract the attention of only a small portion of the inhabitants. That portion, however, has great relative importance.

THE JEWS.

SALONICA.—Edward M. Dodd, Justin W. Parsons, *Missionaries*; Mrs. Lydia H. Dodd, Mrs. Catharine Parsons.—One Armenian helper.

CONSTANTINOPLE.—William G. Schaffler, *Missionary*; Mrs. Mary R. Schaffler.

In this country.—Mrs. Celestia A. Maynard.

(2 stations; 3 missionaries, 4 female assistant missionaries, and 1 native helper;—total, 8.)

Mr. Schaffler has been, as in past years, laboriously employed at Constantinople. Mrs. Maynard has returned to the United States, in accordance with what seemed to be obvious duty, though she had been earnestly desirous to remain and give herself to the instruction of females. Rev. Justin W. Parsons sailed from Boston, with his wife, on the

24th of April last, to join the station at Salonica, where he arrived early in July.

Letters received from Mr. Dodd, have presented a most affecting picture of the ignorance among all classes of the Jews at Salonica. They are not destitute of the means of education, such as they are; but the instruction imparted in their schools has the least possible intellectual value. Except in a few wealthy families, female education is entirely unknown. It has thus become obvious that education will need to enter into the plan of a mission to the Jews, and it is proposed to establish a mission-school.

It was stated in the last annual survey that two or three additional missionaries ought to be sent to Salonica in the course of the year. Only one has been sent, and the brethren are still earnestly calling for more helpers.

WESTERN ASIA.

ARMENIANS.

CONSTANTINOPLE.—William Goodell, H. G. O. Dwight, Henry A. Homes, Joel S. Everett, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Seraphina H. Everett, Mrs. Sarah C. Hinsdale, Miss Harriot M. Lovell.—Two native pastors, and four native helpers.

BEBEC.—Cyrus Hamlin, Henry J. Van Lennep, *Missionaries*; Mrs. Henrietta A. L. Hamlin, Mrs. Emily B. Van Lennep.—One native licensed preacher, and one helper.

BEÜSA.—Daniel Ladd, Oliver Crane, *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Marion D. Crane.—One native helper.

SMYRNA.—Elias Riggs, Thomas P. Johnston, Nathan Benjamin, *Missionaries*; Mrs. Martha I. Riggs, Mrs. Marianne C. Johnston, Mrs. Mary G. Benjamin.—Four native helpers.

TREBIZOND.—Philander O. Powers, Edwin E. Bliss, *Missionaries*; Mrs. Sarah L. Powers, Mrs. Isabella H. Bliss.—One native pastor, and two helpers.

ERZURUM.—Josiah Peabody, Isaac G. Bliss, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Eunice B. Bliss.—One native helper.

AIN TAB.—Benjamin Schneider, Azariah Smith, M. D., *Missionaries*; Mrs. Eliza C. Schneider, Mrs. Corinth I. Smith.

OUT-STATIONS.—*Nicomedia*, one native pastor and one helper; *Adabazar*, one native pastor and one helper; *Kodosto*, one native helper; *Diarbekir*, one native helper; *Oorfa*, one native helper; *Cassarea*, two native helpers.

In this country.—George W. Wood, *Missionary*; Mrs. Martha B. Wood, Mrs. Anna W. Homes.

(7 stations and 6 out-stations; 18 missionaries, 20 female assistant missionaries, 5 native pastors, and 20 native helpers;—total, 63.)

One female assistant missionary, Mrs. Emily B. Van Lennep, a daughter of Rev. Isaac Bird, formerly of the Syrian mission, has joined this mission within

the year; and three missionaries, Messrs. E. E. Bliss, Van Lennep, and Dwight, with two female assistants, Mrs. Bliss and Mrs. Dwight, have returned to the field after a visit to the United States; the health of Mr. Dwight and of Mrs. Bliss, which had been seriously impaired, having been in considerable measure restored. Mr. and Mrs. Wood have come to their native land on account of the prostration of Mrs. Wood's health. Mrs. Homes is also in the United States.

On account, mainly, of the widely scattered residences of the members of the church at Constantinople, the members residing at Pera have recently been formed into a new church. There are, therefore, now two evangelical Armenian churches at Constantinople, and eight, in all, connected with the mission. In these churches are two hundred and thirty-seven members, forty-three of whom were added during the last year reported, 1849. A considerable number of new hearers has been added to the Pera congregation, and a new place of worship has been opened in Constantinople proper, with encouraging prospects. A religious movement, of much interest, has also taken place among the Greeks at Constantinople, calling for stated preaching in the Greek language.

Among the Armenians, in all portions of Asiatic Turkey, the movement is progressing, and was never more full of promise. The openings and the calls for missionary labor, in different cities and towns scattered widely throughout the empire, are becoming more and more numerous and manifest.

Infidelity, of the French materialistic type, has been making progress among the more intelligent and wealthy classes, but it is not so much the result of opposition to the gospel, as of the perceived falsity of all that its subjects have ever known of Christianity. A revolt from priestly superstition and despotism must needs result from the increased spread of European ideas, and only the prevalence of evangelical doctrines can prevent the casting off of all religion. The more intelligent and serious Armenians see this, and, alarmed at the prospect, look with more favor on the labors of the mission. Influential Armenians have contributed one hundred and thirty-two dollars for printing a work on infidelity, which Mr. Hamlin is to prepare.

The seminary at Bebec contains twenty-four scholars, the female seminary twenty-three, and seven Protestant free schools one hundred and twelve. The

printing in Armenian and Armeno-Turkish, amounted to 5,620,000 pages. Various preaching tours have been performed. The most interesting and important of these were to Diarbekir, on the river Tigris, where the gospel seems to have taken strong hold upon the minds and hearts of certain Armenians and Syrians. At Aintab, the Protestant community and the congregations have greatly increased. The church there is truly a light shining in a dark place, and that station has become a central point next in importance only to the metropolis of the empire. The native members of that church have manifested most commendable zeal in efforts to carry the gospel to many places around them. A juvenile missionary society has been formed, containing about one hundred children under fifteen years of age.

There are signs of spiritual awakening almost every where, and although the Protestant community, regarded as a whole, remains politically small, there is great encouragement to prayer, effort and hope, in the fact, that a large body of the Armenians, scattered over the country, do really sympathize with the Protestants in their general views of divine truth, especially in taking the word of God as the only rule of faith and practice; and when persecution again arises, as it will in some form, it will drive many of them from their present standing in the Armenian church.

SYRIA.

BEIRÛT.—Eli Smith, D. D., William M. Thomson, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hunter, *Printer*; Mrs. Hetty S. Smith, Mrs. Thomson, Mrs. Catharine S. De Forest, Mrs. Elizabeth Hurter.—Three native helpers.

AMMÛ.—George B. Whiting, Simeon H. Calhoun, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Matilda S. Whiting, Mrs. Emily P. Calhoun, Mrs. Van Dyck.—One native helper.

ALEPPO.—William A. Benton, J. Edwards Ford, *Missionaries*; Mrs. Louisa G. Benton, Mrs. Mary E. Ford.

TRIPOLI.—David M. Wilson, Horace Foot, *Missionaries*; Mrs. Eveline Wilson, Mrs. Roxana Foot.

MOSÛL.—William F. Williams, Dwight W. Marsh, *Missionaries*; Mrs. Sarah P. Williams.

OUT-STATIONS.—*Bhamdân, Hasbeiya, and Jaffa.*

(5 stations and 3 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, and 4 native preachers;—total, 28.)

Mr. Thomson sailed from Boston on the 15th of June on his return to this mission, and a new missionary has been added, who has commenced a new and highly promising station at Mosûl, on the banks of the Tigris, opposite the

site of ancient Nineveh. Rev. Dwight W. Marsh sailed on the 7th of December, 1849, and arrived at Mosûl on the 20th of March, 1850, going by way of Beirût, Aleppo, Aintab, Oorfa, and Diarbekir. He was preceded at Mosûl by Mr. Ford, of the Aleppo station, who spent the last winter there. It would be more proper to speak of the station at Mosûl as resumed; for it is there that two of our brethren and two sisters rested from their labors and were buried; and there others labored with them previous to the year 1845. The persecution which has arisen at Aleppo will probably be overruled for good. The mountaineer Maronites, near Tripoli, resorted to violence in order to prevent our brethren from spending the hot months among them, but were brought to terms by the intervention of American and English officials. At Jaffa, the port of Jerusalem, a small company of inquirers is accustomed to meet on the Sabbath, for reading the Scriptures, spiritual conversation and prayer. Hasbeiya has suffered somewhat in its spiritual interests, perhaps from too long delay in forming a church. With a church and native pastor there, a station formed at Damascus would be able to superintend its concerns, and the Prudential Committee have advised to the removal of a member of the mission to that city.

The seminary at Abeih contains sixteen scholars, and the free schools two hundred and seventy-one. There are also twenty female boarding scholars. The printing came near being two millions of pages. There is, as yet, only one church in the mission, which contains twenty-seven members; but the time is probably near when churches will be formed at several stations, as in the Armenian mission.

NESTORIANS.

OROOMIAH.—William R. Stocking, Austin H. Wright, M. D., George W. Coan, *Missionaries*; Edward Breuth, *Printer*; Mrs. Jerusha E. Stocking, Mrs. Charlotte A. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breuth, Miss Fidelia Fisk, Miss Mary Susan Rice.—Five native preachers, and four native helpers; with other natives occasionally employed as evangelists.

SEIR.—Justin Perkins, D. D., Joseph G. Cochran, *Missionaries*; Mrs. Charlotte B. Perkins, Mrs. Deborah W. Cochran.—Four native helpers.

In this country.—David T. Stoddard, *Missionary.*

(2 stations; 6 missionaries—one a physician, 1 printer, 8 female assistant missionaries, 5 native preachers, and 8 native helpers;—total, 28.)

Messrs. Breuth and Coan, with their wives, arrived at Oroomiah on the 13th of October, 1849. Since his return, Mr.

Breath has cast a beautiful font of Syriac type, of small size, for printing the Old Testament, now translated into the modern language. Thirty-two common schools, with four hundred and seventy-three male and one hundred and twenty-five female pupils, have been maintained the past year. Twelve of the teachers are priests, and about half the whole number of teachers are hope-fully pious. In these schools the Bible is the prominent and almost the only text-book. They thus become a very important instrumentality, sapping the foundations of superstition and igno-
rance, and training up young men and women to repair the wastes of many generations. The seminary for males contains forty-four pupils, and that for females, thirty-five. These two schools continue to be remarkably blessed with the influences of the Holy Spirit. Their religious history, for several years past, has been such as to call for fervent grati-tude to God. During the last year, the revival scenes of 1849 have been re-peated with at least equal interest; and from the seminaries the work has ex-tended to the villages. An abridged account of this most interesting work of grace cannot be attempted here;—full accounts have been published in the Herald.

The preaching by the members of the mission has been much as in past years; and the native helpers, and during vaca-tions many of the members of the semi-naries, have been very faithful and very useful in their efforts to extend the influ-ence of truth. At the beginning of 1846, not half a dozen men among the Nestorians were, in the judgment of charity, true disciples of Christ; but now, hundreds give evidence that they have become heirs of the grace of life. Possessed of active minds, fervid zeal and great energy, they breathe the spirit of their fathers, and give cheering intima-tion of what may be done for Central Asia when this whole people shall be brought under the influence of the gospel.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, George Bowen, *Missionaries*; Mrs. Hannah D. Hume.—Two native helpers.

SATARA.—William Wood, *Missionary*; Mrs. Lucy M. Wood.

MAHABULISHWAR (Malcom Poth.)—Mrs. Mary L. Graves.

(3 stations : 4 missionaries, 3 female assistant mis-sionaries, and 2 native helpers ;—total, 9.)

The new station at Satara promises to be one of interest and importance. The monthly native newspaper, published for some years past at Bombay, is described as an effective instrument. The press, superintended by Mr. Allen, has issued between eight and nine millions of pages. Mr. Hume expresses the opinion, that in no foreign field are there greater facilities for extensive tract operations, or greater encouragements to activity in this department of labor, than in Western India. Mr. Bowen spends much time in discussions with native young men in-clined to infidelity, for which he has some peculiar adaptation.

In connection with this mission, very interesting intelligence has been re-ceived within the year, and published in the Herald, in regard to the influence of the native press in India, in regard to movements of the people and the Gov-ernment in favor of female education, and also in regard to Government action on the subject of caste regulations, and other laws adverse to religious liberty. It is a remarkable fact, that hitherto there has been no legal protection for Christian converts, in Western and Southern India, against the intolerant Hindoo and Mo-hammedan laws. The pagan or mussul-man, on becoming a Christian, was liable to lose all his property and his civil rights, and many converts suffered great losses. But in April last, the following act was passed by the Governor General in Council, and will form an important fact in the history of the church of Christ in India; viz.,

“So much of any law or usage now in force, within the territories subject to the Government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to im-pair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from, the communion of any religion, or being deprived of caste, shall cease to be enforced as Law, in the courts of the East India Company, and in the courts established by Royal Charter within the said territories.”

Very important information has also been received in regard to opportunities for missionary labors among the Moham-medans at Bombay, and among classes of the pagan population to which, as yet, the labors of missionaries have not been directed. This information is accompa-nied by an earnest call for more laborers. No report of schools has been received

from the mission. Mr. Hume mentions that the number of pupils in the female boarding-school at Bombay is twenty-four, and that there are eighty in four free schools for girls, all taught by females educated by the mission.

AHMEDNUGGUR.

AHMEDNUGGUR.—Ebenezer Burgess, Samuel R. Fairbank, Royal G. Wilder, *Missionaries*; Mrs. Abigail M. Burgess, Mrs. Abby W. Fairbank, Mrs. Eliza J. Wilder, Miss Cynthia Farrar.—Four native helpers.

SEROOR.—Allen Hazen, *Missionary*; Mrs. Martha R. Hazen.—Three native helpers.

BHINCAR.—Sendol B. Munger, *Missionary*.—Two native helpers.

OUT-STATIONS.—*Wudaley*; Harripunt, native preacher, and one native helper. *Newass*; Ramkrishna, native preacher. *Wadagum*; Dajeeba, native helper.

In this country.—Ozro French, Henry Ballantine, *Missionaries*; Mrs. Jane H. French, Mrs. Elizabeth D. Ballantine.

(3 stations and 3 out-stations; 7 missionaries, 7 female assistant missionaries, 2 native preachers, and 10 native helpers;—total, 26.)

The efforts to procure a house for the residence of a native assistant at Newass, which for two or three years had been rendered unsuccessful by the decided opposition of some brahmins and others, have at last been successful, and Ramkrishna has gone to reside there with his family.

Mr. Ballantine is on a visit to this country for the recovery of his health. Mrs. Fairbank has found a salutary influence upon hers by removing from the dry atmosphere of the Deccan to Bombay. The mahar caste still affords peculiar inducements for all descriptions of missionary labor, and is one of the proofs that it is better to direct our principal efforts toward the people in the lower castes, rather than the higher. The seminary contains fifty-four pupils, other boarding-schools fifty-four, and there are seven hundred and eighty-four in the free schools. Many adult female members of the church have been taught to read, by females in the mission.

This mission is exemplary in the amount of its preaching at the stations and in tours, and in the active employment given to native helpers. The country villages, however, present a more promising field for this species of labor than do the cities. The climate at certain seasons, is favorable for touring. Mr. Burgess records, as the result of observations in one of his tours, that "the name of Jesus is becoming familiar." "Many of the boys," he says,

"after paying a pice for a book, would ask if *Jesus Christ was in it*." The two churches received seven members the past year, and contain one hundred and twelve.

There is animating proof of a waking up to new life in the Mahratta country, not only among the mahars and lower castes, but among the young men of the higher castes. A state of things exists calling for more missionaries, and the Prudential Committee are anxious to send more into this great field and to occupy several new posts in the Deccan, to be made centers of light and influence.

MADRAS.

ROYAPOORUM.—John W. Dulles, *Missionary*; Mrs. Harriet L. Dulles.—Four native helpers.

CHINTADREPETTAH.—Miron Winslow, *Missionary*; Mrs. Mary B. Winslow.—Three native helpers.

BLACK TOWN.—John Scudder, M. D., Henry M. Scudder, *Missionaries*; Phineas R. Hunt, *Printer*; Mrs. Fanny L. Scudder, Mrs. Abigail N. Hunt.

(3 stations; 4 missionaries—one a physician, 1 printer, 4 female assistant missionaries and 7 native helpers;—total, 16.)

The mission experienced a great loss in the death of Mrs. Harriet M. Scudder, on the 19th of November, 1849. She had labored thirty years as a missionary, in connection with the Ceylon and Madras missions. Dr. Scudder and his son have removed into the most populous portion of Madras, where large numbers of the natives resort to them to be healed of diseases. It is estimated, that at this station alone, the gospel has been proclaimed, in Tamil and Telugu, during the year, to not less than fifty thousand souls. The mission has distributed thirty thousand tracts, many of which have gone far into the interior. The printing amounted to 7,637,888 pages. The printing establishment is very valuable in presses, type, and the means of casting type and binding books. Mr. Winslow and Mr. Spaulding have spent much time, with one or two English brethren, in revising the Tamil Scriptures. The Old Testament is finished, and in the press. Ten individuals have been admitted to the church, which now contains over thirty members. The English high school contains two hundred pupils, and the free schools about three hundred more. Mr. and Mrs. Ward, not having the prospect of being able to resume their mission, have received, at their own request, a release from their connection with the Board. The mission earnestly requests a rein-

forcement of at least two ordained missionaries, that they may occupy a station in the country and try more fully the effect of preaching the gospel constantly among a rural population.

MADURA.

MADURA FORT.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy.—One native helper.

MADURA EAST.—John Rendall, *Missionary*; Charles S. Shelton, M. D., *Physician*; Mrs. Jane B. Rendall, Mrs. Henrietta M. Shelton.—Two native helpers.

TIRUMUNGALUM.—James Herrick, Charles Little, *Missionaries*; Mrs. Elizabeth C. Herrick.—Two native helpers.

TIRUPUVANUM.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor.—Two native helpers.

PASUMALIM.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.

SIVAGANGA.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Three native helpers.

DINDIGUL EAST.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Two native helpers.

DINDIGUL WEST.—George W. McMillan, *Missionary*; Mrs. Rebecca N. McMillan.—One native helper.

PERIACOLUM.—George Ford, *Missionary*; Mrs. Ann Jennett Ford.—One native helper.

OUT-STATIONS.—*Maioor, Maracolum.*

In this country.—Henry Cherry, *Missionary*; Mrs. Henrietta E. Cherry, Mrs. Mary H. Lawrence.

(9 stations and 2 out-stations; 11 missionaries, 1 physician, 12 female assistant missionaries, and 14 native assistants,—not including 39 catechists and readers connected with village congregations,—total, 38.)

Internal improvements have been made in the operations of this mission, the result of experience, tending to give greater prominence and effect to the formal preaching of the gospel. There are sixty-six village congregations, numbering nearly two thousand men, women and children. The nine churches have received thirty-six new members within the year, and now contain two hundred and two. In performing itinerary preaching labors, the missionaries have traveled about forty-five hundred miles, and nearly forty thousand books and tracts have been distributed. The seminary contains twenty-nine pupils; five boarding-schools contain one hundred and twenty, and five higher and thirty-eight common day-schools thirteen hundred and ninety-one more;—making in all fifteen hundred and forty.

The statement made in the Report on this mission, for 1848, that seventy-two had been suspended from the church on account of caste, was not strictly correct. They were merely debarred, as it has since appeared, from the privilege of *coming to the Lord's table* at a time

when the assembled mission commemorated his death.

The field occupied by this mission was once a favorite missionary ground for the Jesuits. They are still there, though with greatly diminished zeal and power, but still manifesting all the persecuting spirit of persecuting Rome. This mission also pleads earnestly for an addition to the number of laborers. "We are," they say, "ten missionaries and one physician for a population of one million two hundred thousand souls. How little can one missionary do for one hundred thousand or more immortal beings?" Labors are called for which the laborers on the ground cannot perform.

CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*.—Four native helpers.

BATTICOTTA.—William W. Howland, Cyrus T. Mills, *Missionaries*; Eastman Strong Minor, *Assistant Missionary*; Mrs. Susan R. Howland, Mrs. Susan L. Mills, Mrs. Judith M. Minor.—Five native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Nathaniel Niles, *Native Preacher*, and three native helpers.

MANEPE.—William W. Scudder, Eurotas P. Hastings, *Missionaries*; Samuel F. Green, M. D., *Physician*; Thomas S. Burnell, *Printer*; Mrs. Martha Burnell.—Two native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Mary S. Smith.—Seth Payson, *Native Preacher*, and two native helpers.

CHAVAGACHERRY.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Two native helpers.

VALANY.

OODOOPITTY.—Under the care of Mr. Meigs, assisted by two native helpers.

OUT-STATIONS.—*Carradive, Valany, Poongerdiva, Kaitee, Atchoovaly.*

On their way.—Daniel Poor, *Missionary*; Mrs. Ann K. Poor.

In this country.—Henry R. Hoisington, Adin H. Fletcher, *Missionaries*; Mrs. Nancy L. Hoisington, Mrs. Elizabeth S. Fletcher, Mrs. Sarah M. Meigs, Mrs. Anne C. Whittelsey.

(8 stations and 5 out-stations; 11 missionaries, 1 male assistant missionary, 1 physician, 1 printer, 13 female assistant missionaries, 2 native preachers, and 20 native helpers;—total, 49.)

Mr. Hoisington and Mr. Fletcher have been obliged to return to this country by a failure of health, and Mr. and Mrs. Cope, having no prospect of health to resume their labors as missionaries, have received, at their own request, a release from their connection with the Board. Mr. and Mrs. Poor sailed from Boston on their return to the mission, on the 6th of November.

The seminary at Batticotta, now under the care of Mr. Mills, contains one hundred and eight pupils, about one-

fifth of whom are church-members. By these church-members much interest has been manifested in the distribution of tracts among the heathen. The latest intelligence from the mission mentions a very interesting state of religious feeling in the seminary. At a meeting of graduates to take farewell of Mr. Hoisington before his departure, about one hundred were present, and interesting letters were received from others. The object of this meeting was two-fold; to give Mr. Hoisington opportunity once more to meet his former pupils, and to reunite and strengthen individual efforts for the education of the people. In the female seminary are eighty-one girls, twenty-eight of them church-members. Fourteen English schools contain five hundred boys, and there are 3,574 pupils in the free schools, about one-third of whom are girls. It is a remarkable fact, evincing the progress of Christian sentiment, that when an opposition school was established by heathen near the town of Jaffna, the managers were under the necessity of introducing the study of the Bible in order to sustain the school. The printing for 1849 amounted to 6,627,400 pages. The churches contain three hundred and forty-five members. The Batticotta church, besides contributing about seventy dollars to a native missionary society, gave near fifty dollars towards paying the debt of the Board. Several of the native helpers have evinced a genuine foreign missionary spirit.

EASTERN ASIA.

SIAM.

Mr. and Mrs. Hemenway have returned to the United States, and this mission has thus been brought fully to a close; the ground being left to other missionary societies.

BORNEO.

KARANGAN.

In this country.—William Youngblood, William H. Steele, Mrs. Josephina M. Youngblood.

(1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.)

This mission is suspended, just at present, the laborers having been all obliged to retire in consequence of ill health. Whether any of them will be able to return to Borneo, is not as certain as the Committee could desire. *The Committee still hold to the opinion that there is no sufficient reason for*

abandoning this field; but the resuming of the mission must depend on the fact of missionaries being found ready to engage in its cultivation.

CANTON.

CANTON.—Elijah C. Bridgman, D. D., Dyer Ball, M. D., James G. Bridgman, *Missionaries*; Samuel W. Bonney, *Licensed Preacher*; S. Wells Williams, *Printer*; Mrs. Eliza J. Bridgman, Mrs. Isabella Ball, Mrs. Sarah W. Williams.—Two native helpers.

(1 station; 3 missionaries—one a physician, 2 male and 3 female assistant missionaries, and 2 native helpers;—total, 10.)

No important change has occurred in this mission. Dr. Bridgman has spent the year at Shanghai, still engaged with others in a revision of the Chinese version of the Scriptures. The New Testament is completed, and the committee entered upon the revision of the Old Testament early in August. The preaching services of the mission have been interrupted at times, owing to the difficulty of obtaining dwellings or other buildings where such services could be held. Mr. Bonney has rented a small house in a village near Whampoa, about two hours' sail from the city, where he has easy access to surrounding villages containing more than sixty thousand inhabitants. He has spent much time visiting the people of these villages, conversing with them, and distributing tracts and portions of the Scriptures. Much of his time has also been spent in a similar way among seamen in the shipping. He has put in circulation about 34,000 books and tracts.

The school under Dr. Ball's care contains fourteen boys. The printing of the mission has amounted during the year, to near 2,000,000 pages of tracts, and more than 500,000 pages of portions of the Bible. The strong prejudices of the people at Canton against foreigners, increased by the opium trade, oppose the labors of the missionaries; but there are many signs of progress and grounds of encouragement.

AMOY.

Amoy.—Elihu Doty, John Van Nest Talmage, *Missionaries*; Mrs. Elenor S. Doty, Mrs. Abby F. Talmage.—One native helper.

(1 station; 2 missionaries, 2 female assistant missionaries, and 1 native helper;—total, 5.)

Mr. Talmage sailed from New York, with his wife, on his return to this mission, on the 19th of March, and reached Amoy on the 16th of July. The health of Mr. Doty suffered from the weight of care arising from his so long having

sole charge of the mission. Three Chinese converts were admitted to the church in 1849, and six other individuals were reported, in May last, as hopeful inquirers. There is a school with twenty-five pupils. The increased attendance upon public religious services, the fixed and earnest attention, and the manifest progress in knowledge and piety of the converts, are very encouraging to our brethren. The demand for a new reinforcement to this mission, is very urgent.

FUH-CHAU.

FUH CHAU.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, William L. Richards, Justus Doolittle, *Missionaries*; Mrs. Caroline M. Johnson, Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle.

(1 station; 6 missionaries and 5 female assistant missionaries;—total, 11.)

This mission was established only three years ago, and the majority of the brethren have been in the country less than that time. The older brethren visit their chapels daily for religious conversation and the distribution of tracts. The congregations on the Sabbath have gradually increased, and now vary from forty to fifty. Tracts are sought with much avidity, though not, it is feared, from any love to the truths they contain. The day school for boys, under Mr. Peet's superintendence, has an average attendance of eighteen, connected with families of respectable standing. A very interesting account has been furnished of a geography of foreign countries, lately published by a native of high rank at Fuh-chau. The work is regarded by Mr. Peet as containing a more correct and more extensive account of the history and institutions of Christian nations, than was ever before published by any heathen writer in any age of the world. There is reason to believe that the author derived much of his information from the late Dr. Abeel, while stationed at Anoy.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Mrs. Lucy G. Thurston.

KHALAKEKUA.—John F. Pogue, Mark Ives, *Missionaries*; Mrs. Maria K. Pogue, Mrs. Mary A. Ives.

KAU.—Henry Kinney, *Missionary*; Mrs. Maria L. Kinney.

HILO.—Titus Coan, David B. Lyman, *Missionaries*; Charles H. Wetmore, M. D., *Physician*; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

KOMALA.—Elias Bond, *Missionary*; Mrs. Ellen M. Bond.

WAIMBA.—Lorenzo Lyons, *Missionary*; Mrs. Loretta G. Lyons.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Charlotte F. Baldwin.—One native preacher.

LAHAINALUNA.—William P. Alexander, *Missionary and Teacher in the Seminary*; Mrs. Mary Ann Alexander.

WAILUKU.—Daniel T. Conde, *Missionary*; Mrs. Andelusia L. Conde.—One native helper.

HANA.—Eliphalet Whittlesey, *Missionary*; Mrs. Eliza H. Whittlesey.

MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, Samuel G. Dwight, *Missionaries*; Mrs. Rebecca H. Hitchcock, Miss Lydia Brown.—One native preacher.

OAHU.

HONOLULU.—Lowell Smith, *Missionary*; Samuel N. Castle, Amos S. Cooke, *Secular Superintendents*; Edmund H. Rogers, *Printer*; Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke, Mrs. Mary W. Rogers.

PUNAHOU.—Daniel Dole, *Missionary and Principal of the Seminary for Missionaries' Children*; William H. Rice, *Teacher*; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Miss Maria M. Smith.

WAILUA.—John S. Emerson, *Missionary*; Mrs. Ursula S. Emerson.—James Kekela, *native pastor at Kauhuku*, and one native preacher at Wailua.

KANEONE.—Benjamin W. Parker, *Missionary*; Mrs. Mary E. Parker.

KAUAI.

WAIMBA.—George B. Rowell, *Missionary*; Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell.

KOLOA.—James W. Smith, M. D., *Physician*; Mrs. Millicent K. Smith.

WAIOLI.—Edward Johnson, *Missionary*; Abner Wilcox, *Teacher*; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

In this country.—John D. Paris, Claudius B. Andrews, *Missionaries*; Seth L. Andrews, M. D., *Physician*.

CORRESPONDING MEMBERS OF THE MISSION.

HONOLULU, on Oahu.—Rev. Ephraim W. Clark and Mrs. Mary K. Clark.

EWA, on Oahu.—Rev. Artemas Bishop and Mrs. Delia S. Bishop.—One native preacher.

WAILUA, on Oahu.—Rev. Peter J. Gulick and Mrs. Fanny H. Gulick.

WAILUKU, on Maui.—Mr. Edward Bailey and Mrs. Caroline H. Bailey, and Miss Maria C. Ogden.

(19 stations; 25 missionaries—one a physician, 3 physicians, 6 male and 35 female assistant missionaries, 1 native pastor, and 5 native preachers;—total, 75.)

Mr. Hall and Mr. Dimond have retired from this mission to engage in other pursuits at the Islands. Mr. Paris and Mr. C. B. Andrews have come to the United States on a visit, with the approbation of the Prudential Committee. Dr. Andrews is also still in this country; but all these

brethren expect to return to the Islands. The important changes alluded to in the last annual survey are in progress in this mission, for a full account of which the last two Annual Reports of the Board may be consulted. The number received into the churches, during the year ending in May 1849, the last year for which full returns have been received, was 1,594, and 23,102 members were in regular standing at the close of the year. The first native pastor was ordained on the 21st of December last, on the island of Oahu. An evangelical church, composed of foreign residents, has been organized, since January, at Honolulu. The common schools, supported by the government, are 540, containing 15,620 pupils. The royal school contains eleven pupils, and the seminary at Lahainaluna, sixty-four; both supported by the Government. The boarding-schools at Wailuku, Hilo, and Waioli, supported by the mission, contained respectively thirty-five, sixty-two, and forty-eight pupils. Somewhat more than 3,000,000 of pages were printed, and nearly 50,000 volumes bound; and more than 45,000 volumes were put in circulation during the year.

A full account of the new French outrage committed at the Islands in August, 1849, was given in the Herald for February last. The United States government has formed a new treaty with the Hawaiian government, on a more liberal basis than any which that government had before been able to negotiate with the leading nations of Christendom. In December, 1849, a desolating gale swept over Kohala, destroying the church, many school-houses, and much other property.

Partly for the purpose of developing and keeping in vigorous exercise the graces of the native Christians at the Sandwich Islands, it has been proposed to form a new mission in one of the numerous groups of coral islands lying some two thousand miles farther west; to be supported, in part, by laborers and contributions from the native churches. These churches now contribute about \$1,500 a year at their monthly concerts. The whole amount of their contributions for various purposes the last year, so far as reported, is something more than \$7,000. A census of the Islands has been taken, which shows the present population to be 84,165. The native population seems still wasting, the deaths for the last year, as shown by the census, having greatly exceeded the number of births.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

Elkanah Walker, Cushing Eels, Henry H. Spalding, *Missionaries*; Mrs. Walker, Mrs. Eells, Mrs. Spalding.

No essential change has taken place in the prospects of this mission. The missionaries are still in Oregon, endeavoring to do good among the white inhabitants. The way is not open for them to re-occupy their former stations; and the future, in this respect, is dark. Measures have been taken by the Committee, to obtain, if practicable, a just compensation for the property of the Board destroyed by the Indians at the time of the Wailatpu massacre. The justice of the claim has been admitted by the Indian Department at Washington.

CHOCTAWS.

WHEELLOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Assistant Missionary*; Mrs. Harriet B. Wright, Mrs. Abigail Copeland, Mrs. Ann B. Dana, Misses Sarah Ker and Caroline Dickinson, *Teachers and Assistants*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; David H. Winship, *Steward of the Boarding-School*; Mrs. Sophia N. Byington, Mrs. Winship, Mrs. Laura T. Lathrop and Miss Elizabeth J. Hough, *Teachers and Assistants*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Elijah S. Town, *Steward of the Boarding-School*; Mrs. Electa M. Kingsbury, Mrs. Emily C. Town, Misses Harriet Goulding and Hannah Bennett, *Teachers and Assistants*.

GOOD WATER.—Ebenezer Hotchkinn, *Missionary*; Mrs. Philena T. Hotchkinn, Misses Catharine E. Fay and Angeline Hosmer, *Teachers and Assistants*.

NORWALK.—Horace W. Pitkin, *Teacher*; Misses Maria Colton, and Eunice Starr, *Assistants*.

MOUNT PLEASANT.—Charles Copeland, *Missionary*; Mrs. Cornelia L. Copeland.

OUT-STATIONS.—Mount Zion.—Pliny Fisk, *Native Preacher*.

Good Land.—Oliver P. Stark, *Licensed Preacher*; Mrs. Margaret W. Stark.

Absent.—Edwin Lathrop, *Assistant Missionary*; Mrs. Caroline C. F. Lathrop.

(6 stations and 2 out-stations; 5 missionaries, 1 licensed preacher, 6 male and 21 female assistant missionaries, 1 native preacher;—total, 34.)

Some changes have taken place in this mission. Miss H. N. Keyes, on account of impaired health, has left the service of the Board. She was a teacher in the seminary at Stockbridge, and Mrs. Lathrop has taken her place. Miss Juliet Slate, a teacher at Good Water, has been married, and is dismissed from her connection with the mission. Mrs. Hotchkinn has taken her place. Mr. Elijah Town and wife have joined the mission, and are located at Pine Ridge. Mr. and Mrs. Bissell were permitted, for

satisfactory reasons, to leave the mission with a view to return to Massachusetts. On their way, Mrs. Bissell was taken sick and died. Mr. Horace D. Smith, on his own request, has also left the mission. Mr. O. P. Stark and wife now occupy the out-station at Good Land.

This mission has been greatly blessed with the presence of the divine Spirit. One hundred and eighty-two persons have been added to the mission-churches, on profession of their faith. Their contributions to various benevolent objects have amounted to more than seven hundred dollars. The boarding-schools, containing two hundred and fifteen pupils, male and female, have been prosperous. There are some thirty Sabbath schools, many of them taught by natives.

Mr. Byington has revised the Choctaw Hymn-book, and added twenty-seven new hymns. He has also made some progress in translating the Psalms into Choctaw, and in revising the Choctaw Grammar.

Mr. Wright has been engaged in the translation of the historical parts of the Old Testament. Gallaudet's Sacred Biography, as far as the life of Moses, has been abridged and translated into Choctaw.

The prospects of the mission are, in general, favorable. But the missionaries speak of some discouraging things in respect to the Choctaw nation. There is not that energy and decision, in the execution of the laws, which there ought to be. There is also "a great lack of a disposition, on the part of youth leaving the seminaries, to engage vigorously in active labors. Agricultural and mechanical education is defective, and does by no means keep pace with literary education." This is a serious evil, the missionaries say, which demands immediate attention, and must be remedied in some way, if practicable, with very little delay.

CHEROKEES.

DWIGHT.—Daniel S. Buttrick, Worcester Willey, *Missionaries*; Jacob Hitchcock, Kellogg Day, *Assistant Missionaries*; Mrs. Nancy B. Hitchcock, Mrs. Mary L. Day; Misses Eliza Giddings and Julia S. Hitchcock, *Teachers*.—One native assistant.

FAIRFIELD.—Elizur Butler, M. D., *Missionary*; Mrs. Lucy A. Butler; Miss Esther Smith, *Teacher*.—One native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Mrs. Erminia N. Worcester.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss Esther Hoyt, *Native Teacher*.

HONEY CREEK.—John Huss, *Native Preacher*.

(5 stations; 5 missionaries—one a physician, 2 native preachers, 2 male and 9 female assistant missionaries, 3 native assistants;—total, 21.)

This mission has been afflicted by the death of Mrs. Willey, on the 23d of September. Mr. Buttrick is still feeble, but able to preach a part of the time. Miss Worcester, having been married to Mr. William S. Robertson, missionary teacher in the Creek nation, has left the service of the Board, and is now in connection with the Presbyterian Board of Foreign Missions. Mr. Edwin Archer has been employed, the greater part of the time, in the printing establishment at Park Hill.

To the four mission churches ten persons have been added by profession. No church has yet been formed at the new station on Lee's Creek. The aggregate number of church members in the mission, is two hundred and nine. At the stations generally, there has been no marked change in the aspect of the congregations within the year; although recently there has been a greater degree of seriousness at Dwight, and four persons stand propounded for admission to the church. Some others are in an interesting state of mind.

The seminaries, and other schools, have enjoyed their usual prosperity. In one instance, the number of scholars has been diminished by the physical inability of the missionaries to take care of a greater number. Seven members of the seminary at Dwight have, it is hoped, passed from death unto life. Two young ladies have left the seminary within the year, to be employed as teachers, in different parts of the nation.

The printing done at the mission-press during the year, amounts to 1,354,000 pages. There is an eager demand for such books as have not been printed before.

The Cherokee nation is obviously making progress in knowledge and civilization. There are more than thirty schools to which Cherokee youth have access. Twenty-two of these are free public schools, supported by the nation. The progress of spiritual religion, the missionaries regard as less evident than that of education and civilization. Many things, however, tend to encourage hope.

DAKOTAS.

LAC-QUI-PARLE.—Stephen R. Riggs, Moses N. Adams, *Missionaries*; Jonas Pettijohn, *Farmer*; Mrs. M. A. C. Riggs, Mrs. Mary A. M. Adams, Mrs. F. H. Pettijohn; Miss Sarah Rankin, *Teacher*.

TRAVERSE-DU-SIOUX.—Robert Hopkins, *Missionary*; A. G. Huggins, *Farmer and Teacher*; Mrs. A. J. Hopkins, Mrs. L. P. Huggins.

PRAIRIEVILLE.—S. W. Pond, *Missionary*; Mrs. C. E. Pond.

OAK GROVE.—G. H. Pond, *Missionary*; Mrs. S. P. Pond, Miss Sarah A. Willson, *Teacher*.

KAPOKIA.—Thomas S. Williamson, M. D., *Missionary and Physician*; Mrs. M. P. Williamson; Miss J. S. Williamson, *Teacher*.

BAD WING.—Joseph W. Hancock, *Teacher*; Mrs. M. M. Hancock.

(6 stations; 6 missionaries, 3 male and 11 female assistant missionaries;—total, 20.)

Mr. and Mrs. Hopkins, with the approbation of the Committee, were absent from the mission from October till the first of May; during which time Mr. Hopkins superintended the printing of two elementary books in the Dakota language. On their return, they were accompanied by Miss Sarah A. Willson of Greenfield, Ohio, who is employed as a teacher at Oak Grove, and by Miss Sarah Rankin, a sister of Mrs. Adams. Mr. and Mrs. Potter and Miss Edwards have been transferred to the mission among the New York Indians.

There is preaching in the Dakota language, at Lac-qui-parle, Prairieville, Oak Grove, Kaposia, and a part of the time at Traverse des Sioux. The attendance has been rather greater than was reported the last year. Churches have been organized at Oak Grove and at Kaposia, and two native women have been added to the church at Lac-qui-parle. The whole number of members in the mission-churches, is sixty-three.

One hundred and forty-four pupils are connected with the mission schools, and their progress is thought to be greater than in former years.

Serious evils are connected with the distribution of the annuities by the United States Government; and the obstacles to missionary effort, among this people, are very numerous. The prospect is often dark, but the missionaries are not discouraged. They, as well as the Committee, still hope for a brighter day.

OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Charles Pulaifer, *Teacher*; Mrs. Betsey P. Hall, Mrs. Hannah Pulaifer; Henry Blatchford, *Native Catechist*.

BAD RIVER.—Leonard H. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler.

(2 stations; 2 missionaries, 1 male and 3 female assistant missionaries, 1 native catechist;—total, 7.)

No material change has occurred in the plans or labors of the missionaries at La Pointe and Bad River. Mr. Charles Pulaifer and his wife arrived at La Pointe in November. Thirty-seven pupils have

attended his school. The absorbing subject with the Indians, at this time, is their removal farther west. They have disposed of their lands to the Government of the United States, but the order for their removal has come many years sooner than they expected, and has created considerable agitation among them. What influence their removal will have upon their condition, or the prospects of the mission, it is impossible to foresee. The missionaries intend to go with them to their new home, and on the whole, are inclined to think that their removal will concentrate them more, and render them more accessible to the means of instruction and improvement.

NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood; Miss Mary Jane Thayer, *Teacher*.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; two female teachers.

LOWER CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Cassandra H. Bliss; two female teachers.

ALLEGHANY.—William Hall, Joshua Potter, *Missionaries*; Mrs. Emeline G. Hall, Mrs. Potter; Miss Margaret N. Hall, Miss Jerusha Edwards, *Teachers*; James Pierce, *Native Helper*.

OUT-STATION.—Old Town.—Miss Sophia Mudgett, *Teacher*.

(4 stations and 1 out-station; 5 missionaries, 13 female assistant missionaries, 1 native helper;—total, 19.)

Mr. and Mrs. Potter and Miss Edwards, who labored for a time among the Dakotas, have been transferred to this mission and are stationed on the Alleghany Reservation. Their reception by the Indians was very cordial.

The general state of this field is much as it was a year ago. At Tuscarora there has been visible progress in the outward signs of civilization, but too little manifestation of spiritual or moral improvement. The political strife among the Senecas has been prolonged through the year. This, as a matter of course, has resulted in much evil. Still, there seems to have been a steady advance in general improvement; and, as a whole, the condition of the people, in respect to temporal things, was never better than at present. The intercourse of the missionaries with the professedly pagan portion of the people, has been of a more encouraging character than formerly.

The four mission churches have two hundred and forty-five members. None have been added during the year. The number of pupils in the several schools, male and female, is two hundred and

twenty-seven. The missionaries have hope that the Legislature of New York, at its next session, will make provision for the establishment of a boarding-school at Cattaraugus, at the expense of the State.

Last winter the mission was furnished with a medium printing press. Some small tracts have been printed, and one of the missionaries is engaged in the translation of the New Testament into Seneca, and hopes, with the divine blessing, to complete the Gospels and the Acts of the Apostles, during the current year.

ABENAQUIS.

St. FRANCIS.—P. P. Osunkernine, *Native Preacher*.
(1 station; 1 native preacher.)

The condition and prospects of this mission are much as they have been for several years past. The church, of which Mr. Osunkernine has the charge, numbers fifty-six members. Mr. Osunkernine has translated the first twelve chapters of Matthew into the native language, and intends to prosecute this work as he has opportunity.

SUMMARY.

The Board has twenty-four missions under its care, embracing one hundred and six stations and twenty-eight out-stations. In these missions are one hundred and fifty-eight ordained missionaries, and two licensed preachers. Nine of the ordained missionaries have also been educated in the healing art, and there are seven physicians who are not preachers. Of teachers, printers, etc. there are twenty-five; and of female assistant missionaries, two hundred and four. The whole number of the laborers, male and female, sent from this country and now living, is three hundred and ninety-six. The number is only thirty-one more, than it was ten years ago. The number sent out from the beginning, is nine hundred and sixty-two. Six native pastors, and twenty-two other native preachers, and ninety-four native

helpers, make the whole number of native assistants, not including schoolmasters and comparatively uneducated helpers, one hundred and twenty-two. The whole number of laborers now connected with the missions, foreign and native, who depend for their means of living and usefulness on the treasury of the Board, is FIVE HUNDRED AND EIGHTEEN.

The number of churches formed in the missions is eighty-five. These contain twenty-five thousand eight hundred and seventy-five members in regular standing. The admissions to the churches, by a profession of faith, during the year, were one thousand nine hundred and sixty-seven; which is seven hundred and eighty-two more than are reported to have been received into the Congregational churches of the State of Massachusetts, in the same space of time. In this connection it should be stated, that the contributions received by the Board from foreign lands, the amount of which is steadily increasing from year to year, was \$8,249 04; and a considerable portion of this came from these native mission-churches.

The seminaries for training native preachers and teachers, are seven in number, and contain three hundred and thirty nine pupils; and there are seven hundred and fifty five pupils, male and female, in other boarding-schools. The number of children in free schools, is twenty-five thousand, five hundred and fifty-eight, more than half of whom are at the Sandwich Islands, and supported by the Hawaiian government.

Twelve printing establishments are in operation in as many of the missions, with seven type and stereotype founderies, and type for printing in nearly thirty languages. During the past year, 37,644,828 pages are reported to have been printed. This swells the amount of printing from the beginning, in all the missions, to 819,706,481 pages.

INTELLIGENCE FROM THE MISSIONS.

Canton.

REPORT OF THE MISSION FOR 1849.

DR. BALL has forwarded a report of this mission for the year 1849, from which extracts will be given.

Preaching.

In the early part of the year two services, in two different dialects, were held regularly on the Sabbath, at Dr. Ball's house; and there was also a preaching service three times a week, Sabbaths, Tuesdays and Thursdays, in front of the Hong. In March, the exorbitant demands of his landlord induced him to leave the house he had occupied. He removed, for a time, to a house rented by the missionaries of the Southern Baptist Board, the use of which was generously given him. At the same time much excitement existed in regard to the entering of the city by foreigners, and all the services except one at two o'clock on the Sabbath, were suspended. In June, Dr. Ball obtained part of a hong a few doors from the one he left in March, and the morning service was resumed. The congregation, he says, "is composed principally of the printers, domestics, our school and the day-school of the Baptist Board." The usual number is not mentioned.

The School.

In regard to the school which is under his care Dr. Ball reports as follows:

One boy has been dismissed during the year for his continued bad conduct. Three of the boys who were first received into the school, having remained the period of time for which they were received, engaged in printing for the mission. After two or three months, the older one of the three left and went into the service of his brother, who is a ship-carpenter. The school now consists of fourteen boys, nine of whom are provided with their clothes and their bedding by the parents. When the school was first opened, it was difficult to obtain boys, the mission providing every thing. Parents preferred to send their boys to the schools where English as well as Chinese was taught, and provide their clothing for them, rather than to put them to the schools where their language only was taught, but clothing, food, &c. were provided by the missions. But now, boys

can be obtained with little or no difficulty, on the same terms on which they enter the other schools. The boys, on being received into school, are put to studying some primary Christian book, and generally one of the Gospels, and kept in them till they are able to read at morning and evening prayers. They then study their classics in connection with the Scriptures and Christian books. They have also lessons in geography, natural philosophy and astronomy. Small elementary books have been already prepared in these branches. All the boys have Sabbath lessons in various question books, which are heard after the afternoon service.

Tract Distribution.

Several excursions, during the year, have been made beyond the city, for the purpose of distributing books. Mandarin traveling boats, trading and passenger boats, have been regularly visited. Those who have called for medicine, or to see the foreigners, have been furnished with books. Not a few, during the year, have called professedly for Christian books. In our walks, books have been very generally sought for, and the people have been kind and polite. In one of these excursions down the river I entered a pagoda. It stood apparently at a distance from any village. About the first thing that met my eye was a cock, as large as life, made probably of clay, with incense sticks and other offerings placed before him. This was the first instance in which I had seen the domestic fowl worshiped; in fact I had not known before that it was an object of worship among this people.

Native Helpers.

Sheem Shoy has continued to manifest his usual zeal in making known the gospel to his countrymen. The Leò Chew meeting was held as usual in the house I occupied, in which he took a part, in connection with Lae Sun and myself. At the close of the year's rent of the house, the meetings were suspended for a few weeks, till the hong above referred to was rented. It has been kept up since by Sheem Shoy and Lae Sun. Sheem Shoy lives in the hong and conducts

morning and evening prayers with the printers. He has spent much time, during the week, in distributing books among his countrymen in and about the city, and has held meetings in two little hamlets east of the city,—one just outside of the suburbs, the other eight or nine miles distant,—once or twice a week for several months.

Chinese Printing.

By the Chinese press under my care, there were printed from July 1st, 1848, to December 31st, 52,700 copies of tracts, numbering 669,900 Chinese pages; and from January 1st, 1849, to July 1st, there were printed 85,500 copies of tracts, numbering 1,299,400 Chinese pages. Of the Gospels and the Acts, during the same period of time, there have been printed 9,600 copies, containing 520,100 Chinese pages. The portions of Scripture have been principally given to those who have attended the meetings, each individual being furnished with a copy of the book from which the subject was selected, which, at the close of the service, he was allowed to take away with him. There have been printed for the Baptist mission in Hongkong, several thousand copies of tracts, and an edition of three thousand copies of Dean's Commentary on Matthew's gospel.

Use of Opium.

The effects of the use of opium in China are in some measure understood by the Christian public; yet the probability seems to be that the present effects are far more fearful than has been supposed, while the evil is constantly extending, and is threatening to become, ere long, truly appalling. Dr. Ball dwells at length upon this subject.

Opium is becoming a very serious obstacle to the successful progress of the gospel. We do not know how far back into the country it has found its way, but there is reason to fear that it is well known, and used to a very great extent, along the sea-coast and up the large rivers. I am more and more convinced that we have as yet but a limited knowledge of the fearful ravages which this demon is making with the happiness, the property and the lives of the people. There is very good reason to believe that the smoking couch, (the Chinese recline when they smoke opium,) the pipe, and other smoking apparatus, are found in many of the trading houses and shops, and in the dwellings of the rich, and

indeed of all ranks. In other words, these things are becoming fashionable. There are, besides, multitudes of smoking shops, where the smokers meet by day and by night to refresh themselves with the fumes of this exhilarating, stupefying drug, to pass a merry hour, or to drown their sorrows and their cares in a profound stupor. If those who are engaged in producing and vending this destructive poison, and are making their thousands out of the lives and property of this unfortunate people, could pass through these streets, and see the withered, smoked, walking skeletons,—(the smoker never, I believe, becomes more fleshy by the use of the opium,)—if they could go to their dwellings, and see families wretched and beggared by drugged fathers and husbands; if they could see the multitudes who have lost house and home, dying in the streets, in the fields, on the banks of the river, without even a stranger to care for them while alive, and, when dead, left exposed to view till they become offensive masses, their souls would rise in indignation against a traffic so vile, so destructive to the lives, property and happiness of their fellow creatures. They would abominate it, and abandon it. The common feelings of humanity would prompt them to do it; for many, if not the majority, concerned in this trade, are men from the better walks of life, and by no means destitute of the common sympathies of our nature.

The Moral Weakness of the Victim.

When it was ascertained that ardent spirit was killing annually, in the United States, thirty thousand persons, a universal cry was raised against the fell destroyer. Combinations were made of all classes, even of manufacturers and venders, to stay the progress of the evil, and rescue the deluded victims. But the Chinese have not the aid and influence of such efficient associates. The most of them do not see the evil, at least do not *feel* it, till it is too late to recover themselves. When the victim reaches the borders of the grave, completely prostrated, often without a *cash*, or any means to procure the drug to satisfy his raging appetite, he frequently desires, most sincerely, to reform; and if there were a specific for such persons, a remedy that would at once destroy the tormenting desire and relieve from the death-like debility that follows, when the regular use of the drug is omitted,

a Californian fortune could be easily realized. The applications for such a remedy during the year have been numerous. The smokers themselves have sought for it frequently. Fathers, mothers and wives have earnestly begged for it for their children and their husbands.

The smoker will profess any thing and do any thing to get his favorite drug. He will squander his patrimony and his own acquired earnings, will sell or pawn his own clothes and those of his family, will beg or steal, will sell his own children, and it is said his concubines and even his wife, to satisfy his appetite! Smokers are among the first to offer to assist the missionary and profess discipleship. Some, who think the distribution of books and the preaching of the doctrine is a kind of trade, that can be learned, and carried on too, by one about as well as another, without reference to religious character, apply for employment. I have had many such applications. Others, more shrewd, and perhaps understanding better what is required, offer themselves as inquirers, sincere seekers of the new religion, and eventually ask for admission to the church. Yearly experience and observation tell us the sad tale, that not a few have made a profession of religion who are and have been desperate opium smokers. One of the most animated, pointed speakers among the Chinese that I have heard, was, and is still, an opium smoker. He is now excluded from the church, and so have been several others. But there are yet those in connection with it whose appearance betrays the sad fact that they are addicted to the practice. It is not possible to tell when and how this evil is to be stayed. Arrangements have been made, as it appears, to increase the imports of the drug this year one-third above those of the preceding year. The consumers of it no doubt are on the increase. Tens of thousands may be cut off yearly and they will not be missed from the millions of China. The government itself is too weak to put a stop to the importation by enforcing legal enactments; and if it had strength, it would perhaps not be thought best to put it forth, in the face of such formidable power combined to carry on the trade.

The report closes with some very painful statements in regard to the custom of exposing the sick who are not expected to recover, and leaving them to die, without comforts, without care, and without a shelter, and then to be buried at public expense, or not buried at all.

Madras.

LETTER FROM MR. WINSLOW, AUGUST
14, 1850.

Admissions to the Church.

On the 28th ultimo was our communion at Chintadrepettah, when I received to the church five members, two by letter from Jaffna, and three on profession of faith. The season was pleasant, and I trust profitable. A large congregation witnessed the admission, and the administration of the Lord's Supper. It is a great advance, in bringing Christianity before a people like the Hindoos, to be able not only to preach to them, but to celebrate the ordinances of the Lord's house in their presence. It is indeed a very different thing to preach to a quiet audience, in a place of worship, where the preaching is accompanied with singing and prayer, from what it is to preach to a noisy congregation of comers and goers, at the corner of a street. In fact most of our preaching at such places is only talking, for a short time, to such as can be persuaded to listen, while detained, it may be, from some business of which they are in pursuit. They stand and listen for a few minutes, attempt then, perhaps, to put in a word, and leave with a remark which sets other listeners to laughing. If some stay even through an address of half an hour, yet, as it may be almost or quite the first time they have had Christianity in any measure set before them, it should not be expected that they will get much proper idea of what is said. On the contrary, in a church, or regular place of worship, the audience stays through the whole service, and even heathen who have thus been present, are usually willing to come again. Thus they get line upon line and precept upon precept.

Examination of Schools—Their Value.

On the 24th, or the Wednesday before the communion, was the half yearly private examination of the schools at this station. In the English and vernacular grammar school, one hundred and sixty pupils were present. On the roll, there are now about two hundred and fifty, but the daily attendance will not average more than about one hundred and forty, divided into nine classes. The monitor class, and the first and second classes, are advanced in their Scripture studies,

and bore a good examination in the catechisms, Scripture history, and different historical and doctrinal parts of the Old Testament. They also appeared well in the elements of mathematics and physics, history, grammar, geography, and translating from the vernacular into English. Other classes, according to their standing, did well in Scripture studies as well as other lessons, and especially in mental arithmetic.

The school now costs, in all, about fifty dollars a month; and this is, I think, an outlay well made. It would be so were there much less prospect of actual conversions in the school than there is. The general influence of the school in spreading a knowledge of Christianity, its value in preparing the way of the Lord, is certainly not small. Nearly one hundred and fifty young persons are daily instructed in spiritual as well as secular knowledge, making the Bible a daily study, attending prayers at the opening of the school every morning, when the Scriptures are also read, and coming, on the Lord's day, to a Sabbath school and to church. Many of the pupils are well acquainted with all the leading truths of Christianity, and some are so far impressed in their hearts with these truths, that but for the loss of all things, which they must incur if they profess Christ, they would ask at once to be baptized in his name. One, who was formerly connected with the boarding-school here, is wishing baptism.

The native free schools for boys, and the girls' schools, were examined in the afternoon with much satisfaction. There were nearly two hundred boys from the four schools now connected with this station. Only a part of the girls were present, about sixty in number.

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LETTER FROM MR. H. M. SCUDDER,  
AUGUST 9, 1850.

*Arcot to be Occupied—Men called for.*

AT the annual meeting of the Madras mission in January, 1849, Mr. Dulles and Mr. Scudder were appointed to make an exploring tour in the direction of Arnee, with the view of selecting a station to be occupied in the country. They left Madras for this purpose in June, and took in their route four large towns, spending one day in Arcot, two in Arnee, six in Vandavasi, and two in Tiravatoor. Their conclusion was that Arcot should be taken as the first station; a conclusion in which the mission concurred, and Mr. Scudder

was appointed to that place. "Several weighty considerations," he says, "have induced me to postpone my departure till after the rains. The Lord willing, I expect to leave Madras for Arcot at the beginning of 1851."

The reasons for determining upon Arcot are as follows:

1. Arcot is seventy-one miles west from Madras, accessible in twelve hours by means of the transit, (which is equivalent to a stage-coach.) It is situated on the Palar river. New Arcot lies on the north side, and Old Arcot about three miles distant, on the south side of this river; each town containing about eleven thousand inhabitants.

2. It is the centre of a vast population. Three miles east of it is Wallajanuggur, containing a population of twenty-five thousand souls. Seventeen miles away is Arnee, with about ten thousand; and seventeen miles distant, in another direction, lies Vellore, with eighty thousand.

3. Wallajanuggur, which ought to be occupied in connection with Arcot, is on the great thoroughfare leading from the inland regions to Madras. A vast crowd of bandies and people move constantly by it, gathered from a thousand scattered points in the country, and emptying, in a compact stream, into Madras. This concentrated tide of course flows back again, to be distributed into its component rivulets. Hence it is a good post for the preaching of the gospel and the distribution of tracts.

4. Arcot is in the Tamil country, the language being Tamil, and yet it is near the confines of the Telugu land, the southern border of which stretches along parallel with the Palar river, a few miles north of it; say from twelve to twenty-five miles. As I know the Telugu language, this makes it a desirable place for me. In this connection I may be allowed to say, that missionaries who may be appointed to the Madras mission would do well, if they have the strength, to study Telugu as well as Tamil, whether they stay in the city itself or go to a country station; for not only do Madras and its vicinity afford large scope for its use, but the affinities of the two languages are so intimate, that a man will become a much better preacher in Tamil if he knows Telugu. Moreover, the Telugu, besides its possession of a character precisely equivalent in value to that of the Sanscrit, draws extensively from Sanscrit stores; so that a man who studies Telugu after he has learned Tamil, finds himself in the vestibule of that magnificent tongue, which, though dead

is the sacred language of India. He thus naturally acquires the elements of a more popular and powerful address in the vernacular Tamil, and is aided in attaining a position of accurate scholarship in regard to it, while at the same time he is able to preach to thousands otherwise inaccessible, in the liquid accents of the Telugu, the most mellifluous of Indian tongues.

5. It is the spot that Rhenius and his coadjutors chose when they left Tinnevely, as the sphere of a new mission. They returned to Tinnevely, and of course left Arcot.

6. It is unoccupied. The great field in which Arcot stands as a central point, is open for the American Board. It should be immediately occupied by them, not with one man, sent out and left to put forth the few and feeble efforts that a single man can put forth, but thoroughly and vigorously, as the site of a new and large mission.

Mr. Scudder here speaks of a good mission-house and chapel, occupied a few years since by a missionary of the London Missionary Society, but now for sale, at Wallajanuggur, mentioned above. These buildings, he thinks, should be purchased, and a missionary sent to occupy them at once. Nor is this all. He calls in the name of the mission for still other laborers.

Another missionary should be placed with me at Arcot itself, another should be sent to reside at Arnee, and still another to erect the gospel standard at Vandavasi, which is a charming rural spot, with a simple country population, affording one of the most pleasing sites for immediate occupancy that I know of. The Board should at once send out four men to take up these stations. There are other places which I might specify where missionaries should be placed, but I mention now only these, because I think four men will be as many as you can send immediately. But this number—the maximum of our present hopes, but the minimum of our necessities—should be granted without delay. We hope the Prudential Committee will fairly look at this subject, and worthily weigh the call that God in his providence now makes on them, to stir themselves up to the possession of this wide field.

7. There was an objection to Arcot a few months ago, which is now removed. It was an important military post, and a large force was kept there. The influence exerted by such a body is generally detrimental to mission interests. Recently, however, Arcot has been

abandoned by the military, and probably forever. The removal of the injurious influences to which we have alluded, forms another link in the chain of providences, which indicate it as the duty of the American Board to arouse to the work of manning Arcot and the other places mentioned; not with a force of earthly soldiery, but with the warriors of that good Captain, our blessed Immanuel.

As other reasons for occupying Arcot at once, Mr. Scudder mentions that there are now many houses left untenanted by the departure of a large number of officers, so that buildings might be obtained at a reasonable rate; and the place is thought to present advantages for laboring among the natives in connection with the practice of medicine and surgery.

The letter, which is signed by Mr. Scudder, "in behalf of the mission," closes as follows:

And now, in earnest tones, with full hearts and outstretched hands, we ask and pray, that the Prudential Committee will send us, immediately, four men, and enable us to stretch out our lines into the country. We believe that the Lord calls upon you to reinforce us unhesitatingly and promptly, in order that we may go up and possess the land that he has thrown open.

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Abeih.

LETTER FROM MR. WHITING, JULY 23,
1850.

Visit to Hasbeiya.

FOR some years past, the Christian public have felt much interest in the Protestant community at Hasbeiya; yet, for several months, but little has been said of that community in letters from the missionaries in Syria. During the last winter none of the members of the mission were able to visit that place. The two native deacons, however, spent each of them two months there, the expense of these visits being defrayed by the native church. These brethren had less satisfaction in their labors there than formerly. "There was no active persecution," says Mr. Whiting; "our friends were for the most part undisturbed by their enemies; but the very quietness and prosperity they enjoyed seemed to become a snare to them. Elated by their success in the attainment of religious freedom, they grew careless and worldly, and unhappy divisions sprung up among them." The efforts of the native brethren to heal these divisions were not successful; and their faithful instructions and reproofs were not, in all cases, well received.

At the general meeting of the mission in April last, it was judged best that one of the members of the mission should visit the place. Indeed the probability seems to be that the Protestant cause had suffered seriously already for want of such visits. Mr. Whiting was designated to the service, but illness and other causes prevented his going until the latter part of June. Accompanied by Elias Fuaz, one of the native deacons, he left Abeih, June 25, going by way of Bhamdün and Baräk, not the most direct route but the one most favorable to his state of health. At Bhamdün they were joined by Mr. Williams, and reached Hasbeiya on Saturday, June 29th. The account of the visit and its results, will be given as furnished by Mr. Whiting.

Unhappy Divisions.

The little Protestant community, who used to meet us with united and warm greetings, as with the heart of one man, we now found divided into two parties, who for many weeks had not worshiped together. Heretofore, in the intervals when no missionary or native teacher was with them, they have been accustomed to meet for social worship on the Sabbath, and often on other days, the service being conducted by K. M., the school-master; who is, as we think, a pious man, and competent to lead in religious worship to edification. This arrangement was made by our advice, and for a long time it seemed satisfactory to all. But during the last winter, our deacons above-mentioned discovered in several individuals a spirit of envy and dislike towards K. M., and an unwillingness to attend religious services conducted by him. Some two or three months ago, the most prominent and wealthy man among them withdrew from the meeting and set up one in his own house, taking with him his own family, his son-in-law, and a few other persons who are under his influence. On our inquiring into the cause of this separation, some trivial reasons were assigned; but it was plain to us that the real difficulty was a personal hatred towards K. M., the teacher, and also towards K. K., another member of the church; and that the whole arose, not so much from any thing these two brethren had done, as from pure envy on the part of the others. Some few of our people, unwilling to join these disaffected ones, or to displease them by continuing to meet with K. M. in the old place, stood aloof from both parties. Thus the regular congregation was reduced to a mere handful, consisting of K. M., K. K. and their

families, together with a few other individuals.

On our arrival, all returned and attended worship with us at the original place. The number usually present on the Sabbath was from twenty-five to thirty adults, and ten or twelve children. But while outwardly united in the act of worship, we could not but perceive, that in feeling, our little flock were sadly divided; and that few of them could be in a state of mind to worship God acceptably, or to be profited by the instruction that was given.

Efforts to Restore Harmony.

Our efforts were therefore early and earnestly directed to the investigation and healing of these divisions. We visited all the families, and conversed privately with each individual we could gain access to; especially, and repeatedly, with the men who had been chiefly active in the separation. Still oftener did we converse with our two church members, setting before them the peculiar obligation resting upon them, entreating them to pursue a kind and conciliatory course towards others, and to strive and pray against every thing, in word or deed, that was either wrong in itself, or might bring reproach upon the Christian name. It was pleasing to see that they felt their responsibilities; and that though deeply grieved, they seemed to cherish no unkind feelings towards those who had injured them. With respect to the others, our efforts to restore peace were attended with but partial success. There were three or four men whose hostility towards K. M. and K. K. seemed irreconcilable. We could not discover in these two any bitterness of feeling towards them; nor in all our inquiries and conversation did we see or hear anything to shake our confidence in them as Christian men. This was the more gratifying, as both of them are members of the church—the only members we have residing in Hasbeiya. (There is another living in a neighboring village, of whom and of a visit to his village, I shall have something to say.)

The chief grounds of complaint against these two men were, first, their having disapproved of certain schemes which were thought by the others to be for the advantage of the Protestant cause, but which in fact had in them more of worldly than of spiritual elements; and secondly, that K. M. alone had hitherto had (though without having sought them)

the office of schoolmaster and its emoluments, which some of them coveted for themselves. Perhaps also the fact that K. M. and K. K. are both members of the church, while *they* are not, although they have been candidates, has had something to do in stirring up the spirit of envy, so natural to the human heart. We endeavored to turn away their attention from all these matters about which they were contending, to things of more importance. We continued to reprove, instruct and exhort, publicly and from house to house, urging upon every man's conscience the high claims of the law of God, and the gracious invitations of the gospel. We labored to show them—and in this at least, I think with some success—that the spirit exhibited by them was not the Christian spirit, and that without obeying the commands of Christ, and especially the great law of *love*, they could not be his disciples.

A Child Baptized.

On Sabbath morning, July 14, I baptized the infant child of K. M., the schoolmaster, after a full explanation of the nature and design of the ordinance, and of the obligations and privileges of Christian parents. Some remarks were made also respecting the difference between the baptism with water and the baptism with the Holy Spirit; urging the necessity of the latter, and the encouragement to seek it drawn from the promises of God to believers and their children. It was an occasion of much interest. Many present had never before seen the ordinance administered except in the formal, irreverent, yet superstitious manner that prevails in the oriental Churches. We had some apprehensions that the baptism of this child might tend to increase, in some minds, the bad feeling that existed towards K. M., more especially as there were others, not members of the Church, who wished their children baptized. K. M. himself would have been willing to waive, for the present, his privilege as a Christian parent, rather than be the occasion of further irritating the minds of others. But we saw no good reason for postponing the baptism.

Discourse on the Law of Mutual Love—Its Effects.

In the afternoon of this day, I addressed the people from 1st John iv. 10, *11, on the love of God to men in sending his son; and their obligation thence arising,*

to love one another. In the course of my remarks, I took occasion to refer, very directly, to the unhappy state of feeling that existed among them, and endeavored to exhibit, with great plainness, the law of mutual love, as the eternal and unchangeable law of Christ's house, insisting that they who walk not according to this law are not his disciples; and solemnly warning all present against the violation of this law of Christ, by doing, speaking or wishing ill to his people, on pain of his high displeasure. These warnings had some reference to certain hard speeches, and threats of violence, which some of them had made use of. Mr. Williams added some solemn remarks on the same topics. We then dismissed the congregation, apparently a good deal impressed by the plain truths they had heard.

In the evening, S. B., the leading man of the disaffected party, who had himself stormed and threatened most violently, came and requested a private interview with us. He said, with a subdued tone, "My conscience is troubled; the truth delivered to-day was all for me; I took all of it to myself. I have sinned greatly against God and against the brethren; I have no rest, day or night. What can I do?" We told him that if he was sensible he had "sinned greatly," as we certainly thought he had, his course was plain, namely, to repent, confess his sin and forsake it. Having understood that we were expecting to leave town the next day, he requested that before leaving we would call the friends together, that he might make some acknowledgment before them, and that these divisions might be healed. Notice was given accordingly, and on Monday morning at an early hour, nearly all our people, men and women, came together. After prayer, and some words of exhortation from deacon Elias and myself, S. B. rose and confessed that he had been sinning grievously against God and against the Church, and he begged that those whom he had wronged would forgive him. He then walked to K. K. and K. M., embraced them both and asked their forgiveness. They in turn acknowledged their own faults, asking forgiveness of those against whom they might have trespassed, and assuring S. B. that they cherished no resentment or unkind feelings towards him or any other person in the congregation.

Mr. Whiting remarks that the confession of S. B. was very well so far as it went, but would

have been more satisfactory if he had gone more into particulars. "Our satisfaction would have been greater too," he says, "if we had not repeatedly heard him make similar confessions and then soon return to the very same sins."

The School.

Of this Mr. Whiting gives, as will be seen, a very good account.

The School in Hasbeiya, taught by our friend K. M., we found in a very gratifying condition. It is decidedly the best of all our common schools in Syria. The number of pupils is about forty, and they are of all sects, Greeks, Protestants, Maronites, Papal Greeks, Druzes, Jews, and Mohammedans. We often visited and examined this school, with great satisfaction. While some, from whom better things should have been expected, were assailing the character of this worthy brother and trying to break up his school, it was very pleasing to see the unequivocal proofs of his fidelity and success in teaching, as shown by the proficiency and the good conduct of his pupils. It is a thoroughly evangelical Christian school. There is but one system of instruction and one set of books for all. The books used are the Bible and the other excellent books issued by our press at Beirut. The amount of religious knowledge which these children are acquiring is very considerable; and what is particularly pleasing, it is acquired by children of all the religious denominations in the place alike. We were delighted, one day, to see a bright Mohammedan boy, a son of one of the Emirs, stand up and lead the whole school in repeating, very distinctly and accurately, the Ten Commandments and the Lord's Prayer; all the rest, both great and small, joining in with him. This is a daily exercise at the closing of the school.

Cases of Interest at Rasheia el-Fakhâr.

On Monday, July 25, they rode about two hours in a southerly direction to the village above named, (Rasheia of the Pottery,) so called because nearly all the inhabitants are potters, and to distinguish it from a larger town, of the same name, six or eight miles north of Hasbeiya. The village is spoken of as beautifully situated on a range of hills, commanding an extensive prospect and enjoying cool and refreshing breezes.

We were welcomed in the most hospitable manner, first by E. Y., a member of our native church residing here, and

then by many of the villagers, most of whom were entire strangers to us. We pitched our tent under the shade of an olive tree, where numbers came to see us, of men and boys, with whom we had much conversation nearly the whole afternoon. Also at evening some ten or fifteen came to our tent. At the time for our evening worship we invited them to remain and unite with us, which they did. After worship they sat down near the tent, and we again conversed with them on the things of the gospel until a late hour.

There are two men in the village besides our native brother E. Y., who are known as Protestants. One of these, G. E., left the Greek church, and declared himself a Protestant, about a year ago. He has been much persecuted on account of his religion, and was once cruelly bastinadoed and thrown into prison, by one of the sons of the Emir at Hasbeiya. He says the stripes and imprisonment, though they made him lame and confined him to his house and his bed a long time, have done him good and made him feel more compassion for the poor deluded men who were the cause of them. By the assistance of the brother just mentioned he has learned to read, and says he has great comfort in reading the word of God. When E. Y. is here, he is accustomed, on the Lord's day, to unite with this man and one or two others in reading the Scriptures and prayer. When he is not here, G. E. often goes to spend the Sabbath with our friends in Hasbeiya.

M., the other Protestant referred to, has but recently declared himself. E. Y. seems to have labored with great interest and zeal in teaching this man the truth of the gospel. By special invitation, I visited his house in the evening, and at his request expounded a portion of Scripture and prayed. His wife and a few neighbors were present. All were attentive, but M. himself listened with very deep interest. K. K., our ardent brother from Hasbeiya, who was with me, was greatly delighted with the interest this man showed in hearing the word of God.

After this visit I went to the house of G. E., and presently E. Y. and his friend M., whose house we had just left, came in. The latter again listened with intense interest to the precious truths of the gospel. I then returned to the tent, and found that many had been there to see me and hoping to attend our evening worship, but that after waiting long they

had left. Hearing that they were still sitting in a neighboring house, I went in with E. G. and M., and spent fifteen or twenty minutes in talking with them of the way of salvation. Thus the whole evening, and most of the day, was delightfully spent in preaching Christ crucified as the sinner's only hope, and rarely have I seen more earnest attention to the truth. May the Lord bless his word to the saving of precious souls.

On the following morning they were designing to visit one or two other villages in the vicinity, but one of the company being taken ill, they found it necessary to return at once to Hasbeiya. The next day they commenced their journey homeward, and reached Abeih Saturday, July 20th. Mr. Whiting closes his letter as follows :

Although the visit to Hasbeiya has been less satisfactory than some former ones, as it respects the little Protestant community already gathered there, still our opinion remains unchanged, that there is in Hasbeiya and the neighboring villages, a wide and open field for missionary labor, and that it is, on the whole, as promising a field as any other in this part of the country. We wish that a station could be established there without delay.

Erzrüm.

TOUR OF MR. BLISS TO DIARBKIR.

In a communication dated September 5th, Mr. Bliss furnishes an exceedingly interesting account of a tour which he made in June and July last, to Diarbekir. The communication is one of the most instructive and important as well as interesting, which has been received of late from that portion of the Armenian field. Extensive extracts will be given, but large portions must be omitted for want of room. The region traversed is exhibited on the accompanying map, which was furnished by Mr. Peabody. It is in the south part of Armenia and the north part of Mesopotamia, watered by the head branches of the rivers Euphrates and Tigris.

Mr. Bliss left Erzrüm on the 30th of May, accompanied by the Protestant vartabed from Geghi, (of whom mention has been several times made in the Herald) by his servant and a cavass. Taking a cavass, he says, was contrary to his feelings; but it was strongly urged by Mr. Brant, the English Consul, and remembering the insolent treatment Mr. Peabody had received in Geghi some months before, he agreed with others that it was best, and "concluded to take him, intending to send him back after visiting Geghi."

The presence of this officer was found to be of service in several instances. An account of Mr. Peabody's tour, which is frequently referred to, will be found in the Herald for April last, pp. 126-129. The company reached Melikean, a village in the province of Geghi, about eighteen hours from Erzrüm, on the 1st of June.

Reception at Melikean—Hohannes.

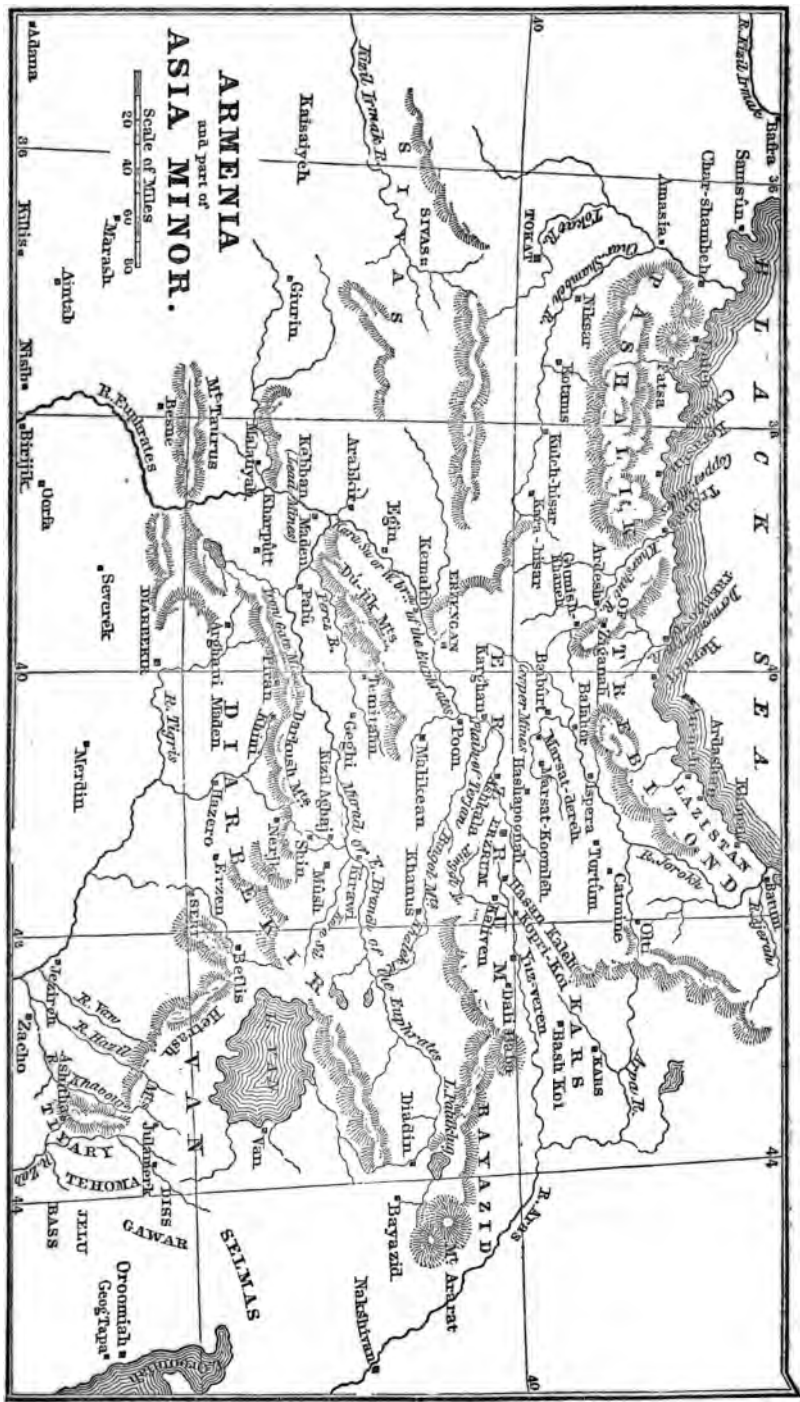
During the day we had been much in secret and social prayer, that the Holy Spirit might go before us to this village, and open a door of access to its inhabitants; and we were scarcely seated in our humble apartment, when many of the villagers gathered around and bade us welcome. A lively conversation sprung up upon the truths of the gospel, and we were both surprised and delighted to see the interest manifested. Our room was crowded until near midnight. Before leaving, the priest, in behalf of the people of this and several other villages, besought the vartabed to return to them and become their instructor. To this he replied, "I will come willingly whenever you are ready not only to be instructed in, but to live according to the gospel, and forsake the errors of your church."

Hohannes, the decidedly evangelical brother who manifested so much zeal and interest on the occasion of Mr. Peabody's visit last autumn, was one of the first to come to us. He is a very sensible man, his inquiries indicating much maturity of thought as well as correctness of evangelical sentiment.

On the Sabbath, June 2d, "Hohannes came again, seeking us alone, that he might disclose his feelings with more freedom, unite with us in prayer, and obtain instruction suited to his wants." His case is spoken of as most interesting, his whole appearance strengthening the hope that a work of grace has been begun in his heart. He proclaims the truth with boldness and ability, and is doing a good work in the village, especially among young men, several of whom visit his house nearly every night. In the afternoon they had a prayer-meeting, and both then and in the evening had the opportunity to press the truth upon the attention of some who seemed much interested.

Hatred and Opposition Changed to Kindness.

The narrative below is full of interest and meaning. The people had been industriously taught to hate the Protestants as *infidels*, but found them no infidels. The Spirit of the Lord prepared the way, and a soft answer turned away wrath.



3. *Monday.* We left Melikean early this morning, with an earnest prayer that the Spirit would again go before us and open the hearts of the many enemies on our way, whose voice of angry threatening and bold defiance had already reached our ears. Our hearts groaned beneath the burden of anxiety for the salvation of those so much opposed to us and our work.

On our way we came to Shen, an Armenian village of twenty houses. As we approached it, the clouds, which during the whole morning had betokened rain, suddenly broke in a heavy shower upon us. We proposed to stop at the village until the shower should pass, hoping to find some opportunity to witness for Jesus. Our cavass applied to the chief man of the place for a room, but as soon as he saw us, he refused, saying, "What men are these?" He evidently knew who we were. The cavass insisted upon his furnishing us a room, saying that he had orders from the Pasha that we should be received and treated with respect in every place where we should go. The man continued obstinately to refuse, and I felt that it would be better to proceed on our way than thus to force an entrance. The cavass, however, stood firm, and working upon their fears, compelled them to receive us. All was enmity, loud talking and mockery as we entered. Men, women and children heaped the most opprobrious epithets upon us, and imprecated upon our heads the bitterest of curses. Of our brother, the vartabed, they said, "He is Satan; we will not have him among us; we will drive him out;" and added, "if we could find him alone in a secret place, we would put him to death." There was a general outburst of angry feeling as this remark was made; but in the midst of all this uproar we were quite calm, for our trust was in the Lord of hosts, and from the depth of our hearts we poured forth a prayer for strength and wisdom to speak in such a manner as to convince them that we were the true followers of the humble Jesus. We did speak, and the greatest surprise was pictured on their countenances, as they learned that instead of being the worst of infidels, as they had supposed, we were believers in the one true God and "Jesus Christ whom he hath sent." By degrees all softened down and spoke kindly. The leaven of gentleness had its effect. The soft answer turned away wrath. When they had become thus calm, we answered their many questions, and thereby dissi-

pated the prejudices they had entertained against us. Before we left, nearly all the men, women and children in the village, with one of their priests, previously a most bitter opposer, came and listened to our remarks, as I in one room, the vartabed in another, my servant on the roof, and the cavass in the yard, Turk though he was, sought to convince our respective hearers that the gospel was with us, and that those only who live according to it would be saved. Toward the last they treated us with great respect, bringing us bread, yoghoort, and eggs fried in butter; the very best they, in their poverty, could furnish. When we left, after a stay of more than two hours, the priest went before us, a mark of honor they are accustomed to pay to their vartabeds on occasion of a visit to their village. The place being at a distance from the road usually traveled, its inhabitants had probably never seen a Frank before. They seemed as wild and savage as the Koords by whom they were surrounded. I shall not soon forget how their fierce Koordish-looking eyes flashed with anger at first, and beamed with kindness at last.

Proceeding on their way and passing a large village of Koords, at about two o'clock, P. M., they came to Arintz, an Armenian village of fifteen houses. Here they expected opposition, but were received with kindness, and had many calls and much opportunity to read the gospel and explain its doctrines to interested listeners. "One aged man, who had been blind for six or eight years, was with us nearly the whole of the time,—the last to leave us at night and the first to grope his way to us in the morning."

Reception at Temchran—Melchon.

In the morning, June 4th, the company started for Temchran, the seat of the Bey of Geghi. They took the shortest route, over a rough and snowy mountain called Sheitan, and were soon in the midst of snow, cold and wind, with their path entirely filled and not discernible. After some hesitation they decided to attempt a direct descent into the valley, where, far in the distance, they could see their road. The descent was accomplished "after many slips and strains, and some bruises," and about noon they came to a Turkish village, where they rested under a tree and took some refreshment.

About two P. M. we started again and reached Temchran after a pleasant ride of three hours. We despatched a messenger at once to the Bey, to inform him of our arrival and present our letters of protection from the Pasha of Erzurum.

The chief Armenian of the village was immediately ordered to prepare accommodations for us, which he at first refused. The Bey however insisted, and we were reluctantly received.

Our room, entirely separate from those occupied by the family, was scarcely ready before the people began to flock to us, giving us a most cordial welcome, and we soon had an audience of earnest hearers. Much as we had felt encouraged by what the Lord had done for us in the other places, we had not dared to hope for this. You will remember that only a very few individuals had the boldness to visit Mr. Peabody in November last.

Melchon, the vartabed's friend, of whom Mr. Peabody entertained the hope that he was a true Christian, although at that time, from considerations of prudence, he did not come openly to his room, came with the utmost boldness and talked as if one of us. Indeed he is called *our man*. Our room remained thus crowded until after nine in the evening. As many as thirty persons were with us most of the time. Not a word of opposition escaped the lips of an individual, but on the contrary, the most eager attention was given to every word spoken. Melchon left with the others, but soon after returned alone, for a private interview, and remained until after midnight. He manifested a very earnest desire for spiritual instruction, devouring, with the greatest avidity, every word of advice he received. It was with great difficulty that I refrained from tears, when I saw his eagerness to know the will of God, and how he could best perform it. He is very active in disseminating a knowledge of the Scriptures among his friends and enemies even. He remarked that he had held personal religious conversation with every man, young and old, in his village, and with multitudes from other places. Every Sabbath he meets all who are willing to come either to his house or the school-room, and instructs them in the truths of the gospel. His appearance is that of one who is much in prayer and faithfully investigates the Scriptures, that he may be able to explain to others the way of salvation as well as walk in it himself.

We asked him about his relation to the church. He replied, "I shall probably sooner or later be cut off, but wish to remain as long as I can, for the benefit of the many who come to me for spiritual instruction; but when separation comes, I hope, by the grace of God, to be able

to endure all for Christ." He added, that his wife and little girls also were ready, by the aid of the Spirit, to stand firm with him even unto death.

On Wednesday, June 5th, they were called upon by the banker of the Bey, and by several of the most wealthy and influential Armenians from some other villages, who, says Mr. Bliss, "when alone with us, expressed themselves fully persuaded of the truth of the gospel, and appeared to feel a real interest in our work," though they opposed in the presence of others, not wishing to be considered as favoring the "new way."

Proceedings against Melchon.

Melchon came several times. He is still teacher of the school in this village, having about twenty boys under his care, besides his two eldest girls, whom he has recently taken into the school, an example many other parents are desirous to follow. Teaching girls to read is a thing altogether unknown in this region, much more sending them to a public school. About ten o'clock, P. M., this brother again came, impelled by a strong desire to become better acquainted with the vital doctrines of our faith. After a conversation of an hour or more, he proposed taking the vartabed to his house, and thus giving me an opportunity to sleep. I was very weary and consented. They went to the door and saw men walking to and fro, as if waiting for some one. Our brother did not wish his enemies to know that the vartabed visited his house, lest his influence in favor of the gospel in the village should be thereby weakened. They therefore shut the door and remained half an hour longer, when he again looked out, and perceiving that the same men still lingered near, surmised the whole. They had been to his house, and finding that he was not there, were watching to entrap him on his return, that they might accuse him of coming to us secretly. Our brother waited a little longer. There was a noise of footsteps approaching the house. Suddenly our door was opened with violence, and a man entered with a light in his hand, and asked, "Is there a water-pail here?" "Yes," replied Melchon, "I am the water-pail you seek." Bidding us "good night," he immediately went boldly out among them and reproved them for their impudence. We saw him no more that night.

6. Early this morning the priest, who instigated the proceeding of last night,

went to a neighboring monastery to enter a complaint against Melchon. In the mean time there was considerable excitement in the village, and quite a gathering near our house; some favoring our brother, and some inclined to oppose. Melchon spoke and told them that he knew what kind of men we were, and what kind of doctrines we preached; that he had investigated them and found them in accordance with the gospel that was read every day in their churches. "Besides this," he continued, "the vartabed is my friend. I have a right to visit a Turk who is my friend, and I have a right to visit a Protestant who is my friend, and I shall go and see this friend whenever I wish, be it by day or night." Every one appeared to yield to his reasoning.

About 9 A. M. the priest returned from the monastery, bringing one of the vartabeds with him. A council was held in a house adjoining ours. Melchon was summoned, and questioned in regard to his coming to our room the evening previous. He told them that he was in the school all day and was unable to see his friend as much as he wished during the day, and so he visited him at night. He said, moreover, that he had no intention of leaving the nation; but if they wished they might excommunicate and anathematize, and thus *force* him from them. He was ready even for that. Our brother would probably long ere this have been cursed, and cut off from the old church, had not the vartabed of Mûsh expressed a favorable opinion of him, and rebuked the vartabeds of Geghi for their harsh treatment. Priestly enmity in exciting the people against him, may yet do the work, however, in which the vartabeds have failed.

Opposition—Anathema upon Visitors.

In the afternoon, several influential Armenians, from this and other villages, opposed to our work, called with their vartabed upon the Bey, and requested him to drive us from the village; but the Bey, angry at their impertinent remarks, sent them from his presence, saying that we had a right to go where we pleased and stay as long as we wished. Foiled in this effort, the vartabed, at evening prayers, pronounced an anathema upon all who should come to us; and in the evening but two or three came, and they *most secretly*.

7. In consequence of the anathema of yesterday only a few visited us.

The banker of the Bey and two other prominent men came. We asked them if they were not afraid of the anathema. "Afraid!" they exclaimed, "What can the curse of such a man do? Our vartabeds are the vilest of the vile." They appeared quite indignant that the vartabed should have resorted to such a measure. We took the opportunity to make a few remarks upon the words of Paul, "If any man love not the Lord Jesus Christ, let him be anathema, maranatha."

The excitement against Melchon had become so great that he thought it prudent not to visit Mr Bliss, lest he should come under the ban of the church, and thus be debarred from farther intercourse with the many whom he was instructing. On Saturday, the 8th, in view of the existing excitement, Mr. Bliss thought it best to leave Temchran for a time. "We had every evidence," he says, "which we could desire, that the Holy Spirit was present in a special manner. More than seventy men, besides many boys, had visited us and given earnest heed to the messages of mercy; eight or ten interesting young men, and several who were quite advanced, seemed near the kingdom of God." They very much wished, therefore, to remain, but thought it best to leave, and accordingly started about noon.

Kasabah—Opposition Restrained.

We arrived at the Kasabah between three and four o'clock. You will remember how the hostility of the people broke forth against Mr. Peabody on his last visit—that he was refused a room, and was not even allowed to stop in the Armenian part of the town. Exulting in their supposed victory, the hostile Armenians had sent, even to Erzrüm, their threat, that if we visited the place again we should not be allowed even to enter the town. We did enter, however, and that without the least opposition or appearance of excitement. The Bey, acting upon the order he had received from the Pasha, had previously sent word, that whoever treated us with the least disrespect should be bound and sent to Erzrüm, and imprisoned there. Our host, the same individual who refused to provide a room for Mr. Peabody, even if he had a hundred unoccupied, and any number of orders from the Pasha, received us with every appearance of respect, and provided an abundant supply for our wants. Our servant, even, went through the market without being insulted, not a voice being raised against him, nor a look of anger seen.

The anathema prevented intercourse with the people, and even kept the two or three who they hoped were Christians from visiting them. The family where they stopped listened respectfully when they read the gospel, but manifested no such delight, and eagerness to grasp the truth, as they had seen in other places. The vartabed went to pass the night at the house of his brother, who had been interested, apparently, in the truth, but now appeared rather cold. They had a quiet Sabbath, and an Armenian muleteer, regardless of the anathema, came to inquire respecting their doctrines.

In the evening the vartabed went again to the house of his brother, and found there two of the weak brethren. One, the son of the most wealthy Armenian in the province of Geghi, a bitter enemy of the Protestants, was deeply anxious as to what he should do. He has a large family, and doing no business of his own, is entirely dependent upon his father for support. He said that he was ready to declare himself a Protestant, but the moment he should do so, his obstinate father would disinherit him, adding, "If I was alone it would matter little, but what would my poor family do?" He reads all our books and boldly asserts the claims of the gospel on men as the rule of life. Sarkis, the other brother, is bolder in dispute, but less meek, and gives less evidence of a change of heart.

Monday, the 13th, they left Kasabah for Diarbekir and reached Palu on the morning of the 12th, and about eleven o'clock, called, at his invitation, upon Reschid Pasha, Commander in Chief of the Turkish forces in that region for subduing the Koords. He received them very kindly, aided them in procuring horses to proceed on their way, and insisted upon furnishing them with two cavasses for their protection. At about four, P. M. they left Palu, and arrived at Madden about the same hour the next day. The heat was extremely oppressive, and Mr. Bliss suffered much from headache. They took lodgings at a coffee shop.

Interesting Case of an Ishkhan of Arabkir.

About sundown, a well-dressed man, of gentlemanly bearing, entered our room. He soon made himself known as an Ishkhan of Arabkir, now resident in this vicinity, in the employ of the Turkish government. His history, as he himself related it to us, was quite interesting. When Dr. Smith of Aintab visited Arabkir in 1847, this man and the vartabed

used all their influence against him, and succeeded in driving him out of the house he had secured. Through his instrumentality, also, a curse was pronounced upon all who should visit the house of Dr. Smith. Afterward this same individual said to himself, "I have been in the employ of the Turks for many years, and notwithstanding all their efforts, they have not succeeded in convincing me that their religion is true. What harm can result from a short conversation with this Protestant preacher?"

He went, passed an hour or more in the Doctor's company, and received, as answers to most of his questions, texts of Scripture. The truth had effect upon his mind, notwithstanding his efforts to resist it. He was compelled to assent, mentally at least, to the correctness of Protestant doctrines. He almost immediately obtained our books, has read, and is still reading them, and already has enemies in Arabkir for the bold stand he has taken against many errors in their church. He wishes to obtain a Protestant teacher for his children. He said, "My heart is hard, and I have little hope of ever becoming a Christian myself, but I wish my children to be taught the gospel, and thus perhaps the Lord may bring others, myself even, into the way of life." On leaving, he gave us a very cordial invitation to visit Arabkir this fall, and take up our lodgings while there at his house. His case is deeply interesting and painful.

Arrival at Diarbekir.

They left Madden early on Friday, and at Arghani, very happily succeeded in finding a muleteer who would take them over the scorching plain of Diarbekir by night. Traveling all night, they reached Diarbekir about 10 o'clock, A. M., on Saturday, June 15th, and before noon were quietly settled in the house Mr. Schneider had secured as a place of worship for the Protestants. The Aintab brother, whom Mr. Schneider had left in charge of the work there, soon came, with several of the brethren, and gave them a most hearty welcome. Within an hour after their arrival, two of the Protestant brethren were summoned before the Pasha to answer to complaints made against them by the Armenian vartabed.

In about an hour and a half they returned. Their opposers had not been able to substantiate their charges, and the Pasha, uninfluenced by their bribes and inclined to do justice, plainly told the vartabed that he was in the wrong, and advised him to keep quiet and enter

no more complaints against the Protestants.

Towards evening sixteen brethren, ten Assyrians and six Armenians, assembled for a prayer-meeting. They had not received our letters mentioning our intention to visit them, and they appeared overjoyed to see us. But the poor Assyrians were sorely disappointed when they found that I was unable to talk with them in Turkish.

16. *Sabbath.* The sun had just risen when our brethren began to assemble for divine service, and it was after nine o'clock before we had opportunity to take any refreshment. During the service the Armenians were moved to tears, while the Assyrians, wondering what it was that made their brethren weep, strove to understand what I was saying from my gestures and looks, and what little Armenian they knew. About eleven they came again, and as some of them expected to be summoned the same day before the Pasha to answer to the accusations of their enemies, we spent a little season in prayer and conversation upon the importance of entire confidence in God, in times of trial and persecution. The brethren appeared deeply impressed, and the tears that flowed down their cheeks, with their frequent sighs, affected me so much that it was with difficulty I continued my remarks.

On the 17th they called upon the Pasha. He received them with much politeness and said his desire was to act impartially and to protect the Protestants in their rights. In the afternoon several of the brethren were again taken before the Pasha, accused of gross misconduct, but he decided in their favor.

Effort to Expel the Aintab Brother, and to Exile Hohannes.

18. Early this morning, the vartabed called his priests and Ishkhans to council for one desperate effort to expel the Aintab brother from the city, and exile Hohannes, another brother. Each priest and Ishkhan was questioned as to whom he knew that had influence with the Pasha, and was sent to that individual to gain him over to their side, either by bribes or earnest petition. One was sent to the chief cavass and gained him; another to another influential Turk, and so on. The plot was well laid and all seemed to work well. The vartabed and a large train of attendants were early in waiting upon the Pasha. The first they did was to accuse the bold brother Ho-

hannes of blasphemy against their religion, i. e. their pictures, and other impudent conduct. After this accusation was presented Hohannes was ordered to be immediately brought. The cavasses, eager for a good present from the vartabed, hurried to the shop of our poor brother, seized him and bore him in triumph to the palace. The Armenians cursed and hooted at him all the way, but he was firm, and by the kindness and compassion of one of the cavasses, succeeded in finding a boy to run and tell us of his condition.

The boy came at his topmost speed, and with much consternation said that one of the Protestants was seized, and that if we did not hasten to his assistance they would bastinado him. I was alone with our vartabed, whom I despatched at once to the palace, while I hastened to the throne of grace.

Those two hours were to me hours of terrible suspense, and at the same time of wrestling with God for our poor brethren, that they might not be left in the hands of enemies bent on their destruction. The Lord did not leave them, but was with them, and that to comfort and bless. As Hohannes was entering the palace, the chief cavass asked him who he was. With great joy and boldness, in the midst of those who mocked, he replied, "I am a Protestant and fear God and do not worship pictures." All wondered at his fearlessness. When he was brought before the Pasha the vartabed renewed his accusations—that he was a reviler of their pictures and their churches—a deceiver—a street brawler, &c.

Hohannes' Defence—The Pasha's Decision.

After a long-continued conversation in reference to the brother, the Pasha ordered the vartabed to be silent, saying, "You have talked long enough; now let this young man speak and give answer." Our vartabed, and all, were surprised at this act of kindness and justice. The Pasha then questioned Hohannes, saying, "Did I not tell you to be calm and mild in your conversation, and not excite the people by talking against their pictures?" He replied, "Such was your order, sir, and I have tried to obey it; but this vartabed excites the people against me and they call me a dog, and say I am worse than a dog; and I tell them I am no dog;—your pictures are dogs, and worse than dogs; and they say

this is blasphemy. This morning, sir, I went to a shop to buy a pair of shoes and the man refused to sell them to me, because this vartabed has ordered the people not to sell any thing to the Protestants, not even bread. He has ordered his people to buy nothing from me; and so, although I have a shop full of things, I cannot sell any thing except to your servants and other Turks." The Pasha listened with interest and with some surprise, looking every few moments at the vartabed, who blushed deeply.

With the permission, or rather order of the Pasha, our brother continued: "These six times have they taken my wife from me, and you sir, you, my lord, have restored her to me. This vartabed, sir, and these Armenians, are the cause of all the confusion and trouble in the city." This was a bold speech of our brother, but it was uttered with so much simplicity, earnestness and lack of guile, as of one conscious of innocence, that the Pasha was not at all displeased, but told him to go, and try still more to be a man of peace, and even if men did call him a dog, to keep calm and not reply,—the same advice which the brethren are wont to give not only to him, but to each other. Our brother left, rejoicing not in man, but God, and came to me at once to tell of what his Savior had done for him. Afterward the Pasha rebuked the vartabed, very indignantly, and told him that he must curse our brethren no more, and must retract his order that no one trade with the Protestants, &c. So much astounded was the vartabed and all his company at the result, that they did not petition for the removal of the Aintab brother.

Order from the Porte for the Protection of Protestants.

In the afternoon our brethren received a letter from the Porte for the Pasha, ordering full protection for the Protestants, of whatever nation they may previously have been. They were very much encouraged by receiving this letter, and remarked that a large number of Armenians were awaiting its arrival that they might join them.

19. The heat is increasing, and the air in the city very close and oppressive. I have suffered much from sharp shooting pains in my forehead, together with general languor, but the interest manifested by our brethren and others, is such as to make me forget all my pains in deep anxiety for the onward progress of God's work here.

On the 20th, they called again upon the Pasha. He was more animated in conversation than before, read the letter from the Porte and expressed himself decidedly in favor of extending free protection to the Protestants. On the 21st and 22d, they had very interesting conversations with persons who called seeking spiritual instruction; and at the prayer-meeting on the evening of the 22d several of the most wealthy Assyrians in Diarbekir were present.

They remained at Diarbekir until the 23th, in the midst of deeply interesting scenes, and felt very reluctant to leave. But the health of Mr. Bliss was suffering more and more, and frequent violent headaches, accompanied with dizziness, urged his immediate return to Erzrum. He wished also, if possible, to do something more in Geghi, and on Friday, the 23th, they left Diarbekir, commending the brethren there to the great Head of the church, and reached Arghani the next forenoon. Here they passed the Sabbath and had some sixty or seventy men, besides women and children, gathered around them in a garden, most of whom listened to their instructions with manifest interest. From this time Mr. Bliss was unable to keep a journal. They reached Temchran on Friday, July 5th.

Banishment of the Opposing Priest of Temchran.

Here again, as before, the people flocked to us ere our room was in readiness, and several even ventured to walk with us through the village. As soon as he heard of our arrival, the vartabed's friend, Melchon, left his pupils at their books and came to welcome us.

During our absence, the inhabitants of the village had risen *en masse* against the priest who had exerted so much influence in opposition to our work, and procured his banishment from the province. The only remaining priest in the village was among the first to visit us on our arrival, spending an hour and listening with deep interest to our account of the work in Diarbekir and Aintab.

During Friday afternoon and Saturday, they were diligently employed in reading and explaining the gospel to groups of ten, twenty, and sometimes thirty individuals; preaching Christ "from dawn till near midnight." The women, who had kept aloof from them on their former visit, were now eager to hear. The Sabbath was a most interesting day. Mr. Bliss preached twice, at the urgent request of Melchon, though nearly prostrate from weakness and violent headache. At each service there were a large number of hearers present, and among them "the most prominent Armenian of Temchran."

"The seriousness and solemnity manifested," says Mr. Bliss, "told us that God was with us of a truth."

Orders of the Chief Vartaded Disregarded—Increased Interest in Geghi.

One circumstance will serve to give some idea of the state of things in this village, and in fact in this whole region. On Saturday the chief vartaded of Geghi, under whose supervision this village now is, sent word that every family must furnish a man to go into his fields on the Sabbath, and gather in his hay; but every one refused; not a man went. Nothing like such disobedience and entire disregard of the vartaded's wishes was ever known before in the whole province. This fact shows that while there is much love for the truth in Geghi, there is also a growing contempt for their vile vartabeds and ignorant priests.

On my return to Temchran, I was somewhat solicitous as to the condition in which I should find the work which we had left in so interesting a state, and was delighted to see such evident marks of progress. As many, if not more individuals visited us, than before. The young men who then manifested so much zeal, seemed firmer than ever in their adherence to the gospel. One of these, whose business is carrying goods for sale from one village to another, is very bold in preaching salvation by Jesus alone, and no trust in saints. His influence upon the more ignorant class is very much deprecated by all the hostile priests and vartabeds. The work, the good work of reformation in the province of Geghi, has begun and is going on gloriously.

So far as we can learn, there are at least ten thousand, some make twelve thousand and even fifteen thousand, Armenian souls in this province. The confidence of this great population in the belief of their fathers has been shaken to its foundation. The mighty fabric of bigotry and superstition in which their souls have so long been imprisoned is fast crumbling, and we trust it will soon be completely destroyed.

Mr. Bliss had designed spending a week longer in visiting other villages in Geghi, but such was the state of his health on Monday, that he decided to hasten home by the shortest route. He reached home July 11th, as he says in another letter, "to be laid upon a bed of sickness, and in all probability just in time to be saved from death on the way." His sickness was very se-

vere, and for a time his life was despaired of; but God had mercy on him and on the mission. His life was spared, and when he wrote his health was daily improving.

Recent Intelligence.

WEST AFRICA.—Under date of August 24, Mr. Wilson writes as follows: "The Catholic mission are increasing in number, and they have recently given us more indications of trouble than heretofore. I am not sure but they will simultaneously break in upon us at many points. But I feel so much confidence in God, and the ultimate triumph of the gospel, that I can truly say I have no anxieties on the subject." On the 19th of September, he wrote again: "The Catholic force is considerably larger than ours. They have a Bishop, five or six priests, and at least seven or eight sisters of charity. They have manifested some disposition of late to interfere with our operations; but they seem to want resolution to carry into execution their designs of aggression. The civil authorities continue to be friendly to us, but strangely inimical to them. I hardly know how to account for this, unless it is because of that hostility which all Frenchmen feel towards Jesuitism on being extricated from its trammels."

MOSUL.—The last number of the Herald contained a letter from Mr. Marsh, in which he described his journey to Oroomiah. He returned through the mountains of Koordistan, arriving at Mosul September 26. "I found our brethren here," he writes under date of October 14, "scattered and disheartened; but they flocked about me again. Our female school had continued at about twenty pupils during all the storm; and Jeremiah had gathered a few boys and men about him, now fourteen in number, who came to read in Arabic, Hebrew and English, as also to study arithmetic, and learn to write. Thus our schools, though still feeble, are more flourishing than ever. Since my return, with five services during the week, the average attendance has been fifteen, which includes all. This I regard as encouraging; and I feel that the work of the Lord is surely advancing. About one hundred persons are brought into contact with the truth; and I think that at least that number may be set down as disposed to inquire diligently; but three-fourths of them are so restrained by fear, that they dare not openly espouse what they are inclined secretly to accept."

AHMEDNUGGUR.—Mr. Wilder wrote from Ahmednuggur, October 14, as follows: "Four weeks ago a young brahmin was baptized. His case is one of deep and painful interest at the present time, because he has gone back with his

friends to his home. He can never be restored to caste; but he has put his life in jeopardy, and we fear periled his soul. His indecision and weakness in yielding to the entreaties of his friends have led us to doubt his sincerity; but we still hope that he will be saved "through great tribulation."

A pupil of Mr. Wilder has made out a list of nearly two hundred idols, for the support of which payments are made from the government treasury at Ahmednuggur, thereby countenancing and upholding idolatry. The sum expended in this way is about seventeen thousand dollars annually.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 12th of December, Rev. GEORGE W. DUNMORE, of Elmira, New York, and Mrs. DUNMORE, of Brewer, Maine, sailed from Boston for Smyrna, in the bark Ionia, Captain King. From Smyrna they are expecting to proceed to Diarbekir, to commence a station for the benefit of the Armenians residing in that city. Mr. Dunmore is a graduate of New York University, and he pursued his theological studies partly at New York, and partly at Bangor.

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, Cong. ch. and so.	118 77
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter-st. cong. m. c.	20 00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.	
Bangor, 1st par. for rebuilding Mr. Bond's ch. Sandw. Isla.	31 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunk, Union cong. ch. and so. m. c.	40 00
S. Berwick, Cong. ch. and so. m. c. 18,37; N. Hanson and wife, for <i>Lynthia Ann Hanson</i> , Ceylon, 20; for <i>Mary Ann C. Norton</i> , do. 20; A. S. 13c;	58 50—98 50
	268 27
Bucksport, Cong. so. m. c. 50; E. Machias, a friend, 1; Ellsworth, s. s. 79c.; Fryeburg, Miss S. Andrews, 20; Machias, Mr. Brown's ch. and so. 28; m. c. 22; Mill Town, cong. ch. 130,12; Mt. Desert, a friend, 1; New Sharon, mems. of cong. ch. 7; Perry, cong. ch. 5;	264 91
	533 18

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Fitzwilliam, Gent. 82,50; la. 63,87; m. c. 23,30; Mrs. P. Wright, 10; wh. and prev. dona. cons. <i>Levi Towne</i> and <i>Nancy Foster</i> , H. M.	179 67

Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Bennington, Mrs. W. W.	10 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, N. cong. ch. m. c.	30 00
Rockingham co. Conf. of chs. Francis Grant, Tr.	
Chester, Cong. ch. and so. to cons.	
JOHN LANE, Jr. an H. M.	100 00
Salem, Contrib.	3 00—103 00
	332 67

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, D. French, wh. cons. Miss LYDIA F. PAIZO, of Hardwick, Ma. an H. M.	100 00
Chittenden co. Aux. so. M. A. Seymour, Tr.	
Burlington, m. c. 3,80; s. s. con.	
9,26;	13 06
Charlotte, Cong. ch.	25 00
Essex, m. c. 4; la. 11,75;	15 75
Fairfax, A family,	1 50
Hinesburg, Ch. and cong.	53 96
Milton, A little girl,	30
Williston, Cong. ch.	2 05—110 92
Orleans co. Aux. So. H. Hastings, Tr.	
Craftsbury, Cong. ch. m. c. 9; fem. miss. so. 19;	98 00
Windham co. Aux. So. F. Tyler, Tr.	
Putney, I. Grout, 10; Bible class of do. 6; for Trebizond;	16 00
Windsor co. Aux. So. J. Steele, Tr.	
Windsor, Cong. s. s.	1 00
	255 92
Bennington, 2d cong. so. m. c. 36; Mrs. S. 1;	37 00
	292 92

MASSACHUSETTS.

Barnstable co. Aux. So. W. Creeker, Tr.	
E. Falmouth, 2d cong. ch. and so. m. c.	11 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Stockbridge, Coll.	30 00
W. Stockbridge Centre, s. s.	3 00—33 00
Boston, S. A. Danforth, Agent.	
(Of wh. fr. a friend, 10; do. 10; Park-st. ch. do. 10;)	171 43
Brookfield Asso. William Hyde, Tr.	
Charlton, Mrs. R. Twiss,	1 00
Essex co. North, Aux. So. J. Caldwell, Tr.	
Newburyport, Dr. Dimmick's so. gent. and la. wh. cons. Miss MARGARET A. DIMMICK an H. M. 256,88; Mr. Emerson's so. m. c. wh. cons. Rev. JOHN E. EMERSON an H. M. 50;	306 88
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Gloucester, A friend,	5 00
Salem, Tab. ch. for rebuilding the miss. ch. at Kohala, Sandw. Isla. by Dr. Cheever, in addition to \$52,89 ack. in Nov. and \$53 ack. fr. Saratoga, N. Y. for do. 6,25; la. for fem. ed. in China, 25; a fem. mem. for debt, 10;	41 25—46 25
Hampden co. Aux. So. C. O. Chapin, Tr.	
Blandford, A friend,	10 00
Southwick, U. Rockwell, Jr. to cons. UZAL ROCKWELL an H. M.	100 00—110 00
Hampshire co. Aux. So. J. D. Whitney, Tr.	
S. Hadley, m. c. 8,16; J. N. N. 29c.	8 45
Harmony Conf. of chs. W. C. Capron, Tr.	
Sutton, Cong. so. m. c. and contrib.	134 00
Middlesex North and vic. J. S. Adams, Tr.	
Acton, Cong. so.	7 71
Boxboro', Asso.	11 91
Fitchburg, Relig. char. so. wh. cons. ISAIAH PUTNAM, DAVID BOUTELLE, Miss LUCY DAVIS and Miss MARIA T. FARWELL, H. M. 466 73	
Groton, Asso. (of wh. for <i>Lucretia Phelps</i> , Ceylon, 20,) 139,63; m. c. 41,88; wh. cons. Rev. EDWARD A. BULKLEY and Mrs. CATHARINE F. BULKLEY H. M.; A. E. HILDRETH, wh. and prev. dona. cons. him an H. M. 50;	231 51
Harvard, Asso.	66 37
Leominster, do.	66 37
Littleton, do.	30 18

DELAWARE.

Newark, 1st pres. ch.

20 00

MARYLAND.

Board of Foreign Miss. in German Ref. ch.
 Rev. Elias Heiner, Baltimore, Tr.
 Baltimore, Ger. Ref. ch. Second-st. 50;
 Philadelphia. do. Race-st. 50; wh. cons.
 Mons. EDMUND BOISSIER, of Geneva,
 Switz. an H. M.
 Lisbon, Pres. ch.

100 00

15 00

115 00

VIRGINIA.

Prince Edward C. H., Indiv.

10 00

NORTH CAROLINA.

Salisbury, Mrs. L. E. Cairns and chil. for
 James G. Cairns, Ceylon, 20; for c. f. 1,30;

21 30

SOUTH CAROLINA.

Charleston, A. G. J.

5 00

GEORGIA.

Bryan co. Mrs. T. S. Clay, to cons. ROBERT
 H. CLAY an H. M.

100 00

OHIO.

Western Reserve Aux So. Rev. S. G. Clark, Ag't.
 Andover, L. M. 1; A. M. R. 1; Z. S. 1;
 Ashtabula, s. s. for R. Clark, Ceylon, 3,18;
 coll. 11,24; Mrs. H. E. P. 5; Bainbridge,
 6,94; Burton, 25; Chardon, H. M. 1; W.
 K. W. 50c.; S. N. H. 50c.; chil 30c.; a
 friend, 25c.; Chester, 6,78; Greene, 2,45;
 Gustavus, 12,70; Hudson, Wes. Res. coll.
 16,61; Rev. C. Eddy, 10; Rev. H. Coe and
 fam. 10; Jefferson, Mrs. C. W. 3; Rev.
 S. V. B. 1,38; a friend, 1; L. J. 1; Kirt-
 land, 13,36; ALPHEUS C. RUSSELL, wh.
 and prev. dona. cons him an H. M. 70;
 Morgan, 2,25; Painesville, 27,74; Repub-
 lic, 3; Rome, 7,64; Solon, Rev. J. Seward,
 12,80; Streetsboro', s. s. 2,50; Strong-
 sville, 1st ch. 33; Willoughby, Miss R. B.
 T. 10; York, cong. ch. 7; Youngstown,
 cong. ch. 35; ded. disc. 3,58;
 Salem, Ch.

344 54

5 00

Legacies.—Cleveland, P. M. Weddell, by T.
 F. Handy, (prev. ack. 560,)

60 00

409 54

INDIANA.

Evansville, Old pres. ch. 40; Greencastle,
 pres. ch. m. c. 19; s. s. for ed. of hea. boy
 at Gaboon, 8; Marion, Rev. A. H. 5;

72 00

ILLINOIS.

Chicago, 2d pres. ch. m. c. 133,73; Duguoine,
 pres. ch. m. c. 5,60; Hills Grove, Mrs. C.
 50c.; Jericho, s. s. miss asso. 2; Quincy,
 A. M. H. 1; Round Prairie, and Plymouth
 chs. 5,70; Rushville, pres. s. s. 8; Wauke-
 gan, E. D. E. 5; Wethersfield, cong. ch.
 m. c. 7;

168 53

MICHIGAN.

Detroit, 1st cong. ch. m. c. 19,26; Hillsdale,
 pres. ch. m. c. 8; s. s. for ed. hea. chil. 2;

29 26

WISCONSIN.

Beloit, B. Durham, 20; Mr. and Mrs. M. 10;
 Marquette, pres. ch. 3; Otsago, cong. ch.
 6,42; Plainfield, pres. ch. 4,58;

44 00

IOWA.

Farmington, Cong. ch. m. c.

10 00

MISSISSIPPI.

Natchez, Ladies of pres. ch. for rebuilding
 Mr. Bond's ch. Sandw. Isl.

50 00

IN FOREIGN LANDS, &c.

Geneva, Switz., E. Boissier, towards build-
 ing a church in Aintab, Syria, 500 00
 Park Hill, Cher. na. m. c. 5 36
 St. Andrews, C. E. Pres. ch. m. c. 28 00
 St. Thomas, W. I., E. D. ch. 100 00
 Legacies.—Ceylon, Rev. G. H. Apthorp,
 (prev. rec'd \$2,000,) 500 00
 1,133 56
 Donations received in November, (of
 which for debt, \$10,) \$19,153 56
 Legacies, 1,142 00
 \$20,295 56

\$- TOTAL from August 1st to
 November 30th, \$74,785 02

CHILDREN'S FUND FOR EDUCATING
HEATHEN CHILDREN.

Amount received in November, \$281 02

DONATIONS IN CLOTHING, &c.

Reaver Dam, Wis. A bundle, for Mr. Peet, China.
 Bloomfield, N. J. A box, fr. Mrs. H. B. Cooke, for
 Mr. Cuan, Sandw. Isl.
 Brooklyn, N. Y. A box, fr. Armstrong juv. miss.
 so. for Mr. Kingsbury, Choc. miss.; a bundle for
 Mr. Poor, Ceylon.
 Chillicothe, O. A box, fr. la. for Mr. Chandler,
 Madura.
 Deerfield, Ms. A bundle, fr. s. s. class, for H. K.
 Copeland, Choc. m. 8 00
 Dover, N. J. A box, fr. Mrs. A. C. Whittlesey,
 for Mr. Spaulding, Ceylon; a bundle, for Miss
 Agnew, do.
 Holden, Ms. A box, fr. la. sew. cir. for Rev. J.
 Potter.
 Marietta, O. A box and bundle, fr. A. Woodruff,
 for Mr. Preston, W. Africa.
 Middletown, Ct. A bundle, for do.
 Montrose, Pa. A barrel, fr. J. Lyons, for Mr. Ly-
 ons, Sandw. Isl.
 Mt. Cleo, S. C. Two boxes, fr. S. E. Wilson, for
 Mr. Wilson, W. Africa.
 New Haven, Ct. Bound vols. of M. Her. fr. Miss
 E. North, for Native pastors, Constantinople.
 New York City, A box, fr. Miss Mary Murray,
 for Dr. King, Athens; two boxes, fr. Mrs. J.
 McCrary, for Miss Agnew, Ceylon.
 Philadelphia, Pa. 6 cops. Comp. Commentary, fr.
 friends in Mr. Barnes's ch. for Native con-
 verts, Constantinople; three boxes and a barrel,
 fr. J. Bayard, for Mr. Wilson, W. Africa.
 Plattsburg, N. Y. A box and barrel, fr. Mrs. Wal-
 worth, for Mr. Williams, Canton.
 Salisbury, Ct. A box, fr. W. R. Whittlesey, for
 Mr. Whittlesey, Sandw. Isl.
 Savannah, Ga. A box, fr. E. C. Anderson, for Mr.
 Wilson, W. Africa.
 Stamford, Ct. A half barrel, fr. Rev. J. Jennings,
 for Mr. Parsons, Salonica.
 Syracuse, N. Y. Two half barrels, fr. W. M.
 Smith, for Dr. Smith, Aintab, Syria.
 Washington, D. C. A box, fr. Rev. Mr. Eckard,
 for Mr. Wilson, W. Africa.
 Westminster West, A box fr. la. benev. so. for
 Mr. Burnell, Ceylon.
 Williamstown, Vt. A box, fr. J. Lynn, for Mr.
 Smith, Ceylon.

The following articles are respectfully solicited from
 Manufacturers and others.

Printing paper, writing paper, stationery, slates,
 shoes, hats, blankets, sheets, pillow-cases, towels,
 shirts, socks, stockings, fulled-cloth, flannel, domes-
 tic cotton, etc.

THE
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No. 2.

American Board of Commissioners for Foreign Missions.

South Africa.

LETTER FROM MR. L. GROUT, SEPTEMBER 20, 1850.

It was a happy suggestion of an honored and well-known laborer in heathen lands, that the different missions should hold their annual meetings simultaneously with the great convocation of their patrons in America. The subject was brought before the Board at Worcester, in 1844; and it was resolved "that it be recommended to those missions in which it can be conveniently done to hold their annual meeting at the same time with that of the Board; and that other missions observe the anniversary in such a way as they think will best promote the object proposed."

The results of this plan have thus far been very happy. Our missionary brethren, in all parts of the world, look forward to the time when their friends come together in this country with joyful anticipations; and if permitted to engage in appropriate simultaneous exercises, they realize something of the blessedness of "the communion of saints." At home, moreover, a stronger and more hallowed sympathy is felt with the messengers whom the churches have sent forth to make known the gospel of Christ. The absent and the present seem to be one body, each and all having the same object in view, though doing the Master's work in different parts of that field which is the world. And who will not pray for a more perfect oneness of spirit, not only among the friends of the Board and their brethren in heathen lands, but among all the disciples of Christ, who are living and laboring for the triumph of his kingdom in the earth?

The following extracts from a letter of Mr. L. Grout present some interesting facts in regard to the meeting of the South Africa mission, held at Umsunduzi in September last. After alluding to the inconvenience of assembling at such a time, "more than counterbalanced," he says, "by the consideration that we are in unison with many of the good in every part of the earth, and especially in the land of our fathers," he proceeds as follows.

Peculiarities of a Meeting in Africa.

Many things in relation to the object and character of our general meetings are already known to you; and they can readily be imagined by all who are conversant with missionary operations. The reports from officers, from business committees, and from the several stations, the discussion of various important questions connected with our work, and the more familiar deliberations upon topics of minor consideration, together with the devotional exercises of the occasion, all have a likeness to similar exercises at home. Both we and Christians in America have one and the same end in view.

But there is, at the same time, a difference between us. We are on barbarous heathen shores; you are in a civilized and Christian land. Our mode of traveling, our style of living, the scenes before our eyes, all our circumstances, how different! We must provide and fit up our own conveyances, the large, heavy, slow ox-wagon. We must furnish food and lodging for the way, and

live upon and within ourselves for days, if not for weeks. Wind and steam, with all the discoveries and improvements of science, are brought to your aid, and annihilate the distance you have to travel. We meet in the humble dwelling of a fellow-laborer; you in the spacious temples of the great God. We come together in the midst of ignorance and heathenism; you in the midst of learning and Christianity. Our eyes behold the awful realities of misery and wretchedness, in a land of moral darkness; yours obtain but a glimpse of the shadow thereof. Most of the bitter and doleful cries that break forth daily, and swell upon our ears, are lost on the breezes, before they come to your hearing.

Health of the Mission.

The statements which follow, strongly confirm the favorable impressions already existing in this country, in regard to the healthiness of South Africa.

It cannot fail to be to you, as it was to us, a matter of much gratitude and thanks to our heavenly Father, that all of our number have been preserved alive during the last year, and were able to be present at our meeting. The mission was never so large as it is now; and all were present, missionaries and assistants, parents and children, one entire, unbroken family, forty-six in all.

Nor is it for preservation during the last year simply, and permission to meet together at the close of it, that we are bound to be grateful. From the first arrival of your missionaries at Natal, in December 1835, to the present time, a period of nearly fifteen years, God has dealt graciously with his servants and their families; so that not one of them has yet died in the field. There is not a grave of an American missionary, nor of any member of his family, in all the Natal Colony, nor in the land of the Zulus. The first Mrs. A. Grout died at Bethelsdorp in 1835, before reaching this field. And Mr. Champion died in America, having left Africa in good health.

We are now fourteen families. During the last year especially, though a few of our number have been for a time debilitated, and some were obliged to suspend their labors for a few weeks, God has still been better to us than the most sanguine anticipated. Mr. Bryant, who seemed to be near the grave one year ago, is still with us; and he has been able to prosecute the work of pre-

paring books for the press to the present time. His body, however, is fast wasting away; his soul is as fast ripening for the glories of heaven.

Characteristics of the Meeting.

Our late meeting was longer than usual. All were present on Tuesday, September 10; and none left till the Monday following. Indeed, some of our brethren spent two Sabbaths with us. In this way we were able to find time for frequent devotional exercises, and to attend to our business, without the hurry and confusion which often arise from a supposed want of time. The pleasure and value of the social intercourse, thus afforded, can be best appreciated by those who have been isolated most of the year from all intelligent and Christian society, and who, after a slow and dangerous journey, are able to sit down for a week with kindred spirits at a common table.

In reading the description which follows, we naturally recur to the hallowed interest felt by those who enjoyed the privilege of attending the meeting at Oswego.

But the presence and blessing of our heavenly Father were the source of greater pleasure, and the occasion for more thankfulness, than any thing else. Our morning prayer-meetings were peculiarly refreshing; and all felt that the Spirit and grace of God were verily in the midst of us.

It was pleasant to behold the tenderness of feeling that existed at these seasons, and to hear the earnest supplications that went up from full hearts, for the same blessing on us, and on this people, and on our patrons and friends in America.

The meetings for business also were evidently pervaded with the fear and love of God, and a sincere regard for the glory of his name. Important questions relating to the duties and interests of the mission, as also its several members, were discussed with great freedom, and yet with kindness and a subordination of individual preference to the better judgment of the whole, and with the feeling that this is the cause of Christ, and that it becometh us to be or to do any thing whereby our divine Master may be honored and his cause promoted.

Effect on the Station.

The meeting had a holy and happy influence upon the station, and those

who live around it. Services were held with the people on Thursday and also on the Sabbath. On each of these days there was a good attendance. And since the meeting, two young men connected with the station have expressed their purpose to serve our heavenly King, and trust in Christ for mercy and salvation. Others also from among the people profess to be solicitous concerning their souls. And those who have already embraced the gospel, and professed it before men, are encouraged and strengthened in their course.

The sermon to the natives on the Sabbath was preached by Dr. Adams, and the one before the mission by Mr. Ireland. The sacrament of the Lord's Supper was observed Sabbath evening by the mission and the native converts. A child of Mr. Rood was baptized at the same time, and prayer offered by Mr. Bryant, many of us feeling that we should never again hear that voice in worship, till we should hear it in praise before the throne of God.

Fuh-chau.

LETTER FROM MR. RICHARDS, JULY 23, 1850.

In reporting the labors and prospects of the mission at Fuh-chau, during the six months prior to the date of this letter, Mr. Richards first alludes to the goodness of God in continuing the lives and health of himself and his fellow laborers. "We are called upon the rather," he says, "to make mention of this fact, as the brethren of our sister mission have all, with one exception, suffered from serious and protracted illness since they came to this place. Their experience shows that we are exempt from the attacks of disease only through the merciful interposition of our heavenly Father."

A passing reference is also made to the arrival of Mr. and Mrs. Dookittle, who were welcomed to their future home on the 31st of May. "We would express our gratitude," Mr. Richards says, "to those at home who have afforded us such a proof of their interest in this field of missionary effort, as well as to Him who has graciously influenced the hearts of his people to remember our wants."

Labors of the Mission.

The labors of the brethren at Fuh-chau for the first six months of the year 1850 are described in the following extract.

The labors of the different brethren of the mission continue much as heretofore.

Mr. Johnson has erected a chapel since his return from Ningpo, and opened a school as before. Mr. Peet's labors in the school and chapel have been uninterrupted. In March last another building, situated on the north side of the river and half way towards the city, was rented for a chapel. There the remaining brethren of the mission have gone in turn, day by day, to distribute tracts, and to communicate the knowledge of the gospel, so far as their knowledge of the language permits; their principal efforts being directed to the acquisition of the language, as they must be for a little while to come. The attendance of the Chinese at the chapel is not so uniform as to be definitely reported. Fifty or sixty may perhaps be stated as the highest number present at once; sometimes there are only three or four. At the three chapels nearly three thousand five hundred tracts have been distributed. Owing to the imperfections of the present version of the Scriptures in Chinese, and our expectation that a better will soon be furnished, we have confined our distribution mainly, if not altogether, to tracts.

The results of our labors are mostly of a very general character at present. We believe that the general knowledge of our character and designs is extending among the people; a matter of no small importance when we consider their prejudices. We believe that some knowledge of the doctrines which we teach, may be spreading in portions of this vast population. We cannot yet speak of the conversion of souls from the preaching of the Word. We know not that we can point to any cases of sincere interest in the truths we teach. We hope for the time when our tongues may be more loosed to speak, and the ears of the people more open to hear the truths of the Bible. We trust the churches at home will also hope in God's word for such a day, and from this hope feel a deep interest in this people, though they cannot now receive intelligence of that which is most cheering to their hearts.

Arrival of other Laborers.

The missionary force in Fuh-chau has recently been increased by the accession of three new laborers. Two of these, the Rev. Messrs. Jackson and Welton, are sustained by the Church Missionary Society; while the third, Rev. C. J. Fast, is supported by the Lutheran Church Missionary Society of Sweden. Mr. Welton is a physician as well as preacher of the gospel; and it is

expected that he will open a hospital, similar to those in Canton and Shanghai. Mr. Richards makes a statement in this connection which is of some interest.

The arrival of Messrs. Jackson and Welton has been followed by an event which may have considerable influence upon the missionary work in this field. Hitherto the American laborers here have not been able to procure chapels or places of residence within the city walls. Endeavors have been repeatedly made; but even when persons have been found ready to rent to us, the interference of others has defeated the plan. The British Consul, some years ago, was able to establish the consulate within the city walls; and more recently a merchant, by renting from the consulate, succeeded in quietly locating himself in the same quarter. But the Chinese have appeared determined to oppose all farther advance.

Somewhat to the surprise of all here, the brethren lately arrived, by the assistance of the consular agent, secured a place within the city walls. A priest was found ready to rent a portion of a temple near the consulate. The necessary documents were prepared, signed by the parties, and stamped with the seal of the superior officer of the district; the money was received, and possession immediately given. In a few days, however, a body of students, residing in the vicinity, entered complaints against the procedure and published a pamphlet on the subject; in consequence of which requests were soon made by the various persons involved, that the foreigners should leave. But the brethren refusing, the matter has become a subject of conference between the highest provincial officers and the British authorities. The affair appears to occasion many remarks among the people; and there can be no doubt that it has excited some unpleasant feelings toward foreigners. We look upon the events transpiring with interest, and not without some fears. What will be the result; whether the occurrence will serve only to irritate the Chinese, and lead them to oppose our progress by measures hitherto unemployed; whether it will be the means of opening the city to preachers of the gospel; or whether it will pass without any marked effects, it is impossible for us at present to judge.

We only know that it is in the hands of Him whose messengers we are, and to whom all power is given in heaven and in earth.

Embarrassments of the Mission.

We have lately experienced some little trouble in renting ground for a family residence. The circumstances will show the hold which superstition maintains even among the higher and more respectable classes. A lot of ground was rented only this year, situated on a hill across the river towards the city, about a mile from the present mission residences. Most of the country in that direction is low, damp and unsuitable for foreign residence. We valued the position secured as one of the few places in that part of the city suburbs suitable for erecting a dwelling-house, and as a more central position than that at present occupied. On proceeding to enclose the ground with a wall, the family claiming the ground in front entered a complaint before a civil officer against the individual renting us the land, stating that a portion of the ground rented to us belonged to themselves, and that the wall and building contemplated would injure the "wind and water" of some tombs they owned in front. After considerable delay a decision was communicated to us by the officers, that the question of ownership could not be decided at present; but that however that should be decided, we could not build on the ground, as it would injure the grave-site of the family having the land in front. As we ascertained that this latter point had, in other cases, been deemed of sufficient importance to prevent the erection of houses, when land had been rented for the purpose by foreigners, and as the case was involved in other difficulties, it was thought best to yield, simply requiring the return of the money paid for rent, and the payment of expenses of labor performed.

Madras.

VISIT OF DR. AND H. M. SCUDDER TO CONJEVERAM.

Introductory Remarks.

CONJEVERAM is forty-seven miles from Madras. In the estimation of the Hindoos it is a holy place. An annual festival, observed there in honor of Vishnu, brings together a great multitude of the deluded idolaters of India. Dr. Scudder and his son resolved to proceed thither in May last, that they might bear their testimony against the follies and sins of the people, and declare "a more excellent way."

To these brethren the excursion was one of peculiar interest. Aside from the emotions which a visit to any of the high places of Hindoo superstition, at any time, would have occasioned, affecting reminiscences were awakened at Conjeveram, which could have arisen nowhere else. The nature of these reminiscences will be inferred from the following extract, written by Mr. H. M. Scudder: "Ten years ago a missionary came to the government bungalow in Conjeveram, at the time of the festival. While laboring there for his Master, he received a letter, stating that his son, in a far distant land, had given up the world, and consecrated himself to Christ. Now the same missionary came again to the same place, on the same errand; and another stood by his side to labor with him in the gospel. It was that very son, of whose conversion he had first heard in that very place. I need not tell you who that father and that son were."

Our missionary brethren left Madras on the evening of May 22, and reached their destination next morning. Their mode of proceeding will be learned from the following extract: "A native Christian, supplied with tickets, was stationed in the street fronting the bungalow. Standing among the crowd of those who desired to come into the bungalow to receive tracts, he held a book in his hand, an open page of which he thrust before the eyes of each applicant, and required him to read a little. When a number sufficient to form a little company had stood the test, they were supplied with tickets, and admitted together into the bungalow; where we received them, and, seating them upon mats, addressed them. As a general thing both of us addressed each company, fully opening to them the sins and follies of their own system, and presenting to them the scheme of salvation through a divine Savior. We then furnished them with tracts and portions of Scripture, and dismissed them. By this time our assistant would have a new company ready for us." Seven of these little congregations, comprising ninety-four persons, were addressed on the first day; but, owing to a severe storm, a much smaller number heard the message of life on the following day.

Idolatry Disowned—A Mendicant.

The journal of Mr. H. M. Scudder has furnished the extracts which follow.

May 25. This has been a busy day. Nine hours have been spent in preaching to twenty-eight companies, containing four hundred and twelve persons. At one time, while we were speaking about the sin of worshipping idols, a man exclaimed, "I no longer worship idols; I ceased from it two years ago." Being interested in this avowal, we conversed

with him, and elicited the following statement. Two years ago, while passing the school-house of the Free Scotch missionaries in this place, he saw a crowd collected; and, drawing near, he stopped and listened. A missionary who was then here on a visit to the school, was preaching through an interpreter on the folly of idolatry. This man then heard that Jesus, the Son of God, was the only true object of worship, and that idols were lies. He never heard preaching at any other time; yet he says that he determined to forsake the worship of idols, and has done so. We asked him how it happened that his forehead was smeared with ashes, if he had given up his idols. He answered that he rubbed on ashes to escape persecution at home, but that he no longer bowed down to idols. This fact shows what an impression a heathen may receive from once hearing the gospel, even through an interpreter.

The next day was the Sabbath, and the number of hearers of the Word was two hundred and sixty-four, in twenty companies.

27. One hundred and fifty-three persons were admitted in twenty companies, in eight and a half hours. We were visited to-day by a mendicant who has succeeded in making two of his fingernails grow to an almost incredible length. I measured one of them, the nail of the ring finger, and found it thirteen and a half inches long. He had bent it upon itself as it grew, so that it now formed two large concentric circles, and a part of a third. The nail of the middle finger was not so long. The hand was much emaciated, probably from its disuse. It was slightly bent at the wrist, and the tendons were stiffened. Much care and watchfulness are necessary to preserve these nails from breaking. For forty years this man's mind has been wholly directed to the work of cultivating them. He had scarcely a rag on him, and his face was horribly smeared with ashes. I offered him ten rupees for the largest nail; but he would not sell it. Probably a hundred rupees would have been no inducement to him to part with it.

On the 23th of May the gospel was preached to one hundred and seventy-six persons, in seventeen groups.

Drawing of the Idol Car.

29. This is one of the great days of the feast, and is signalized by the draw-

ing of the car. Early in the day I went out to witness the imposing spectacle. The bright sun that Jehovah made, flooded sky and earth with effulgence. Were it not an inanimate luminary, surely it would have veiled its face with midnight sorrow, as it gazed upon the scene that passed before my eyes. How shall I describe it? A vast multitude, whose heads were like the waving ears of wheat upon an illimitable grain field, filled up the broad avenue along which the huge car was drawn. It was, indeed, a mighty structure, towering above the tops of the palm trees. It was gaudily decked with crimson trappings; and a glittering umbrella adorned its pinnacle. Its massive wheels moved slowly and majestically through the sand. Monstrous, misshapen forms, like dragons of giant size, grinned and leered hideously on its four sides; and images of horses, in leaping attitudes, were projected from its front. On the fore part of the car, about half way up the edifice, brahmins stood, waving long and graceful deer-hair brushes to the crowd below; while men, packed in the sides of the car, busied themselves in letting down ropes with bags attached, and drawing up the spoils which the people deposited in them. Four cables of enormous size, such as no ship on the ocean carries, stretched far away in front of the car, lying like anacondas on the necks and heads of the half-maddened throng, who, grasping them, and bearing upon them with their full strength, moved the towering vehicle slowly along. Between the ropes were brahmins, old and young, waving cloths and sticks hung with small white banners, cheering the multitude forward in their task. Now the throng would stop, weary with their labor; and now again the shout would rise up with a great rush of voices along the cables; and once more they would give their shoulders to the toilsome work. I never saw such a sight. The ocean-like crowd parted and met around the car, like waters around an island. The old, the middle-aged, the young, were there. Aged brahmins, with white hairs, were there; and there too were infants, lying on the necks of delicate women.

Among the deluded worshipers I saw some who bore votive cocoa-nuts in their hands. These they cracked, and then held the dissevered portions, with uplifted arms, before their idol god. I saw others, who stood at some distance in advance of the car, throwing themselves flat upon their faces in the hot

sand, to do homage to the senseless image.

My soul was filled with horror at this sight. Having been occupied several days, together with my father, in preaching against idol worship, and proclaiming the true God, I felt a little apprehension before going out, lest I might meet with some insult or violence; but when I witnessed this scene, indignation took the place of apprehension. I felt that I was not afraid of them, and that if there was aught for which I could lay down my life, it would be possible for me to do it in testimony against this abominable idolatry.

I saw yet other things of painful interest. Hordes of mendicants, some dressed in fantastic and some in hideous habiliments, passed here and there among the people, tinkling their cymbals, and collecting alms. In one group I saw an aged man beating time on a cymbal, while two boys performed a most grotesque dance, to the delight of the older and the affright of the younger persons of the crowd. One of the boys had on a great red flaming mask, made like a boar's head; and the other was dressed like an old man with flowing beard. The maimed and the deformed crept along, asking alms. One mendicant passed me, through whose cheeks and mouth, I noticed that an iron rod was passed. Elephants moved hither and thither to beg. One came up to me, and, putting out its trunk, uttered a low noise at the command of its driver.

On the evening of the following day our brethren set out upon their return to Madras. During the eight days which they spent at Conjeeveram, they preached the gospel to more than two thousand persons, in about one hundred and fifty companies. These were all good readers, selected from the crowd by the test which the native Christian applied, as described above.

Madura.

LETTER FROM MR. FORD, SEPTEMBER, 20, 1850.

THE object of Mr. Ford in this letter is simply to present a brief sketch of the recent meeting of the Madura mission, held simultaneously with the meeting of the Board at Oswego. The brethren assembled at Madura West on Wednesday morning, a number of the native catechists being also present.

The exercises were commenced with the reading of the Scriptures and prayer

by Mr. Webb; after which Cornelius, the English school-teacher in Madura, read a dissertation on brotherly love. He was followed by Hubbell, a teacher of the Tirumungalum boarding-school, who spoke of the qualifications which catechists ought to possess. These performances were both marked by a very good spirit. Mr. Taylor then addressed the catechists, urging upon their attention three things. 1. "You must remember that God is your Master." 2. "You must not seek the favor of men, but of God." 3. "You stand in Christ's stead to preach the gospel."

After the morning services, refreshments were provided, not as a test of caste feeling, but merely as a love feast, of which about one hundred and sixty persons of different castes partook. We are pleased with the progress which appears to have been made by many of our helpers, in breaking away from the shackles of caste.

In the afternoon, at the same place, a sermon was preached in Tamil, by Mr. Little, from 1 Corinthians, vi. 20, "For ye are bought with a price." The devotional exercises of the occasion were conducted by Mr. McMillan and Dr. Shelton.

Thursday morning we met at East Madura. The services were opened by Mr. Tracy; after which Mr. Herrick gave a concise history of the American Board, and the manner in which its funds are raised. He urged upon the native helpers the duty of contributing of their means for the spread of the gospel. He also exhorted them to be content with the wages which they receive. Mr. Tracy then briefly addressed the audience on the blessings which come to us through the sacrifices of others. I followed him with some remarks on the motives which should urge us forward in the important work in which we are engaged.

In the afternoon, the missionaries and the native Christians celebrated the love of Christ at his table. Messrs. Tracy and Muzzy conducted the exercises, and administered the sacrament. Our minds were particularly directed to the various relations which Christ sustains to us, as our Wisdom, Righteousness, Sanctification and Redemption.

In the evening a sermon was preached by Mr. Taylor to our mission circle in English. The text was Luke x. 20. "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are

written in heaven." The discourse closed with an application of the subject to the missionaries. Friday was observed as a day of prayer for the descent of the Holy Spirit. We believe the presence of Christ was with us at these meetings, and that we were strengthened in hope and faith, as also in our resolution to consecrate ourselves entirely to our Redeemer.

Ceylon.

LETTER FROM MR. MEIGS, OCTOBER 2, 1850.

IN submitting another semi-annual report of the missionary work at Tillipally, Mr. Meigs speaks of his continued ability to labor in the Master's service, though there has been much sickness among the people. He still endeavors to "sow beside all waters," preaching upon the Sabbath as heretofore, visiting from house to house, in which he has received valuable aid from the native catechists, holding evening services in different places, as also "morning meetings" at the houses of his neighbors. In relation to the latter, he uses the following language.

Morning Meetings.

I have held morning meetings only a few months; but I have already become deeply interested in them, and I think they will be productive of much good. I endeavor to be at the house appointed about sunrise. One of my native assistants makes arrangements on the previous evening, so that the people may know that I am coming. Very few will refuse me the privilege of holding a meeting at their dwellings. They spread mats in the yard in front of the house, and sometimes furnish me with a chair; but I generally take my seat upon an inverted rice mortar. I usually make kind inquiries respecting the family, while a few of the neighbors are coming together, both for the purpose of showing my interest in their welfare, and of becoming better acquainted with them and their households. In this way many females hear the gospel, who would not attend our churches or school bungalows. My audiences vary at these seasons from five or six to thirty.

After they have assembled, I read and familiarly explain some interesting portion of Scripture, and conclude with suitable exhortation and prayer. This system may be pursued almost indefinitely; for after I have visited all the house

within a morning's walk, I shall commence going around a second time. The people have treated me, in almost every instance, with civility and kindness; and though many do not love the humbling truths of the gospel, they will consent to hear them.

Mr. Meigs gives the statistics of the schools under his care; from which it appears that the pupils in the schools at Tillipally amount to 560; at Oodoopity to 317; at Atchuvaley to 192. The examination held in July last showed that progress had been made in the educational department.

Monthly Concert.

The monthly concert of prayer has been regularly observed by our native church at the station; and it is usually a season of much interest. As the missionaries meet on the first Monday of every month, the one at the station is observed on the previous day.

At one of these meetings lately, I was much interested in some remarks of one of my most intelligent native assistants, as showing the benefits of missionary labor among the people. I requested him to state to the members present what he saw, when he went among the people, that encouraged him in his labors. I can only give here, in a few words, the substance of his remarks, which were considerably extended and quite animated.

He said that the changes for the better that had been effected among the people, since the missionaries came to this province, were many and very great. The people were then very poor; now they have greatly increased their wealth. They have many more comforts in their houses, as well as more education and intelligence. Multitudes of them can read and write; and most of them have some knowledge of the Christian religion. Some in nearly every family have been educated in our schools; and they have our school-books, tracts and portions of the Bible in their possession, and can repeat the catechisms which they have learned. "When I go to such houses and converse with them," said he, "I feel that I have a hold upon them; that we in some sense stand on common ground, and that I am related to them, and they to me. We have many things in common on the subject of religion that we can talk about, and in which they feel some interest."

There have been no additions to the church at Tillipally during the period under review; though

several persons may be considered as candidates. Two have been excommunicated.

LETTER FROM MR. SMITH, OCTOBER 2, 1850.

It devolved upon Messrs. Smith and Scudder to examine the free schools at all the stations, last summer; and their report is, that while some are nearly stationary, others have improved in several respects. "The most marked progress," Mr. Smith says, "was seen in some of the girls' schools supported by government grants. Many of the pupils receive a pretty good education in Tamil in these schools, who never go to Oodoo-ville. In this way the number of females who can read and write, is greatly increased; and not a few belonging to the higher classes of the natives are feeling that it is a disgrace that their daughters are not educated."

Opposition to the Truth.

I am surrounded with Romanists, to whom I have but little access. Though I can go to their houses, and make known the gospel, they are so much under the influence of the priests that we can have but little influence over them. Some will acknowledge to us that the priests oppress them; but they have no courage to throw off the yoke.

We had recently a specimen of a priest's zeal in destroying the portions of Scripture which we circulated. He was called to perform extreme unction for a person near his end. When he entered the house, he saw a New Testament on a shelf in the room, and asked what it was. On being told that it was a New Testament, he took it down, tore it in pieces, and trampled it under his feet, before performing the ceremony. This was reported to us by those who were present and saw it.

In a village near the station, a new Romish church has been consecrated since I last wrote, though but partly finished; and in all the villages the priests are more zealous than formerly, and keep the people away from us more. Still some do send their children to our schools, though we have no schools expressly for them.

Among the heathen, the gospel meets with the same reception as formerly. Some are less violent in their opposition to it, and are willing to come and hear, if it is proclaimed in their village; but to hear it regularly, or to inquire into the truth of it, is what but very few think of doing. There is much more disposition

to hear and inquire among the heathen, however, than among Romanists.

There are a few persons at this station who at times manifest a desire to obtain a more definite knowledge of the Christian religion; and there is, I think, more activity on the part of some members of the church in searching out such cases, and bringing them to the notice of the missionary, and laboring to instruct them. The nature of these cases you understand from what has been written heretofore. Many fall off in a short time, and avoid intercourse with us. How we are to get this people so under the influence of the gospel, that they will be willing to hear it regularly, and inquire for themselves, is a problem yet unsolved. We are praying the Lord to show us a better way of doing it, if such there be.

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LETTER FROM MR. HASTINGS, OCTOBER 2, 1850.

MR. HASTINGS was released from his connection with the Batticotta seminary in February last, since which time he has resided at Manepy. The supervision of the schools at this station has been committed to him. He has performed other labor according to his ability. The following statement is not without its interest: "One new school has been established in a village of low caste people near Manepy. It was commenced in accordance with a wish expressed by them, partly that we may have a convenient place for holding meetings. They have requested that a service may be held among them as often as twice in a month, and they promise to attend. They seem to be a more hopeful people to labor among than the same class elsewhere. They are less addicted to intemperance; and many of them have houses and gardens of their own, and are more independent of their high caste neighbors."

*Labors at Varany.*

In July and August last, Mr. Hastings spent six weeks at Varany, a station heretofore occupied by a missionary, but now committed to a native assistant.

While I was at Varany, I held two evening meetings in each of the four school bungalows; and I also went among the natives daily to converse with them, by the way, and at their houses, in reference to the interests of their souls. I generally had with me two assistants, and sometimes three, besides the catechist residing at the station.

We found the people, in some respects, very different from those at our older sta-

tions. They have received less instruction, seem to have rather more confidence in their idolatry, and to be more superstitious. The lower castes are much oppressed by the higher; and they seem more degraded than the same classes at other stations. Many appeared to know but little more than that they had bodies which needed nourishment. Of the soul and its wants they seemed entirely ignorant. Often we were under the necessity of explaining to them the fact of the soul's existence, its sinfulness, and its exposure to eternal ruin, before they could comprehend our object in telling them of a Savior.

We were generally well received by the people, and listened to with a good degree of attention. Many expressed a desire to have a missionary among them, and to be instructed more fully in the doctrines of Christianity. Very few were disposed to dispute or to defend their own system: but while assenting to all that we said, we could not but feel, oftentimes, that it was more out of politeness than because they were convinced of the truth of our religion. We found many young men who had formerly studied in the mission schools, and were able to read the tracts we gave them fluently. Some of them also remembered portions of the catechisms which they had learned while at school. I was on the whole much pleased with Varany as a field for missionary labor.

*Annual Meeting.*

Mr Hastings next describes the meeting held by the Ceylon brethren, September 12, in connection with the annual meeting of the Board. Most of the members of the mission were present; as were also Mr. and Mrs. Rendall, of the Madura mission, and a number of the native Christians. The forenoon was devoted, as usual, to addresses on appropriate topics, interspersed with devotional exercises. The great divisions of the human family for whose evangelization the Board is laboring, were referred to in order; and facts were stated, showing that progress has been made in the missionary work during the past year. "The missionary of the Native Evangelical Society followed, with a brief account of the doings of that association, during the last twelve months, dwelling especially on the encouragement which they have found in their field of labor, on the neighboring islands. Remarks were also made by one of the catechists, on the obstacles to the progress of Christianity in India, and the duty of the native church in view of them. It is gratifying to see, from the positions taken by the

speaker, that our native brethren begin to feel that they have a work to perform, in the evangelization of their native land." An address from one of the older brethren closed the exercises.

"In the afternoon," Mr. Hastings says, "we came around the table of our Lord, to celebrate his love. This was, indeed, a very appropriate termination to the exercises of the day. In the morning, our hearts had been gladdened by a view of what the Lord is doing towards redeeming our lost race; and now, in the celebration of this ordinance, we were reminded of the infinite price which had been paid for the redemption of the world. The exercises of the day were interesting and, we trust, profitable to all."

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LETTER OF MR. SPAULDING, OCTOBER 3, 1850.

Oodooville Station.

In the following letter, Mr. Spaulding gives a general view of the Oodooville station, during the six months which had just closed:

The village free schools have continued to give me general satisfaction; and they appeared better, at the annual examination in July, than they did last year. Within the past two months, the cholera has scattered some of them; and one of the teachers, not a member of our church, was removed very suddenly by this disease. The two English schools have done very well, and six of the lads have been admitted to the new class at Batticotta. Both in these and in the village schools, there has been much sickness among the pupils for nearly three months.

At our quarterly communion in August, six individuals were added to our church. Their names are, Joan Maine, Mary Todd, Delia Smith Wright, Sarah Lyon Maltby, Elizabeth Hillhouse and Elizabeth. The first five are pupils in our boarding-school, making twenty-seven church members in the school. The last is a monitor in Susan Eaton's school. A few others in the boarding-school give us more or less hope that they have put on Christ. Some cases in the neighborhood are quite encouraging. One schoolmaster, and two or three low caste people, are, I trust, really born of the Spirit.

During the past six months, our village preaching has been mostly confined to the Sabbath, amounting to a little more than two places each Sabbath, besides the services at the station. Some of these meetings have been encouraging;

but some have been like plowing on a rock, and hoping against hope. In one or two villages, however, there are at present, and have been for some weeks, interesting signs of the times, which add a little encouragement to faith.

In reference to the translation of the Bible, I am happy to say that I finished the second reading in September; and the whole of the manuscript is now in Madras, rapidly approaching its issue from the press. The work will probably be out in November. The close of my labors in this department will give me more leisure, morning and evening, for other duties; and I am thankful that I have been counted worthy to see such a blessed boon given to the Tamil people, as I believe this to be.

My progress in the revision of the English and Tamil Dictionary has been slow. I have completed one-third of the whole manuscript; and about one hundred pages, one-eighth of the whole work, have passed through the press. I mention these facts simply to show how my time has been occupied, and what progress we are making in meeting the demands of our people.

Our congregations on the Sabbath have been much as usual. On an average, we have, native free school boys, 180; native free school girls, 80; lads from two English schools, 33; girls in the female boarding-school, 80; adult men and women, 40; in all, 413.

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LETTER FROM MR. NOYES, OCTOBER 3, 1850.

*The Station at Chavagacherry.*

MR. NOYES says that the schools at Chavagacherry have been sustained, since his previous report, without any material change. That there has been some improvement in them, however, may be inferred from the following extract.

The schools at this station appeared very much better at the annual examination, than they did last year; especially in their Scripture and Christian lessons, and in the order and regularity of the classes. The people in this part of the province are very desirous to have us establish schools in their villages; so that, if it was thought desirable, and if sufficient means were at my command, I could increase the number ten-fold. In some villages, the natives are willing to furnish land and build the school-houses, if we will furnish them with books and teachers; and generally, when the peo-

ple very much desire a school, I require them to build a school-house before establishing one. Since I have been at this station, I have commenced three Tamil schools, but for neither of them have I built a bungalow. One is kept in an old bungalow, which was removed and repaired partly at the expense of the natives. One is kept in a government bungalow, which I am permitted to use by the government agent. The other bungalow has just been built by the natives themselves, and wholly at their own expense. One other large bungalow has been furnished in the same way for the English Sabbath school at Varany.

Mr. Noyes also describes the efforts which have been made to communicate the knowledge of Christ to the inhabitants of Katchy. Several meetings have been held there of late. At one of these Mr. Muzzy, of the Madura mission, preached the sermon; and a young man who has been laboring on some small islands near Batticotta, addressed the people "very feelingly and appropriately." A large number were present, and Mr. Noyes thinks "a good impression was made on the minds of the people." A visit has also been made to Poonaryn, the northern extremity of the main island of Ceylon

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LETTER FROM MR. HOWLAND, OCTOBER 4, 1850.

Native Piety—Velany.

As Mr. Howland has charge of the church at Batticotta, his testimony to the character of the native Christians of Jaffna, as contained in the subjoined extract, is peculiarly gratifying.

I feel more and more bound to the native church members, as I become more and more conversant with them. My experience thus far has convinced me that they will bear an intimate acquaintance, and they can hardly be understood without such an acquaintance. Their customs, their modes of thought and feeling, are so different from ours as to render it hazardous to judge them without an intimate personal knowledge, such as it is the privilege of a pastor to have.

The individuals whom I mentioned in my last, as having been induced to go to the adjacent islands to preach Christ, continue their labors with good courage and apparent success. During a tour which I made to the islands a week since, I was much gratified. I had a pleasant meeting with those interested in Velany, and I think that three or four

give such decided evidence of a change of heart as to warrant their admission to church privileges before long.

While at Velany I received a visit from a cripple, who lives about three miles distant. He is about thirty years of age, and has never walked a step, his only means of moving from one place to another being a small wagon, upon which he sits, and is drawn by his pupils and others. He earns a livelihood by teaching a small school, for which he is paid by the parents of the boys. When Crossett, whom I mentioned in my last letter, began to visit the islands, he frequently passed by this man's school, and conversed with him. At first he was very firm in defence of heathenism; but at length his attention was arrested by the superior claims of Christianity, and he commenced reading the New Testament which I sent to him. For some time past he has appeared to be a real inquirer after the truth. My interview with him was very gratifying and satisfactory. Though he seemed only to "see men as trees walking," I could not but think that he gave evidence of the teachings of the Spirit.

I had a visit also a short time ago from another man, whose attention has been awakened in connection with Crossett's labors. He is about fifty, lives in Anallative, a small island where we have no catechist or school. He is reading the Bible, holds meetings with his neighbors, and appears to be seeking after the truth. Two other men in that island are also apparently inquiring after the right way, whom I have not seen.

In this connection Mr. Howland states that Crossett has recently married a girl from the Oodooville boarding school; and it is hoped that he will soon be permanently located on one of the islands.

Other Incidents.

I mentioned in my former communication that some boys in one of the schools in Carative were serious. One of these has suffered considerable opposition from his friends, for his refusal to engage in heathen ceremonies. Last week his mother and other relatives pressed him to perform some ceremony to the memory of his deceased father. He refused, saying that he was a Christian. They were very angry with him; but he would not yield. His mother was so displeased with him that she refused to prepare his food. He was without regular food for two or three days, when the catechist,

noticing his changed appearance, made inquiry as to the cause. He burst into tears, and told his trials. The catechist took him to his own house, and gave him food for a few days, when his mother relented and called him home again.

In connection with the interest among the members of the church, two or three of the teachers of my Tamil free schools who are not professing Christians, have manifested much tenderness. They are young men who have received an education in our seminary. I have some hope that they are Christians, but I dare not speak with confidence. They would meet with great opposition from their friends, in becoming connected with the church; and they shrink from the trial.

Happy Death of a Child.

The case of a little child has this week occupied our thoughts. She was the daughter of a man who has been a domestic in the families of different missionaries for quite a number of years, but has given no evidence of piety. This little girl was about nine years of age, and has for one or two years been connected with the boarding-school of the Church mission at Nellore.

Hearing last Sabbath that she was at home sick, and in a very interesting state of mind, I went to see her. When she learned that I was there, she requested that I might come in, and immediately she asked me to pray. I consented, but first asked her some question, which she answered. Again, looking up in my face, she said, "Please to pray." As I did not comply immediately, she asked me the third time. Her thoughts and her conversation were of Jesus and heavenly things. It was her first request to every Christian who saw her, "Pray with me." When I left she requested repeatedly, with much earnestness, that I would pray for her at home.

The next day I received a note from Mr. O'Neill, of the Church mission at Nellore, saying that he had been requested by the friends of the child to go and baptize her; but as I was near, he wished me as a favor to see the child, and if dangerously ill to administer baptism. When I called again she was in a very happy frame of mind. She requested me to pray, and then prayed herself. Her prayer was very affecting. It is enough to say she spoke with the faith and simple trust of a child of Jesus. *In the course of the interview she said she wished to be baptized.* I asked her

why? She said, "I wish to be the child of Jesus." In answer to the same inquiry from another, she said, "Because I am the child of Jesus." I told her, after some further conversation, that I would come in the afternoon. But no, she wished to be baptized then. At length, however, she seemed satisfied with my promise to come in the afternoon; and as Mr. Mills and myself left her, we both said, "Who can forbid water that she should be baptized?"

In the afternoon the Christian families and the missionaries present at the station assembled, and the rite was administered. It was an interesting and solemn scene, and will not soon be forgotten. She was baptized by the name of Mary, which was proposed to her by one of the Christians present, in reply to her request that she might have some name given her which would be pleasing to Jesus, instead of her heathen name. She lingered but one day after this, when she fell asleep in Jesus. Her last words were prayer.

We cannot but hope that this event may be the means of the conversion of her parents. Her father, who is employed in the family of Mr. Mills, has seemed quite tender for some time; and he has expressed a wish that he might be baptized with his child. She felt very anxious for her parent's salvation. Her father says that during the night previous to her death, as he was watching beside her, she said, "Father, I am very anxious about you. It is not because you are lame, and that I fear you will, therefore, be unable to procure a livelihood; for I believe God will take care of you. But I am anxious for your soul, that you may be fitted for heaven." Her happy death has excited considerable attention among the neighbors. The heathen wonder, and cannot understand it.

LETTER FROM MR. MILLS, OCTOBER 7, 1850.

Changes in Batticotta Seminary.

IN giving the history of the seminary at Batticotta, for the term that closed September 27, Mr. Mills remarks that order and application, to an unusual degree, have been observable in the institution, during the whole period. The studies of the Senior Class were Theology, Wayland's Moral Science, and Butler's Analogy; of the Junior Class, Paley's Natural Theology, Logic, and Astronomy; of the First Class, Wayland's Abridgment of Moral Science, Tamil Grammar, and Euclid; of the Second Class,

Rhenius' Body of Divinity, Gallaudet's Natural Theology, Algebra, and Sequel to the English Reader.

The Senior Class, consisting of eight members, have now completed their course of study. Most of them are regarded by their teachers as young men of promise; and six are church-members. The names of the six are Augustus Anketell, Royal S. Chapin, Alanson C. Hall, Truman P. Handy, Thomas P. Hunt, and John Neill. The remaining two, Samuel Curtis and Henry N. Day, profess to be Christians; but the evidence of their piety is not satisfactory.

Other changes have taken place in the seminary. Samuel Gay, H. V. D. Johns, George McClelland and John Shepard, of the Junior Class, have been dismissed at their own request. McClelland is a church-member. Two of the others are serious, and of one there is some hope that he has been born again. The First Class having completed their "normal course" of four years, ten of their number have been dismissed, some at their own request, and others for defective scholarship; and twenty-eight have entered upon the academical course. The names of the ten are David B. Ayers, Christian Davis, Solomon L. Gillet, Henry Johnson, Charles H. Kellogg, Samuel W. Lee, Joseph Stocking, Buel W. Smith, and John L. Woart. Davis and Gillet are church-members, and one of the others gives evidence of piety. Rufus W. Clark has been dismissed from the Second Class for absenting himself during the last two terms.

A new class of thirty has just been admitted; but their English names have not yet been given. Fourteen are to pay the full price of board, eight half price, and the remaining eight give nothing. All defray the cost of their stationery. The applicants for admission to this class amounted to eighty, a large proportion of whom were well fitted. The desire of the lads, and the anxiety of their parents, were intense: "Some offered to sell a part of their lands to pay for the board of their sons; others offered to advance the sum required for the whole course; others still were willing to submit to any terms which might be proposed. It was sad, indeed, to say to so many candidates, 'We cannot take you!' What a contrast between the present and the past! Once the missionary must needs go from house to house, and beg for scholars, and then obtain only orphans or the sons of the poor. Now all classes come, and plead for a place, and offer to do any thing we require."

Passing to the spiritual condition of the seminary, Mr. Mills has the pleasure of communicating facts of very great interest to the friends of missions. During the first four weeks of the term nothing occurred of a decisive character. At the end of that period, however, the Spirit was more obviously present.

An Interesting Sabbath.

On the second Sabbath in August, John Neill of the Senior Class, Warren Poor Cornelius and James P. Cook of the Junior Class, Jacob Abraham and Charles Wadsworth of the First Class, were admitted into the church. W. P. Cornelius and J. Abraham are the sons of church members.

J. P. Cook has an extensive circle of relatives, some of whom are the most wealthy and influential in Batticotta, and noted for their heathenism. They have often boasted that none of them, though numbering more than five hundred, had ever broken caste, or disgraced their friends by joining the Christians. As might have been expected, he met with violent opposition. When they were informed of his intention, they at first upbraided him; then urged him at once to leave the seminary, promising to secure for him a lucrative office under the government. This proving ineffectual, they threatened to beat him, and disown him; still he would not yield. They then proposed that he should wait a few months, promising that they would not oppose him, if he should then wish to join the church, hoping thus to prevent his joining at all.

I did not hear of their opposition until Saturday evening. I at once sent for him, and, after learning the facts, inquired what were his feelings. He said! he had long deferred to confess Christ before men, through fear of his friends, and had thus injured his soul; and whatever the consequences might be, even though it should cost him his life, he felt that he could not defer longer to do his duty. His mind seemed calm and peaceful. There was deep and tender feeling, but no agitation, no wavering of purpose.

On Sabbath morning his friends renewed their threats and entreaties; and when they found they could not prevail with him, they came to us in great excitement and anger, and urged us to advise him to wait. As I was engaged in a morning meeting with the boys, Mr. Howland called them into his house, and tried to reason with them; but they were so excited that his words produced very little effect. He told them we should leave the boy to his own choice; that if he wished to join the church, we should receive him; and if they cast him out, he should be our child. They said it would be a great family disgrace, and they could not and would not submit to it; and if we received him, they would

disturb the service, and take him away. He told them the law was on our side, and if they disturbed us they must answer for it. They next came to the seminary; but finding that they gained nothing, they became more calm, and soon went away.

As soon as the bell rang, they began to gather about the church; and a number came and took their seats. All was quiet until the sermon was through, and the candidates came forward to receive baptism. Then several of them arose; and an older brother of Cook stepped forward, and ordered him to desist; then went near to him, as if to seize him, when he was ordered back by the native police men, whose presence we had secured, in anticipation of a disturbance. As they dared do nothing more, they waited a little while, and then retired with angry words.

It is worthy of remark that the head police man was a near relative, and strongly opposed to his uniting with the church; but he was compelled by his office to protect us from the violence of those whom he had himself excited to oppose us. Thus the Lord made the wrath of man to praise him, and the remainder he restrained.

The boy has not been to his home since; nor would it be safe for him to go thither. His parents are now reconciled; but his other friends declare that if he is received by them, they also shall be disowned. He has written a letter to his friends, which was read in an evening meeting held near us, when many of his friends were present. One thought interested me much, which I will repeat. "Six years ago," he said, "you sent me down to the seashore to gather oysters. Other parents also sent their sons. After gathering them for a long time, and thinking them only oysters, one named Jesus opened my eyes, and made me see that these oysters contained pearls. I said to myself, 'My parents did not send me here to seek for pearls; and perhaps they will be displeased if I take them; but what shall I do? I see that they are of priceless value; and shall I cast them away, because they did not send me for them? or because they will be angry if I take them?'" This letter was listened to with the closest attention, but with no apparent effect. Though cast out and reproached, he seems peaceful and happy, and rejoices in the step he has taken.

Such a Sabbath as Mr. Mills has described above, could hardly fail to produce a happy im-

pression upon the seminary. Christians were particularly moved by what they had seen, and became thenceforward much more earnest and prayerful. The narrative is continued in the subjoined extract:

The Revival begun.

During the week which succeeded the admission of our pupils to the church, I observed an increase of tenderness and feeling, as also greater readiness to listen to the truth. And just at this crisis a letter came from Oroomiah, giving an account of the recent revival there. Little did the writer think of the effect which that narrative was to have in stirring up the hearts of these Indian Christians. But He who sees the end from the beginning, ordained that it should come just when the hearts of his children here were prepared for it. It was read on the following Sabbath, in connection with a sermon from the text, "There is none that calleth upon thy name, that stirreth up himself to take hold of thee." There was the closest attention, and tears were in many eyes. What was said of the earnestness of the Nestorian Christians in prayer, particularly of a little girl nine years old, affected the hearts of all, especially the professed followers of Christ.

In the afternoon there was an unusual stillness in the seminary, except as it was broken by the voice of prayer. Almost every countenance had an expression of thoughtful tenderness and solemnity. At the close of the Bible exercise at four o'clock, instead of going out to distribute tracts among the people, as is usual, the church members and teachers met in the school-room, and were soon joined by most of the impenitent. Their voices were heard in fervent prayer until sunset. At our evening meeting, there was a stillness such as exists only where the Spirit of God is present. At the close of the exercise many lingered in the school-room; and as soon as they were left alone, their voices were heard in prayer. It was after ten o'clock when I went to sleep, and they were still praying. I learned the next day that they continued until nearly midnight; and at half past four I was awakened by the same sound.

They have held a morning prayer meeting nearly all the term; but never before had I heard them pray so early or so fervently. It was not merely the form of prayer, but the earnest pleading of burdened hearts; and I could not but feel that the Lord was, indeed, among

us, stirring them up to take hold of him, and plead his promises; and I felt that a cloud of mercy was hovering over us.

Though they gathered so early, the sun had risen long before they dispersed. They then came to ask that they might spend the whole day in prayer. I told them they had better go on with their studies as usual, spending their leisure hours in prayer, and that we would set apart the next day for such a purpose. At our morning devotions, therefore, we spent an hour together, and then went on with school duties. But the bell for twelve o'clock, which released them from study, had hardly done ringing, when the voice of prayer was heard in the school-room. At first only a few of the church-members were present; but as they continued in prayer, others came, until nearly all the members of the seminary were there. Many did not go to dinner. Some who entered the room thoughtlessly, and because they saw others going, were soon in tears; and church-members, who seemed lifeless and dead, spoke and prayed in a manner which the Spirit only could inspire. The Spirit seemed literally *poured out*; and all were moved, as by an unseen yet mighty influence. The bell rang at two o'clock to call them to their studies, but still they lingered more than half an hour; and then I sent and advised them to adjourn until evening. I never before witnessed such a simultaneous movement, on so many minds, when there was no special apparent cause.

Christians in America will recognize in this work of grace many of the characteristics which they have been accustomed to see in their own favored land.

Progress of the Work.

Tuesday was spent as a day of social prayer; and it was truly a most solemn and interesting day. From four o'clock in the morning until nearly midnight, except during the public meetings, the voice of prayer might be heard from the class and prayer-rooms, and, indeed, from every place where one could be alone, or unite with others in small circles.

During the remainder of the week, we had meetings at eight o'clock in the morning and at seven and a half o'clock in the evening; but the exercises of the seminary were not suspended. The interest continued without much change. There was less of apparent excitement, but more depth of feeling. Much prayer

was offered on Saturday, that the Sabbath might be a day of God's power, and so it was.

The scenes of that day it is not easy to describe. The most careless seemed aroused; and on every countenance there was a solemnity which showed the inward workings of the Spirit. The interests of the soul seemed the only topic of thought and conversation. Often did we wish that the patrons of these boys might be here to witness what we did, and share our joy. They would have felt a thousand times repaid for all they have done. To us that Sabbath was a day never to be forgotten. We had hoped, but hardly dared to expect, to see such scenes in this dark land; and we could hardly believe what our eyes saw, and our ears heard. We could not but ask ourselves, "Why are we permitted to enjoy such a season of God's power, when others, more faithful, have been toiling on for years, and yet have seen but little fruit." We thought of the words of Christ, "One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors."

During the following week we had frequent prayer-meetings, Mr. Howland and others rendering such aid as their own duties would permit. There was no decrease of interest; in individual cases, indeed, there was an increase of deep feeling, a stronger sense of guilt and ruin. Almost all went regularly to the prayer rooms; and their leisure hours were mostly spent in reading the Bible, conversing together, and in prayer. The next Sabbath, moreover, gave a fresh impulse to the work, and the following Thursday was devoted to religious exercises and prayer.

I have not time to detail all the subsequent events of this interesting season. As we drew near the close of the term, and were occupied in preparing for the examinations, those who had been excited more by sympathy than by a sense of sin, lost some of their interest; but in many cases it increased to the last. And the same quickened and fervent spirit was manifest among the church-members.

The effect of the vacation on these youth, cannot be foreseen. Mr. Mills feels much solicitude on this point. "Surrounded by temptation as they are," he says, "our fears are many; but the Lord can keep them; and into his care we commit them,"

Results.

In speaking of the results of this season of refreshing, Mr. Mills remarks:

In reading Mr. Perkins's account of the revival among the Nestorians, I am struck with the similarity of that work of grace to the one which we have been permitted to enjoy. Christians here, as there, were first led to take such views of their own hearts, of their guilt and unfaithfulness, as drove them to the mercy-seat with a spirit of agonizing prayer. Then followed a general solicitude in all minds as to the concerns of the soul. This first outburst of feeling passed away; but it was succeeded by a deeper and more permanent interest. Some, as is usual at such times, have been affected chiefly by sympathy; and when the outward excitement passed away they relapsed into their former carelessness. Still the work has not been lost upon such. They have now a conviction of the truth of Christianity which they had not before. Before the revival many expressed doubts as to the truth of Christianity; but no one does it now. Such an exhibition of God's power has done for them what no arguments of ours could do. Others who have really felt their sinfulness and need of a Savior, have held back and sought to stifle their convictions, through fear of their heathen friends.

Perhaps the most interesting feature of the work has been its effect on Christians. The Spirit appeared not only as a quickener but also as a refiner. From the first the thoughts of the children of God were turned in upon themselves. Their burden was not so much the burden of souls, as of personal guilt. Both in their remarks and in their prayers, their language was almost invariably that of confession; and it showed the deep workings of the Spirit in their own hearts. One of the teachers said, "I have never before been able to look so deep into my own heart." Another said, "My heart appears so full of sin that I feel like spending all my time alone, praying for myself." One of our most consistent church members said, with tears, "It is painful to look at the state of my heart. Though I have often talked and prayed with others, I cannot see that I have done any thing with a right spirit."

One who has just been received into the church, said, "I think I was not truly converted when I joined the church; I seem now to have new feelings and a new spirit." These are only specimens

of what I have often heard. Nothing was more cheering to us than to find in Christians greater interest in divine things, and to see them gaining new and higher views of their duties and privileges as Christians. To them it has been truly a refreshing from the presence of the Lord.

Reading the Bible, religious conversation and prayer, have been to some of them as their meat and drink. One said, "Before I became a Christian, I was vexed when days of prayer were observed; but now, as I hear praying here, singing there, and see all interested, it seems like heaven, and my heart is full of joy." One remarked, "I have always thought that if I was only consistent, that was all my duty required; but now I see that my great business should be to seek the good of others, and the salvation of souls." Three members of the Senior Class were in the habit of meeting to pray for direction as to the future, and to ask the Lord to direct them to the field where they might be most useful. Their minds turned particularly to the neglected islands; one of them has already engaged to go to Poongertive. They seem to have a true missionary spirit, with a maturity of piety which promises much. I have often felt reproved by their zeal and earnestness in trying to do good. And though we know the natural weakness of native character, we hope it will be permanent, because produced by the power of the Spirit.

Interest out of the Seminary.

The following extract from a letter of Mr. Howland, dated October 4, forms a proper sequel to the communication of Mr. Mills.

Christians who are not connected with the seminary, have manifested considerable interest; more, I think, than I have seen before. They have held frequent meetings for prayer, and have been more active in their efforts for the salvation of others. They have lately established a weekly prayer meeting among themselves, of their own accord, besides those which are attended by us, assembling at the different houses on Wednesday evening. They speak of these meetings as very interesting.

Some have been induced of late to hold meetings in the different villages among the heathen. During the last month we have had several large assemblies of the kind. I have never before felt it such a privilege to hold my peace

and let a native preach, as on some of these occasions, while listening to one of my principal assistants. His whole soul seemed to be moved within him; and he proclaimed the truth of God with a combination of earnestness, solemnity and power, which I have not before seen. We hope to continue these meetings during moonlight evenings, when the people are usually more ready to come out.

The female church-members have also manifested unusual readiness to converse with those around them, as well as to contribute towards sending the gospel to the adjacent islands. They have all, within a few months, commenced giving a portion of their daily rice, taking out a handful each day, and putting it aside for the Lord. They formerly gave money; but this method seems preferable, as more directly in accordance with the precept to regularly "lay by in store;" and it also has a tendency to remind them constantly of their duty and privilege as Christians. They are all much interested in it. One remarked that formerly her rice was not sufficient for herself; but now there was enough for the Lord too; and she enjoyed her own portion better. This custom of taking out a handful daily is common among some of the heathen, it being one of their ways of supporting idolatry.

Ahmednuggur.

LETTER FROM MR. WILDER, AUGUST 8, 1850.

MR. WILDER, when he wrote, had just been absent nearly three weeks on one of his accustomed tours, "having in view the three-fold object of visiting and examining the village schools, instructing and encouraging the native Christians, and extending the knowledge of Christ and his great salvation among those who are yet 'enemies by wicked works.'" Of the influence which the village schools are exerting he speaks very favorably, and then proceeds to mention some of the places which he visited.

Yasooba—An Aged Inquirer.

At Pimplegaw, the village of Yasooba, who was baptized in April last, I found the small Christian school in operation; and for four months study, all had made good progress. Yasooba, by renouncing Hindooism, had, as a matter of course, incurred much hatred, and even brought odium on the whole village. The

cultivator caste seemed more distant than ever before. They cannot be persuaded to send their children to the school. Yasooba remains firm, and seems to make progress in the Christian life. His wife and uncle, and the teacher's wife, are anxious to know and obey the truth. I visited Beerampoor, a village near by, where another Christian brother lives. His wife and father-in-law are desiring to receive baptism. In the old man I was much interested. He has become very infirm, and says that all his life has been spent in sin. He is very anxious to be received into the church, and I trust he has been taught by the Spirit. He cannot read, and has no cultivated understanding; but his effort to gain a knowledge of scriptural truth does him much credit. He repeated portions of Scripture and two or three forms of prayer, which he had learned from the native brethren who have been at his village.

Newase—Ramkrishna.

In a previous letter Mr. Wilder mentioned some grounds for solicitude in regard to the Christian deportment and decision of Ramkrishna, the native preacher at Newase. He now says, however, that all occasion for anxiety seems entirely removed. Among other occasions for solicitude, Mr. Wilder had thought that Christian instruction was too much neglected in his school. Ramkrishna believed it could not be introduced without destroying the school, but yielded to Mr. Wilder's desires, and "introduced it, rather abruptly, when the scholars all took fright."

From some thirty-five boys his school was at once reduced to five or six. For a time he seemed quite discouraged, but after some weeks they began to return, and, to the surprise of us all, he has now a full school again. On examining the pupils, I was decidedly pleased with their progress, and especially in Scripture truth. Although it was but three months since the introduction of Scripture studies, they sustained as creditable an examination in them as any common school we have. It should not be understood that Ramkrishna performs the labor of teaching this school himself. He has a teacher on a pay of five rupees per month. The people of Newase continue to show him much respect, and I hope and pray that his influence and labors there may result in great good. Mr. Hanson, an Indo-Britain, the Munsif of Newase, is friendly; and very kindly invited me to a

with him during my stay there, as the cholera was prevailing in the place. I accepted the invitation, that I might not expose myself by contact with the natives in the common "rest-houses."

Wudaley—An Interesting Sabbath.

Here we spent a Sabbath and enjoyed a precious season at the Lord's table. Two infants were baptized, and an erring brother, who has been under censure some three years, was restored to the fellowship of the church. It was a solemn and interesting day. The signs of spiritual life in this little flock were never more encouraging. With the exception of one sick female, every Christian was present on the Sabbath, and most of them came for instruction three days in succession. A morning prayer meeting, well attended, elicited considerable feeling, and seemed to have a happy influence in preparing their hearts for the solemnities of the communion service. Some heathen were present; and among them six persons who have for some time avowed their faith in Christ, and who were very anxious for admission to the church without further delay. They appear well, and I hope some of them may be soon received. But the heart is deceitful above all things, and we feel constrained to be cautious and slow in the admission of any of this people to the sacred ordinances of the church.

Nestorians.

VISIT OF MESSRS. WRIGHT AND COCHRAN TO KOORDISTAN.

The Turkish Pasha.

THE Mountain Nestorians, it is well known, are constantly becoming more and more accessible to missionary effort. Not only is there much greater security for the preacher of righteousness, while laboring among them, than there was a few years ago; they are far more ready to hear and obey the gospel than they have been at any previous period. Hence the brethren at Oroomiah have felt it to be their duty to make occasional tours into Koordistan; while they have more frequently sent some of the native preachers, to visit their brethren according to the flesh.

On the 16th of July last, Messrs. Wright and Cochran, accompanied by Deacon John and two other Nestorians, set out upon one of these excursions, and were absent four weeks and a half.

They first directed their course to Bashkallah, where the Pasha of Koordistan resides. They had letters of introduction to him from the Pasha of Erzeroom and the English Consul at Tabreez, and were anxious to secure his protection for themselves and their assistants. Their route lay through Salmas, where they saw Mar Ziah, the former papal Patriarch in these parts. "He was educated in Rome, having spent twelve years in that city in the time of Bonaparte. Henry Martyn visited him, when in Persia, and passed some days with him as his guest. He spoke of the discussions which he had with that distinguished missionary on religious subjects, and expressed a high opinion of his learning and piety." Not wishing to wait upon the Pasha till after the Sabbath, our brethren pitched their tent near an Armenian village on Saturday evening. The following day was spent in making known the gospel, as they had opportunity. On Monday morning they rode into Bashkallah, where they remained two days. Of their reception, Dr. Wright speaks as follows:

The Pasha treated us with great kindness. He made us his guests during our stay, and granted us the necessary document for our protection on the road. He also gave passports authorizing Deacons John and Guergis, who are Persian subjects, to travel in Koordistan. For the want of these they were annoyed by an inferior Turkish officer, on one of their preaching tours. We had two long interviews with the Pasha, when he was extremely affable and agreeable. We asked his opinion on the subject of our opening schools among the Nestorians in the mountains; and he advised us to write to Constantinople for a firman, as it had long been a law of the Porte, that no church should be built, or religious school opened, without permission from the Sultan. He expressed the opinion that the necessary firman would be granted at once, on application being made.

Mar Shimon—Preaching at Madis.

From Bashkallah Messrs. Wright and Cochran proceeded to Kochanis, the present abode of Mar Shimon, where they remained several days as his guests. "He treated us very hospitably," Dr. Wright says; "but did not show in any way that he was more friendly to our labors." The missionaries had no formal assembly for preaching the gospel at Kochanis; but they declared "the words of this life" to many persons; as did Deacon John and Deacon Tamo, the latter of whom had now joined the party. Our brethren next went to Diss, the district in which Mar Shimon formerly lived, and where his

house was burnt by the Koords in 1842. At the first village to which they came, an opportunity for urging upon the inhabitants repentance toward God and faith in the Lord Jesus Christ, was readily and faithfully improved. One young man asked what he had done, that he should repent; whereupon "Deacon John put his arm around his neck, drew him aside, and affectionately entreated him to think upon his ways." At Madis our friends sat down, near the bank of a dashing stream, and prepared to make known their message.

Most of the men in the place, if not all, gathered around us. Their curiosity being excited to know the object of our visit. We told them that we had no other errand than to speak to them of their sins and to point them to Christ. They expressed themselves in strong terms of gratitude, and heartily welcomed us.

After partaking of a simple repast, the best that the people could give us, Mr. Cochran and myself being extremely exhausted from the long and tedious walk of the day, (as we could ride but a small part of the way from Kochanis on account of the ruggedness of the roads,) we threw ourselves upon a mat made of coarse reeds; and, in spite of the numerous insects which were stinging us, fell asleep. Soon, however, we were awakened by the voices of the native brethren, preaching in the most earnest manner Christ and him crucified. When they had finished their address, one of them led in prayer, seeking God's blessing upon that poor people, and then they joined in singing a hymn. The night was dark, the water was rolling by in its noisy course, as the people, seated on the stones, listened to the words of life.

Journey to Asheta.

Having returned the next morning to Kochanis, Messrs. Wright and Cochran proceeded on the following day to Julamerk. There, however, they found no Nestorians; and, having spent one night in the place, they went down the Zab toward Tiary. At evening they encamped in a desolate place, there being no habitation of man in sight. But unexpectedly, in the course of an hour, five or six Nestorians living in the neighborhood, one of them a Deacon, found their way to the tent. "To this little company," Dr. Wright says, "we delivered our message, and were grateful for the opportunity of doing so. They were extremely ignorant, and could not answer the question, 'Who is Christ?' The Deacon requested us to give him a Testament, which we were happy to do; and as we rode

away from the place the next morning, we were pleased to see him poring over it with great eagerness."

Continuing their route down the Zab, our brethren preached at mid-day to a small assembly of Nestorians, one of whom was a priest; after which "they dispersed to their homes, some above, others below, and others still high up on the mountain side." At night the Word was made known to a few persons who had come down from their "high places" to water their narrow strips of grain on the banks of the Zab. At Mar Sawa, also, next morning, the gospel of Christ was proclaimed to "many persons, who were coming and going." Sarispedo was reached Saturday evening. The subjoined extract is from Dr. Wright's journal.

Early on the Sabbath, the priest of the village came to see us. We went to the house of the headman, it being more convenient for preaching than our tent, where a good congregation assembled. The females of the family at first kept at a distance, as though they had no souls to be saved; but at our request they came in, and took their seats with the men. We then addressed the people on the words of our Lord, "I am the way, the truth, and the life." Here, as well as every where else, it was our great object to hold up Christ, as the only Savior of sinners, and to entreat men to look unto him alone. Our hearts were cheered by the strict attention given to the truth, and we closed the meeting by prayer.

It was arranged that we should meet again in the afternoon at the church. At the appointed time, we proceeded to the church-yard, where about forty persons soon assembled. Before we commenced the exercises, the Priest enjoined it upon the people, in a very earnest manner, that they should receive our message; that we had come to them in the name of the Lord; and that we spoke not our own words, but those of the Holy Scriptures. He also added, that if they did not accept our message, he would no longer perform the duties of a priest among them.

We then opened an ancient Testament belonging to the church; and one of the native brethren read a chapter, and then selected the verse, "For God so loved the world," &c., on which we spoke. As we held up this great truth before the minds of the people, their attention was fixed in a most cheering manner; and at the close of our addresses, we were encouraged to seek with new earnestness the blessing of God on the word spoken

The Priest of this village is an intelligent man, and seemed sensible of his responsibilities as an ecclesiastic.

Asheta.

Messrs. Wright and Cochran rode next morning to Asheta, the largest village of Tiary, and containing at present about two hundred houses. Their minds were naturally filled with mournful reminiscences, growing out of the labors and trials of those who formerly endeavored to commence a station in that place. Our brethren became the guests of Priest Dunkha, a brother of Priest Abraham, "who, while alive, was the warm friend and supporter of Dr. Grant." The following statement is from the pen of Dr. Wright.

We were received kindly by the Priest; but he did not show himself favorable to evangelical truth, or to be desirous of missionary labors among his people. We expected but little opportunity to preach while under his roof. In the afternoon another priest of the village, who had heard of our arrival, came to visit us, and requested that we would go to his house and prescribe for some of his relatives, who had been, a day or two before, seriously wounded by a party of lawless Koords on the mountains. On entering his house we found quite an assembly present, consisting of his family and neighbors. We said to ourselves, "Surely the Lord goes before us to prepare our way, and to give us an opportunity to deliver our message." After examining the case of the wounded men, and doing what we could for them, the Bible was opened, and we preached the word to an attentive audience.

We returned to the house of Priest Dunkha, wishing for an opportunity to preach there also, but hardly expecting it. In the evening the Priest and Deacon Tamo were looking over the Bible together, the former appearing anxious to show his knowledge, rather than to learn the truth, when he unexpectedly requested the Deacon to translate. This was just what we wanted. The Deacon opened to the parable of the Pharisee and Publican, which he expounded to the Priest in the happiest manner, applying it to his case as he proceeded, and so won upon his convictions, that he audibly assented to the truth at the end of every sentence. He also entreated him to think of himself as a watchman for souls, and to wake up to a sense of his *fearful responsibilities*. By this time a number of persons had assembled in the

house, including three priests and two or three deacons, to all of whom we preached on the goodness of God, which leadeth men to repentance.

An extract from the journal of Mr. Cochran will be read by many in this country with melancholy pleasure.

The zeal and self-denying labors of Dr. Grant are still fresh in the memories of the people; and the expressions of regard, amounting almost to veneration, which some of them employ in reference to him and his associates, give pleasing evidence that their labors have not been lost upon them. An abundance of testimony was furnished, acquitting Dr. Grant of all responsibility for the slaughter of the district, and proving also that the position in which the mission premises were located, was actually spared, in the first invasion, for his sake, and would never have been destroyed, had not the subsequent infatuation of the Nestorians, in resisting the authority of the Koordish Governor, provoked a second attack. The predatory habits of the Tiarians, up to the time of the slaughter, are clearly and painfully evident. The surrounding Nestorians speak of their unprovoked robberies; and even the remote villages around Amadiah seem to have regarded them with as much terror as the bloody Koords. But the arm of retributive justice has fallen heavily upon them; and in the humiliation of their chastisement they are compelled to acknowledge the righteous judgment of God. No remark was often heard than this, "It was our own sins that brought this calamity upon us."

Lezan—Amadiah.

Our brethren left Asheta on the 6th of August, and proceeded the same day to Lezan. The native brethren found an opportunity of declaring the love of God in Christ Jesus at a small village which lay on their route. At Lezan Messrs. Wright and Cochran became the guests of Malik Petto. The narrative is continued in the words of the former.

Malik Petto went immediately to the priests of the village, informing them of our arrival, and they soon came to visit us. After spending a short time in conversation with them, we proceeded to the church, it being the hour for evening prayer. The prescribed prayers were read in the church-yard, as the church itself was dark and uncomfortable. When they had finished, we proposed to preach, to which all readily assented.

One of the native brethren took the Bible, laid it on a stone before him, and opened it. A priest sat each side of him. Next to the Priest, on one side, sat the Malik; and the others present sat round in a circle. The subject presented was sin, and the opportunity given them by God to repent of it. They listened with fixed attention, while the speakers were obliged to raise their voices to a high pitch to be heard, on account of the dashing waters of the Zab, which were rolling by in noisy tumult. The priests passed the evening with us in pleasant, and, we trust, profitable conversation.

Malik Petto is the agent for Tiary in the transaction of business with the Turkish authorities. He declared himself decidedly friendly to the labors of missionaries among the Nestorians, and expressed his purpose to aid them, "whatever opposition might arise from another quarter."

From Lezan the brethren went to Duree, the residence of Mar Eeshoo, and one of the principal villages in Berwer. They found the Bishop very self-righteous and he "justified himself in neglecting the souls of his people." The journey of the next day brought them to Amadiah, which has a large Mussulman and Jewish population, and a few Nestorians. In the vicinity there are seven small Nestorian villages; also many papists, who speak the modern Syriac. "The place is built upon an obtruncated cone," Mr. Cochran says, "several hundred feet above the level of the plain; and from the poorness of its water, and its exposure to the sun's rays, it is quite deserted in summer, both by Nestorians and others; the bazars only being kept open for the trade of the surrounding districts. 'This town would scarcely be selected for a summer residence exclusively, in preference to some adjacent villages, where better water, purer air, and a permanent Nestorian population could be found. But should a permanent out-station be eventually formed on the other side of the mountains, Amadiah, from its central and commercial importance, would doubtless be chosen.'"

A Night at Ukree.

On the 9th of August, our friends proceeded as far as Ukree, on their return homeward. Here they encamped on the roof of the houses. Of their stay in this place, Dr. Wright speaks as follows:

After we had partaken of such provisions as they had to furnish us, the people were invited to assemble to hear the gospel. The Priest of the village brought from the church a New Testament, written on parchment in the Estra-

egelo character, some six hundred years ago. Deacon Tamo opened it, and read by the light of a small taper, "If ye love me, keep my commandments." On these words we discoursed to a deeply attentive audience. The Zab was flowing gently by us, at a short distance, seeming to have lost the fierceness which had characterized it wherever we had met with it before. The mountains rose, though not abruptly, around the village, shutting it in; the air was mild and pleasant; and a congregation was before us, that had probably never till then heard the gospel of the blessed God.

Deacon Tamo was in a very tender mood, and preached in his best style. In reply to one young man, who spoke of the difficulty of keeping the commandments of God in this age, the Deacon quoted these words, "Taste and see that the Lord is good," and poured out his soul in an affecting strain of earnest exhortation.

The Priest of this place seemed to be a well disposed, simple-hearted man, and unusually familiar with the Scriptures. He appeared to be in some measure conscious of his responsibilities in having the care of souls. The next morning he accompanied us out of the village, and we remarked to him, in parting, that a great work rested upon him, as a watchman of the Lord. He replied, "Yes, and well for me if it be performed."

The Sabbath at Bileejai.

A toilsome day's journey took our brethren to Bileejai, where they were received with great cordiality, and where they were very happy to spend a day of rest, "according to the commandment." Mr Wright says:

Sabbath morning, before the sun had risen, we repaired to the church to meet the people, and deliver our message on a sacramental occasion. The attendance was not large; but those who were present, gave earnest heed to some remarks on the manner and spirit in which the ordinance ought to be observed. After breakfast a large congregation assembled in a spacious room attached to the church. On this occasion no small part of our congregation consisted of females. Our hearts must have been hard, indeed, if they had not been affected in view of the condition of so many immortal souls. The Scriptures were opened, a chapter was read; and then we addressed the people as God gave us strength, from these words, "Blessed are the pure in heart." In the afternoon Deacons John

and Arsanas, accompanied by the head layman in the village, went to Gissa, a place of some forty houses, about two miles from Bileejai. They were cordially welcomed. All the people assembled, and they had a delightful season in preaching the gospel. As they were taking their leave to return to us, one person said to them, "Why do you go away so soon? Stay longer, and preach to us more." In the afternoon the people of Bileejai assembled again, and we preached from these words, "There is joy in heaven," &c.

Middle Tekhoma—The District.

Messrs. Wright and Cochran proceeded next morning to Middle Tekhoma, the metropolis of the district of Tekhoma. They did not expect any opportunity of preaching the gospel in that large village. But it will be inferred from the following statement of Dr. Wright that they were agreeably disappointed.

We stopped in an upper room of the church, commonly used by guests. We had been seated only a few minutes, when a good congregation assembled; and among others were the three most influential men in the district, who were said to be opposed to our labors. After prescribing for a number of sick persons, we requested a priest who was present to bring the Scriptures belonging to the church, that we might read a passage to the people. One of the native brethren opened to the words, "He that believeth on the Son, hath everlasting life;" on which we discoursed for nearly an hour, closing with prayer. We alluded to the reports which we had heard were abroad among them concerning our labors, and had prejudiced some against us; when one of the Maliks said, "We know that you only desire and labor to turn men from their sins, and to lead them to Christ;" and he added, in a half serious way, "The only apprehension we have is, that you will not allow us to drink as much wine as we want."

At Muzra and Tekhoma the Word was preached in favorable circumstances; and on the following day the brethren passed into Bass. Of the district of Tekhoma Mr Cochran writes as follows: "It contains four hundred and sixty houses, and nearly five thousand inhabitants; and is probably, in respect to its general character and readiness to receive the gospel, the most important and promising district of Koordistan. It is a field truly ripe for the harvest. We shall not cease to remember with grateful interest the very large and deeply interested congregation which

assembled, in each of the five villages, to listen to our messages from the Master. The low, narrow valley, however, is extremely hot in summer; and, owing to the growth of rice as the staple product, is doubtless more unhealthy than any other portion of the field."

At Argab Messrs. Wright and Cochran lodged upon the roof of one of the houses. To a large number of attentive listeners they spoke of Christ as the only Savior of sinners. Deacons John and Tamo went to two of the neighboring villages, and reported on their return that the Lord had prepared the way before them. The subjoined extract is from Dr. Wright's notice of the next day's journey; during which they passed from Bass into Jeloo.

Villages in Jeloo.

We stopped in the village of Nahra, and, sitting down in the street, under the shade of a large tree, the people gathered around us. The men sat down with us. Some of the women, with children in their arms or on their backs, came and stood near, while others, more timid, assembled on the low roofs of the houses just over us. We had been in the place but a few minutes, when the best food which they had was set before us. They asked whence and why we had come there. We replied, "We are from a distant land, and have come to show you the way of salvation, as we have learned it from the Holy Scriptures." We then requested them to bring such portions of the Bible as they had; and soon a beautiful copy of the Gospels in manuscript was put into our hands. We opened it and read, and then spoke of Christ as a Savior from sin. To our grateful surprise, two persons were seen wiping away their tears, as we dwelt upon the love of Christ in dying for sinners. We prayed with the people, and then proceeded to the next village, Mar Ziah, to spend the night.

Here we had a congregation in the church-yard; and though not as large as we often had, it was large enough to excite a tender interest in our hearts. The people of this place are notorious for their iniquity; and it is considered one of the hardest soils for missionary labor in the whole country. On this occasion, however, a respectful attention was given to the truth.

The next night was spent in Gawar, in the house of Deacon Tamo, where a few persons assembled to hear the gospel. On the following day Messrs. Wright and Cochran arrived at their homes, Deacons John and Arsanas having remained to spend the Sabbath in Gawar.

APPEAL FOR A STATION IN THE MOUNTAINS.

THE Christian public, it is presumed, are already prepared for the following appeal from the Nestorian mission in behalf of the inhabitants of the mountains. God has been opening the way for evangelical labors in that quarter for several years, most unexpectedly; and now the set time to commence more direct and efficient efforts seems to have fully come. The reasons presented in this communication, drawn up by Messrs. Wright and Cochran at the instance of their brethren, must be deemed conclusive. So the Prudential Committee regard them; and hence they have authorized the mission to commence operations in Gawar, as soon as they can detach the necessary force. Two missionaries will be needed for the post; and a reinforcement must be sent from this country to meet the exigency.

Safety of the Mountains—State of the People.

1. *The mountains are now fully open.* The Koordish power has passed away, and a regular Turkish government is established. There is the same security in traveling through Koordistan, that there is any part of the Turkish empire. In our late tour we were deeply impressed with this fact. We could scarcely realize where we were. We stopped to notice the spot, in a deep ravine near Bashkallah, where the European traveler Shultz was shot down, some years ago, by order of the Hakkary Chief. We passed along those wild Koordish districts, where Dr. Grant stood in great fear of losing his life. Dark and frightful recesses among the mountain cliffs were pointed out to us, which were, till lately, the resort of the most bloody robbers; and still we had no more fear than you have in traveling from Boston to New York. There is a strong Turkish force in all the principal fortresses in the mountains, officered by educated and intelligent men. And all those persons, both Koords and Nestorians, who have hitherto been lawless, are struck with terror. The very name of the Sultan, represented, as he is in Koordistan, by a well-disciplined army, inspires all classes there with awe; so that we have no doubt that the life and property of missionaries in those regions will be as safe as in countries which have long had a regular government. Ever since this mission was first established, much prayer has been offered by your missionaries and their friends in America, that God

would prepare a way for the gospel in the mountains; and after testing our faith and perseverance, in the trials passed through by Dr. Grant and others destined to that field, he has brought about the desired result in a remarkable manner.

2. *The wants of the mountain population are urgent.* These wants have often been laid before you. The same reasons which induced you to commence a mission on the plain, exist to induce you to extend it to the mountains. Some forty thousand souls are sitting there in the region and shadow of death. While they are nominal Christians, the same habits and maxims prevail among them that are found among the Koords around them. Often, when we reproved them for certain practices inconsistent with the character of Christians, they replied, "The Koords are around us, and we cannot do otherwise." They have the Bible among them, but it is a dead letter, locked up in their old churches; and not a single ray of its light penetrates the thick darkness around. They have churches; but instead of being places where they render an intelligent worship to God, they suppose these ancient structures to rest on the bones of certain saints, which have a mysterious power in keeping them from evil; and they consider themselves, moreover, under the special guardian care of these saints. The name of Christ is among them; indeed, it is in every mouth; but they know nothing of Christ as a Savior from sin. With them, fasting is repentance; faith is without works. Indeed, they have a name to live while they are dead.

Readiness of the People to hear.

3. *The people are accessible to missionary efforts.* Need we do more than refer you to the account of our late tour, to convince you of this? If you could have seen the congregations in Tiary, Tekhoma, Bass and Jeloo to which we preached, you would need no additional argument to induce you at once to furnish the means, if possible, of publishing the gospel in those districts. Making allowance for those who came to hear from the novelty of the circumstances, or from a desire to obtain medicine, or from an indefinite expectation that we might exert an influence with the Turkish authorities to bring about a reduction of the burden of taxation, the attendance on the Word dispensed by us was in the highest degree encouraging. It was sup-

posed by many that we had come to open schools, and to make arrangements for permanent missionary labors; and much interest was manifested in the subject.

Such is the attitude of the Patriarch relative to evangelical labors among his people, that we cannot expect any support from him. While we were his guests, he treated us with marked civility and attention; but after we left his house, he sent to the chief men of Tiary and Tekhoma, enjoining it upon them not to receive our doctrines; but to adhere to the old ways of their fathers. This message, however, raised no obstacle in our way. The Malik of Tiary assured us that he was ready to sustain our labors, notwithstanding the opposition of Mar Shimon; and the Maliks of Tekhoma were very friendly, and gave a respectful attention to the Word. There is a strong feeling of veneration for the Patriarch, in the minds of many of the mountain people; but it is not what it once was, and it is continually diminishing. We do not despair of the conversion of this high ecclesiastic.

Efforts of Papists—Native Helpers.

4. *The papists are doing all in their power to proselyte the Mountain Nestorians.* As we were approaching the patriarchal mansion, on our late tour, we met a papal bishop who had just left it. The previous year he had visited the Patriarch, and made overtures to him; and this year he came to repeat them. The French consular agent of Mosul accompanied him as far as Tiary, and the Bishop represented to Mar Shimon that he had come in his behalf. He was coldly received, the Patriarch not even making him his guest. He spent a single night at Kochanis; and, being told that his overtures were not accepted, he left disappointed in the objects of his visit. Thus far papal influence has in the main been kept out of the mountains. The Lord has seemed to preserve the field for our Board; and if it be not speedily occupied, there is reason to fear, that papal tares will be sown in it, which it will be difficult to root out at any future time.

5. *We have in Oroomiah a devoted band of native preachers and teachers.* These brethren in the Lord are eminently qualified to labor in the mountains, and they long to enter upon the work. They have imbibed, in a good degree, the missionary spirit of their fathers; and while they are active and laborious in

efforts for the salvation of souls on the plain, their zeal would burn with new fire at the prospect of carrying the gospel to their countrymen residing in the mountains. Some of them are natives of the mountain districts; and it is affecting to hear their importunate prayers for their kindred and friends. Some members of the seminary from the mountains spend their summer vacations at home, and they are diligent in efforts to make known the truth. Frequent preaching tours are made among the mountain tribes by Deacons Tamo, John and Guergis; but these are transient efforts, and their influence is in most cases only temporary. What is needed, is a station in the mountains, around which these and other native preachers may cluster, and by which they may be directed.

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LETTER FROM MR. COAN, SEPTEMBER 3, 1850.

#### *Schools—Deacon John.*

AFTER acknowledging the addition of one thousand dollars to the sum previously appropriated by the Prudential Committee for the use of the mission in 1850, to enable the brethren to meet the increasing demands of their work among the Nestorians, Mr. Coan remarks that this timely aid will impart new vigor to the schools. He then mentions some of the encouragements for the hopeful continuance of this kind of missionary labor.

There is a great and increasing desire among the people to learn to read. A new interest seemed to be created by the public examination of the seminaries which have been reported to you. There is not only a willingness that children should attend the schools; but the parents themselves, in many cases, are beginning to learn to read. They may be seen taking their spelling books with them to their work, and improving the moments of rest in spelling out a few words. Some have made very commendable progress, and are now able to read from the Testament to the edification of their families and neighbors. We feared the interest might be transient; but we rejoice to find it otherwise.

In our Sabbath school, it is interesting to see persons coming an hour or more before the time, and those less advanced taking those more advanced by the skirts, and begging assistance in their reading. This interest extends to several villages. Sabbath schools have been opened where the pupils not only learn to read, but the

simple doctrines of the gospel are familiarly explained by questions and answers. In this way an impression is made, and truth is fastened in the mind, which simple preaching might not effect; and we learn better how to adapt ourselves to their comprehension in our more public exhibitions of the Word.

The attendance upon the services of the sanctuary, as also at other meetings, is represented as encouraging. This is true not only of the city, but of the villages. The new converts, moreover, have thus far "run well."

Deacon John has made a short tour into the mountains, in connection with Deacon Guergis, beside the one which he performed in company with Messrs. Wright and Cochran. He started for Nochea, and entered one of the border villages of that district. While preaching in the evening to the people, a Koordish chief, instigated by a wicked Nestorian, made his appearance; and, trampling on all in his way, approached John with furious demonstrations, swearing by his beard and every thing sacred, that if he preached another word, he would kill him. John did not understand Koordish, and continued preaching, while Deacon Guergis and their host attempted to pacify the men. Thus a part of the assembly were eagerly listening to John's discourse, and a part were in the more immediate scene of contention, and endeavoring to prevent the infuriated Koord from executing his threat. Deacon Guergis said, in relating the story, "I was afraid the man would kill John; and yet I was more afraid I should displease God by telling him to stop preaching." The Koord was pacified finally by the hosts becoming surety for his guests. He left, however, swearing he would have his blood in the morning, as surely as he should attempt to leave the house where he was staying. Another meeting was held, after the Koord left. At a late hour, John and Guergis retired to sleep upon the roof; "but sleep flew from our eyes," one of them says; "for no sooner did our eyes shut than they flew wide open, we were in such fear." They rose a great while before day, and stole away from the village, and thus escaped.

Mr. Coan adds another item of some interest to the mission. "To-day three of the Patriarch's brothers, after residing here seven years, have left with their families to take up their abode with Mar Shimon. Their influence here has been of the worst character; and their departure, therefore, is not to be regretted. Deacon Isaac and his family remain."

#### LETTER FROM MR. PERKINS, SEPTEMBER 27, 1850.

THE visit of the Rev. John Bowen, a delegate of the Church Missionary Society, of the Rev. Mr. Sandrecski, a missionary of the same society at Smyrna, and of Mr. Marsh, a missionary of the Board at Mosul, to our brethren on the plain of Oroomiah, has already been mentioned in the Herald. As these gentlemen proposed to return through central Koordistan, Messrs. Perkins, Stocking, and Coan resolved to accompany them during a part of the contemplated journey, with several members of their families; more especially as some of their number needed the benefit of such an excursion, and measures could be taken to facilitate the commencement of a station in the mountains. "Hardly anything," Mr. Perkins says, "can tend more effectually to promote the latter object than the presence of the ladies and children of the mission in those wild districts. Few of the inhabitants had ever seen American ladies and children."

#### Journey to Gawar—Interesting Meeting.

After alluding to the fact that on this occasion camels were first introduced into the region visited, thereby greatly exciting the curiosity and wonder of the mountaineers, Mr. Perkins speaks of the commencement of the journey in the following language:

Leaving Oroomiah September 6, by an easy and pleasant route through Baradost, we came to the plain of Gawar on the afternoon of September 10, the first day of the meeting of the American Board. We held a religious meeting in one of our tents in the evening, in recognition of this coincidence. It was a meeting of deep and thrilling interest. How peculiar were our circumstances! Missionary families had, for the first time, penetrated seventy or eighty miles into the Koordish mountains. Missionaries of other fields were with us, swelling our number to ten adults and several children. The great and beautiful plain of Gawar lay stretched out before us, in quiet and rare loveliness, hemmed in and overhung by some of the wildest and boldest Koordish ranges. The moon was smiling in the west. All was still and peaceful around us, in that remote mountain valley once so accustomed to scenes of blood; and we all felt that it was time to take possession of the land, as a missionary field, in the name of the Lord.

Our friends from Mosul, Smyrna, and England remained with us three days in Gawar, and then proceeded by way of

Kochanis and Julamerk. During that time we held several delightful prayer-meetings, and had more or less fraternal conference in regard to missionary operations, and particularly in regard to our future plans and labors in the mountains; these seasons being the more grateful and hallowed to us from the fact that they were in concert with the great convocation of our friends and patrons at home, assembled to deliberate on kindred subjects. Those brethren were deeply interested in our prospective labors in this portion of our field; as they had been in our work at Oroomiah; and it was a high privilege and gratification to us to enjoy their counsel in regard to both.

#### *Visit to Ishtazin.*

At the end of a week, during which nine villages were visited in Gawar, Mr. Stocking was obliged to return to Oroomiah. Messrs. Perkins and Coan, with their wives, proceeded to Ishtazin, a district in Jeloo, which has five villages.

At the village of Boobava we received a cordial welcome. This is the residence of Mar Oghul, the pious Jeloo pipe-maker, whose name and influence are fragrant throughout this dark region. He had visited us two days before at Gawar, and had not yet returned. His wife, the most intelligent and tidy looking woman in the village, promptly and successfully exerted herself to provide comfortable meals for us; though, in the absence of her husband, we took lodgings in another house, where we were also hospitably entertained. The weather cleared up, and nothing could be more impressive than that moonlight night.

But much as we enjoyed the wonders and beauties of nature, here so richly displayed, a still more grateful sight to us was a house well filled with eager listeners, who assembled at our lodgings, of their own accord, to hear the gospel. It was to us an unspeakable privilege to preach to that attentive congregation, who had never before been permitted to listen to the glad tidings of salvation from the lips of a missionary.

The following day was spent in visiting three other villages in the same district. Mr. Perkins says:

We were every where kindly received. There is not only no ecclesiastic, but not even a reader in Ishtazin; and this absence of ecclesiastical influence renders the people peculiarly accessible. They

were importunate for schools and preachers. Only a single individual, in our hearing, raised his voice in favor of Mar Shimon; while many were loud in their complaints of his neglect of them as a spiritual shepherd, and of his heavy demands on them for contributions. As we presented a new Testament to the Malik of Semsikka, for the church of the village, a young man began to vociferate violently against his receiving it, without Mar Shimon's permission; but he was so resolutely frowned upon by the Malik, and the mass of the people around us, that he at length became silent; and a friendly Koord, who was present, indignantly exclaimed that if Nestorians refuse to receive the gospel (which is the holy word of God) when offered to them, he, a Koord, would gladly accept it!

Messrs. Perkins and Coan preached in the evening at their lodgings; the Nestorians eagerly listening to an exposition of the Lord's prayer. When they left next day for Gawar, the people said to them, "Your coming and going so soon are like a dream. We shall soon forget what you have said, if it is not repeated. We desire a preacher to remain with us." Yonan and Khamis, the former a teacher in the female boarding-school at Oroomiah, and the latter a brother of Deacon Tamo, were subsequently sent to labor in Ishtazin and other districts.

#### *A Sabbath at Marbeshoo.*

From Gawar, our brethren with their families proceeded to Marbeshoo; where they arrived Saturday afternoon, and were cordially welcomed by the brothers of Priest Oner, he himself being absent.

We enjoyed a very pleasant and interesting Sabbath. Priest Eeshoo preached to a respectable number in the church Saturday evening, Sabbath morning, and Sabbath evening; and I addressed a large congregation, assembled in the church-yard at mid-day. Nothing could have been more appropriate and happy than Priest Eeshoo's discourse Sabbath evening, from the parable of the Pharisee and publican, addressed to so self-righteous an audience, collected in that superstitiously venerated church. We also had much conversation during our stay with the crowds of people who flocked around us; and deacon Guergis, "the mountain evangelist" who had joined us in Gawar, quietly made his way up the glen, Sabbath afternoon, to the small village of Pagee, a mile above Marbeshoo, where he was most heartily welcomed by a little flock, from whom

he had long been separated by the jealous opposition of Priest Oner. They now received the Deacon's message with double gladness and gratitude.

The brothers of Priest Oner were not slow to avow their friendship for our mission; and they intimated their dissent from the Priest in his support of Mar Shimon. We are not without hope that we may have a school in Marbeshoo, at no distant day, and enjoy free access to that compact population of twelve or fifteen hundred souls.

On Monday morning the party went to Hakkie, the residence of Deacon Guergis. Preaching services were held in the evening. Next day Messrs. Perkins and Coan proceeded to Shebana.

#### *Baloolau—Shebana—Return.*

On our way we halted an hour at Baloolau, the largest village of this district. We had a pleasant conversation with Priest Benjamin and the kethodeh; and both strongly avowed their friendship for the mission, and their desire for a school, notwithstanding the residence of a sister of Mar Shimon in the village, and the efforts of herself and family to prejudice the villagers against our labors. The Priest accompanied us on foot three miles to Shebana.

Shebana is a small village of only ten or twelve families. Priest Joseph is friendly to us and our work; and he is much enlightened. His sister was once in our female seminary; and his younger brother, a deacon, is now a member of our male seminary, and is one of the most interesting subjects of the revival of last winter. They all welcomed us with great cordiality. In the evening we held a meeting at the house of the Priest. A respectable number assembled and listened to an excellent discourse from Priest Eeshoo. It was peculiarly grateful to me to listen to the fervent prayer of the younger brother of the Priest at the close of the meeting, evincing, as it did, that he still retained much of the ardor of his first love, though he had now been for months separate from us.

On the following day the whole party reached home in safety, the invalids having been much improved in health, and all being grateful for the wide doors which had been opened for the proclamation of the gospel." On their way they encountered several wild looking Koords, the chief of whom announced himself as the individual who rescued Deacon Tamo and his brothers, when they were attacked in their beds two

years ago, beaten and robbed, in a neighboring village. "I was heartily thankful," Mr. Perkins says, "for the opportunity thus presented of personally acknowledging our obligations to him."

#### *Trebizond.*

LETTER FROM MR. POWERS, OCTOBER 7, 1850.

#### *Extraordinary Movement at Tokat.*

MR. POWERS left Trebizond two weeks prior to the date of this letter, and arrived at Tokat after a journey of a little more than four days. He did not intend to remain long in this city, wishing rather to visit certain places beyond; but he found a state of things, on his arrival, which induced him to prolong his stay; and while he was there, this letter was written.

There is a great movement among the Armenians of Tokat; and I thought at first that some immediate good might result; but farther acquaintance with the people has convinced me that the spiritual element has had less to do in the matter than I hoped. Still I cannot but anticipate a day, when the truth will take deep root and bring forth a harvest.

For six years we have sustained a book agent in this city, who has distributed here, as well as in other places, quite a number of books. He has had religious conversation, too, with many of the people. Very considerable numbers, including the Vartabed, teachers, and several priests and deacons who have been more recently inducted into office, have become intellectually enlightened. During the last Lent the Vartabed, on one occasion, preached a sermon so nearly evangelical that he retired to his room, trembling for its effects on his audience. To his surprise and delight he was followed by fourteen of the "enlightened" to congratulate him on the new character of his preaching. He closed the door, when a long conversation ensued on the doctrines of the gospel, Protestantism, &c. "Oh," said the Vartabed, "when will the time come that I may fearlessly preach such doctrines." These persons are all thoroughly convinced of the errors of their church, and long for a better state of things, but not, I fear, because they are hungering and thirsting after the bread and water of everlasting life.

The great mass of the people have become alienated from the church for other and very different reasons. The conduct of the priesthood has excited almost universal disgust and hatred.



And some of the higher ecclesiastics have combined with the heads of the nation, for a series of years, in a course of enormous exactions. These exactions have been borne with incredible patience, till they could be borne no longer; and the people have at length risen in a body, and demanded their rights. After various fruitless efforts to obtain redress, more than seven hundred men signed a paper, declaring themselves Protestants, (though there has not been any actual separation, and the greater part know not what Protestantism is;) and they appointed our book agent their head; but he wisely declined. A few days later several men cried aloud in the streets that they were Protestants, that they recognized no Patriarch, &c.; for which, under another pretence, they were imprisoned and bastinadoed. All these things have produced a thorough revulsion of feeling from the church in the minds of the great body of the people.

But however this matter may turn out, there is much talk of a separation from the Armenian church and nation; and by many it is confidently believed that it will take place. At any rate it seems very desirable that some one should be here to watch the movement, and give it a right direction if possible. Occasional visits of missionaries will not meet the exigencies of the case. The enlightened are exceedingly timid; I have never seen people more so, who made the least pretension to be seeking after the truth. Last week our book agent, my traveling companion, and myself had considerable intercourse with the people; and a number gave us encouragement to hope they would attend preaching on the Sabbath; but only three were present. And it is not without reason that the common people here are afraid of their superiors. They have long been accustomed to suffer the greatest abuses from them, without the least hope of redress. The reformation which has taken place in the capital and other parts of the empire, in the administration of civil and judicial affairs, has not reached this city. And hence one universal feeling prevails, contrary to what has taken place elsewhere, that before individuals espouse the cause of Protestantism, they must effect an entire separation from their nation. While the churches, therefore, are almost deserted, and the priests do not get one tenth of their former income from their people, and *some of them almost literally beg their bread, we too cannot get an audience.*

### Smyrna.

LETTER FROM MR. BENJAMIN, SEPTEMBER 6, 1850.

#### *A Native Helper Sent to Magnesia.*

MR BENJAMIN has furnished some interesting particulars in regard to the commencement of evangelical labors at Magnesia by one of the graduates of the Bebek seminary.

The arrival of our young brother at Magnesia caused no small stir among the opposers of the truth; and measures were promptly taken to prevent any one from renting him a house. In this, they for a long time succeeded; but his mouth could not be stopped, and he preached the gospel in season and out of season. His efforts have not been in vain; and it is hoped that two or three persons at least have been savingly interested in the truth. Among them is one of the primates, or local rulers of the Armenian community; who has boldly declared his convictions, and is suffering many kinds of annoyance and persecution from his own family and others. Thus far he remains firm, and he professes himself willing to resign every worldly interest for the gospel's sake.

The teacher at last engaged a house, and immediately occupied it; strenuous efforts were made, however, to accomplish his ejection. These efforts have extended even to the Pasha of the province; and would certainly have succeeded, had not the English Consul here interposed in a decided tone. It is impossible yet to say what will be the result. The Pasha himself is at heart unfriendly; and he has at other times, and in other places, strengthened the hands of persecution. But we cannot regret to see our opponents in the field; for we know that at last we shall surely prevail.

#### *Death of Baron Muggurdich.*

The Herald for November contains an interesting account, written by Mr. Van Lennep, of a conversation with Baron Muggurdich, when he was evidently approaching the end of life. He has since finished his course, and the mission has lost a valuable helper; but, as with every true disciple of Christ, death to him was doubtless but the commencement of a better life in heaven.

Our pious translator, after a long debility, has lately deceased. For nearly a year previous, it was evident that he could not long survive; and during this period he gave us delightful evidence that

he was prepared for death. Until near the close he desired to live; and yet he always qualified the expression of this desire with expressing the most complete resignation to the divine will. He always spoke of himself as a poor, undeserving sinner; and when I once asked him, not long before his decease, if he ever found himself reposing any confidence upon his efforts in connection with the missionary cause, he replied with feeling, "What have I done? I have done nothing. My hope is only in the mercy of God through Christ."

Since his first experimental acquaintance with the truth, he has boldly and without wavering advocated its claims, though under the anathema of the church, and more or less opposed by his family and friends. His mild and dispassionate manner always secured attention, even from violent opposers; and his services as translator, in connection with the editorial department of this station, have been of great value. We have sustained a serious loss; but we render thanks to God for the testimony our brother has been enabled to bear in his life and in his death, and for the hope we have that he has ended his work and his days below only to enter on a new life and to serve God in a purer and better manner above.

### Aleppo.

LETTER FROM MR. FORD, OCTOBER 30, 1850.

TIDINGS have already reached this country of a popular tumult at Aleppo, the violence of which fell mainly upon nominal Christians. There has been some fear that the families of the missionaries might be involved in this calamity, or at least that their usefulness might be affected unfavorably for a season. The following communication, therefore, will be perused with great satisfaction, as showing not only that the God of missions has graciously preserved his servants in the hour of their peril, but that he may be expected, in this as in other cases, to bring good out of evil.

As it must be gratifying to the readers of the *Herald*, to see an account of the origin and progress of this outbreak of lawless violence from the pen of an eye witness, copious extracts will be given from Mr. Ford's letter.

### Nominal Christians in Aleppo.

The Christians in Aleppo, of all sects, number between fifteen and twenty thou-

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sand. They are more wealthy, and more polished in their manners, than their brethren in most eastern cities; and are correspondingly more proud and vain-glorious. They have been wont to consider themselves as the aristocracy of Syria, and to look with something of Chinese contempt upon the barbarians of other lands. Their wealth, instead of being usefully employed, or even prudently concealed, has been ostentatiously displayed in splendid furniture and gorgeous dresses, as also in the costly decoration of their churches. The females of almost every class were loaded with ornaments of gold and silver, pearls and diamonds; so that each of them, when in full dress, would carry her whole patrimony upon her person. The men also, in proportion to their wealth, affected a style of dress and living fitted to excite jealousy in an eastern prince.

And with this display they had become arrogant and insolent in their bearing, often, indeed, toward the Mohammedans; and the latter, taught by their religion to look with contempt upon all unbelievers, could not observe their conduct without a rekindling of all their hereditary jealousy and hatred. The recent efforts of the Sultan to establish liberty and equality throughout his dominions, as far as possible, though so praiseworthy and honorable to him, and in many cases so favorable to the people, have excited the fears and stirred up the indignation of the more jealous Moslems; and yet have tended, at the same time, to inflate still more the pride of the Christians.

As a special cause of irritation, Mr. Ford mentions the return of the Patriarch of the Greek church, a few months ago, after a long absence. His entry into the city was like the triumphal march of a king; and his movements since have been after the same fashion. "Riding on a splendid horse, preceded by armed functionaries, attended by bishops and priests in splendid costumes, and followed by a numerous retinue, he has paraded through the streets on his visits to the Pasha, the consuls, and the *grandees*, causing to be borne before him what is commonly understood to be a silver cross, and exalting, as he supposed, his office and his religion; but in reality calling down curses upon himself and his people. Language cannot express the indignation which this course has aroused among the Mohammedans."

### The first Outbreak.

For some time past nothing but an occasion has been wanted for an outbreak.

Such an occasion was presented by the arrival of an order, addressed to the Pasha of the province, to raise a conscription of soldiers, by taking a certain number by lot from all who were of proper age and circumstances to enter the army. As might be supposed, this measure was very unwelcome to the Mohammedans, who would almost prefer death itself to a soldier's uniform. Every one was anxious to devise means of escape, but in vain. When the decree seemed inevitable, and the day was fixed and near, no other hope being left to the discontented, they resolved to effect their object by a popular tumult. Having determined to strike a blow, it was of little consequence to them upon whom it should fall. But entertaining toward the Christians the feelings already described, they found this a good opportunity to gratify their hatred, at the same time that they set the authority of the Pasha at defiance.

The attack was made on Wednesday night, October 16, on the second day of the Mohammedan feast Beiram. A large number of Christian houses, perhaps one hundred, were forcibly entered, and pillaged in the most thorough manner, as the number of the rioters was large, and they had apparently called in some of the Arabs from the country to their aid. The affrighted Christians could offer no resistance, but were glad to escape with their lives, and leave their property to the mercy of the mob. Every article that could be removed, was carried off; and what remained, was wantonly destroyed. Two or three persons were murdered; and there is too much reason to believe that other acts of barbarity were perpetrated, more shocking to humanity than even murder itself.

Meantime the Pasha, upon the first report of the disturbance, fled to the barracks outside of the town, where the soldiers were quartered; and a small body of cavalry was sent to reconnoitre. After riding about for a while outside of the town, they at last ventured into the streets; whereupon such of the plunderers as had not already gone off, laden with booty, now made their escape unmolested, and quiet was restored till morning.

Here the affair might have terminated, if the Pasha had taken prompt and vigorous measures to restore peace to the city. But such measures were not taken. Had he been the man for such an exigency, the requisite military force was not at hand.

### *The Christians attacked again.*

Early in the morning the mob, finding the way open, and finding also that their ranks had been greatly augmented by crowds of Arabs from the adjacent villages, proceeded to finish the work which they had so successfully begun. The houses already plundered were in various parts of the Christian quarter; but there yet remained one particular district, separate from the rest, enclosed by walls, and defended by gates, where none resided but very wealthy Christians, and where were all the churches of the various sects, except one. Early in the day, the rioters assaulted this district. As the gate which they strove to force, did not yield to their rude instruments of attack, they mounted the wall; and for want of two or three resolute men to drive them back till help could arrive, the gate was opened, and the crowd rushed in.

The scene that followed can be more easily imagined than described. Thousands of wild Arabs, and more desperate ruffians from the city, soon filled the churches and houses. Yelling, cursing, plundering, destroying, murdering; while high above the general uproar was heard the shrill cry of the females, hurrying along the flat roofs of the houses to escape ruffian violence, or beholding in terror the desolation of their once quiet homes. Splendid furniture, gorgeous dresses, diamond caps, gold and silver, hoarded for generations, were transferred from the coffers and closets of their owners, in the twinkling of an eye, to the possession of the swarthy Arabs.

If the least resistance was offered, or even a word of remonstrance was uttered, blows or bullets silenced the unfortunate victim. All the churches but one were rifled, and then burnt or destroyed, with a large number of private houses; nearly all, indeed, in that district. Several persons were murdered, including two priests; and others died subsequently from wounds received, as did some females from the effects of fright. So abundant was the booty, and so easy the work of destruction, that the robbers were soon loaded with spoil; and, satiated with violence, they began to think of escaping with their treasures. As they retreated, however, the soldiers who had been quietly looking on, began to advance and make some show of protecting what remained in the desolate streets. By a little effort also some of the stolen property was recovered from the robbers;

and the majesty of the law was partially vindicated by the arrest of a few who fell into the hands of the soldiers or the police.

The Christian quarter being outside of the walls of the city, the inhabitants began to betake themselves for safety to the city proper; and most of them sought a refuge in the khans. These, it is well known to you, are large, substantial buildings, where business is transacted, and where caravans lodge; and in Aleppo they contain the dwelling-houses of most of the European residents. Being secured by massive iron gates, and well guarded, they now afforded a shelter to hundreds of houseless Christians; and the generous hospitality of the consuls and other Europeans dwelling in them was freely extended to relieve their wants.

The Pasha having returned to the barracks with his troops, he proceeded to punish the rioters whom he had taken, by causing their heads to be shaved, and ordering them to be enrolled among the soldiers. No sooner did this come to the ears of the mob, however, than they rose again, and demanded the instantaneous release of every one who had been captured. "The Pasha was too much alarmed," Mr. Ford says, "to think of law or justice; and he hastened to comply with their demands."

#### *Negotiations.*

Gathering courage from this triumph, the mob now began to extend their requisitions; and a deputation was sent to the Pasha, desiring that he would relinquish entirely the idea of a conscription for soldiers, release the people from a portion of their taxes, and also introduce certain changes in the mode of administering the affairs of the city. These bold demands required some consideration; and it was a day or two before the close of the negotiations.

Meanwhile, the city was in a state of lawless confusion. All authority was at an end. Bands of men, armed with every variety of weapons, marched through the streets, with loud threats and cries of defiance. All business was arrested; and no European could venture into the streets without a guard. The khans themselves were in danger; and the city was saved from a general pillage only by the timely efforts of the more respectable Mohammedans, who armed themselves and took a stand in their respective neighborhoods, to repel the hordes of robbers that now threatened even their

houses. In justice to these Moslems of the better class, it should be stated, that in many places where their dwellings were contiguous to those of the Christians, they stood up for the protection of the latter; and thus many houses were saved, which would otherwise have been involved in the general destruction.

On the morning of Saturday, October 19, affairs still remained in suspense between the two parties; and the state of the city, Mr. Ford says, grew worse and worse. The disaffection had spread so far, that it was almost impossible to distinguish friends from foes. "The entire populace were now armed; and a party of men had succeeded in capturing a quantity of old guns from a storehouse under the city castle, and within gunshot of the soldiers stationed upon the walls. There was great reason to fear also that the Arabs of the desert, hearing of the state of things, would come down upon the city, several thousand strong, and finding no one to resist them, would plunder the whole town; and it was afterwards found that these fears were not groundless."

But at this juncture, it was announced that the Pasha had yielded to the demands of the people, and promised, so far as his authority would go, and until orders should arrive from the Sultan, that no attempt should be made to take soldiers, and that the other conditions stipulated should be complied with. Abdul-lah Bey, the people's favorite, was declared to be civil governor of the city; and quiet and confidence began to be restored once more. The fever of excitement could not be allayed at once; but by degrees peaceable citizens laid aside their arms, and returned to their business. The shops were opened, and the hungry prisoners in the khans sallied forth to provide for their wants. The Pasha finally came down from the barracks to his usual residence in the city; and criers passed through the streets, proclaiming peace and confidence, and ordering all to return to their homes without fear. A few of the Christians now took courage to go back to their quarter; and the hope was indulged that all things would return to their usual course, at least for the present.

#### *Continued Fears—Safety of the Missionaries.*

But hitherto this hope has not been realized. A fortnight has passed away like a dream, and the beginnings of confidence have been checked, and given place to new fears. Neither law nor or-

der has been established. The Pasha has been busy in collecting troops from every quarter; and the rebel leaders have been equally busy in preparing for resistance. The few Christians who ventured to their houses, have again taken refuge in the khans; and those who had not gone away, are daily bringing in all their effects. Even Moslems, in many instances, are leaving their houses to find some place of greater security for their families and property. Theft, robbery and murder, and all other crimes, go unpunished; and all the safety there is to any one, is the result of a kind of understanding among the people, in some degree, to let each other alone. Thousands of the poor are deprived of all means of earning their bread; and hundreds of others who would help them, have it not in their power to do so. The inhabitants are kept in constant terror by the rumors and reports that fly from mouth to mouth. Insults and threats are poured upon the Christians as they pass through the streets, and menaces are rife against all classes. In this state of uncertainty and insecurity, we await the arrival of despatches from Constantinople, which will probably give some decided turn to affairs.

It is generally known that, soon after the date of this letter, effectual measures were taken to restore the supremacy of law in Aleppo. Terrible was the conflict between the government and the mob, and signal the punishment inflicted upon the latter. Another letter has been expected from Mr Ford, describing the struggle and the victory; but it has not yet arrived. The present communication concludes as follows:

Turning from the temporal aspects of the case, we may ask, "Has not the Lord some design of good in the blow that has fallen upon this nominally Christian community?" We trust he has. We have reason to hope that this severe discipline will be salutary in many cases, and that more persons will be found willing to listen to the humbling terms of salvation offered in the gospel. Some changes, moreover, must have a lasting influence; such for instance, as the burning of pictures in the churches, a part of which were adored and venerated as possessing miraculous power, so that not even a believer could wipe the dust from them, without having his hand withered. The laborers sent to this field *by the American churches have been thus far preserved through many dangers,*

as we hope, to preach the unsearchable riches of Christ to those whose earthly riches have taken to themselves wings and flown away. May we not hope that prayer will be offered in our behalf, and for the effusion of God's Holy Spirit upon this field!

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### Recent Intelligence.

WEST AFRICA.—Dr. Ford arrived at the Gaboon October 7, and found all the members of the mission in good health. Mr. Best has not suffered materially from the climate thus far; and Dr. Ford thinks that he himself shall bear it well.

MOSUL.—Owing to the increase of interest among the Protestants at Mosul, the ecclesiastics have begun to resort to more stringent measures. The Bishop has already exercised his power of excommunication, and false and injurious statements have been made to the Pasha. Under date of November 7, however, Mr. Marsh says: "The storm has passed by without destroying us. Last night fifteen came to our meeting, and all seemed to think our cause in a hopeful state."

TREBIZOND.—Mr. Powers was at Sivas on the 4th of November, under which date he wrote that he found much to encourage him in that city. "A spirit of inquiry," he says, "is awakened. Many now listen attentively, who but recently could not hear the gospel named without reviling."

CONSTANTINOPLE.—In a letter dated November 14, Mr. Dwight gives some of his impressions in regard to the condition of the missionary work at Constantinople. The following statement will be read with pleasure.

I am greatly encouraged to find so many of our former brethren standing firm, and exhibiting every proof of an undying attachment to the cause of Christ. I am also encouraged by the appearance of activity and zeal in the formation of a new evangelical church in Pera. The organization of this church took place in the chapel in Pera, November 1. Most of the missionaries were present, and the occasion was one of much interest. Prompted wholly by their own feelings, the brethren who were to unite in the enterprise, previously appointed a committee of two of their best men, to be associated with one of the pastors, for the purpose of having personal conversation with each individual in regard to his spiritual state, and his views and purposes in uniting in this new organization. This service was performed with great faithfulness, and several meetings were held which evidently had a very salutary effect on the minds of all.

BEER.—Intelligence has been received of the death of Mrs. Hamlin at Rhodes. Under date of December 4, Mr. Dwight says: "She was fully ripe for heaven; and even her affectionate husband, who was almost crushed by the blow, could not wish her to remain longer on the earth. He seems to have been fully supported under the heavy trial."

**SYRIA.**—A letter from Mr. Whiting was published in the last Herald, giving an account of a visit made by him to Hasbeiya in June last, with special reference to the unhappy divisions which have sprung up among our friends in that place. Early in September, a letter was received from the Protestant community, stating that their families were much afflicted by sickness, deaths having occurred in two of them; and it seemed advisable that some members of the mission should proceed thither at once, for the purpose of administering to their bodily necessities, and of turning their thoughts more directly and earnestly to the Physician of souls. Accordingly Messrs. Thomson and Van Dyck left Abeih, September 4, and arrived at Hasbeiya the next day. The latter writes as follows. October 21:

We remained at Hasbeiya about a fortnight, spending the time in administering to the sick, and conversing with our friends individually, as well as holding a service with them every evening. The difficulties which existed between them, appear to be entirely removed; and all who were parties therein seem to be deeply penitent. The labors of Mr. Whiting and Elias Fuaz, during their recent visit, have apparently been blessed; and the sickness and afflictions which some have been called to pass through, have brought about a state of feeling very favorable to good impressions.

We took with us Nasif Michail, a member of the Beirut church, residing in Aitath, a plain but truly pious man, and very zealous in doing good. He had visited Hasbeiya while the Patriarch's excommunication was in full force. Then he scarcely dared to show his face in the streets. Now he says he finds every body ready to talk on the subject of religion, and declares that half of the town appears to be Protestant at heart. This will serve to show you how a zealous man, disposed to look on the bright side of things, regards this field.

Messrs. Thomson and Van Dyck report fourteen candidates for church membership at Hasbeiya. "This field," Dr. Van Dyck says, "is large and full of encouragement," and there is not a little in the vicinity to interest the missionary.

## DONATIONS,

### RECEIVED IN DECEMBER.

#### MAINE.

|                                                  |              |
|--------------------------------------------------|--------------|
| Cumberland co. Aux. So. D. Evans, Tr.            |              |
| Bridgeton, E. J.                                 | 5 00         |
| Phippsburg, J. B.                                | 1 00         |
| Portland, J. C. W. 2; 2d cong. ch.               |              |
| m. c. 57,73; High-st. ch. m. c.                  |              |
| 39,81;                                           | 99 53—105 53 |
| Kennebec co. Conf. of chs. B. Nason, Tr.         |              |
| Augusta, S. ch.                                  | 138 74       |
| Lincoln co. Aux. So. Rev. J. W. Ellingswood, Tr. |              |
| Bath, W. Donnell, for Nathaniel D.               |              |
| Braddon, Ceylon,                                 | 20 00        |
| Bristol, Cong. ch.                               | 9 63         |
| Richmond, A. lady. 2; a friend, 55c.;            |              |
| a little girl, for ed. of hea. chil.             |              |
| 25c.;                                            | 2 80         |
| Waldoboro', Cong. ch. 27,90; gent.               |              |
| benev. so. 27; la. do. 24,55; (of                |              |
| wh to cons. Rev. J. DODGE an H.                  |              |
| M. 50;)                                          | 78 75        |
| Wiscasset, Cong. so. m. c.                       | 46 16—157 34 |

|                                                |         |
|------------------------------------------------|---------|
| Penobscot co. Aux. So. J. S. Wheelwright, Tr.  |         |
| Erator Mainensis,                              | 3 00    |
| Brewer, Two girls,                             | 30—3 30 |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr. |         |
| Saco, P. Eastman and wife,                     | 15 00   |
|                                                | 419 91  |

|                                             |       |
|---------------------------------------------|-------|
| Belfast, N. ch. m. c. 3,75; J. McK. 1; Mrs. |       |
| G. 25c; Bucksport, a friend, 6; Camden,     |       |
| m. c. 38,68; la. 15,66; s. s. miss. so. for |       |
| young men's sem. at Mt. Lebanon, 7; Frye-   |       |
| burg, N. C. Buswell, 15; Prospect, cong.    |       |
| ch. and so. 10;                             | 97 34 |

|                                          |        |
|------------------------------------------|--------|
| Legacies.—Bangor, John Pearson, by John  |        |
| Fiske, J. W. Carr, and Simon T. Pearson, |        |
| Ex'r's, (prev. rec'd 750;)               | 250 00 |
|                                          | 767 25 |

#### NEW HAMPSHIRE.

|                                                 |               |
|-------------------------------------------------|---------------|
| Cheshire co. Aux. So. W. Lamson, Tr.            |               |
| Kene, Gent. 74,83; la. Heshbon so.              |               |
| 71; wh. cons. ISAAC RAND an H.                  |               |
| M.; Trin. cong. ch. 6,02; Rev. H.               |               |
| A. K. 2;                                        | 153 85        |
| Nelson, Gent. 18,50; la. 12;                    | 30 50         |
| New Alstead, Ch. and so.                        | 16 50         |
| Sullivan, do.                                   | 15 47         |
| Troy, do.                                       | 50 00         |
| Winchester, do. to cons. MOWRY                  |               |
| SASIN an H. M.                                  | 106 00—372 32 |
| Grafton co. Aux. So. W. W. Russell, Tr.         |               |
| Lyme, Cong. ch. and so. 90; E. T.               |               |
| 10; a friend, 5; Mrs. Betsey Ham-               |               |
| ilton, dec'd, 50;                               | 155 00        |
| W. Lebanon, Cong. ch. m. c.                     | 40 00—195 00  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.        |               |
| Nashua, Pearl-st. ch. (\$50 of wh. and          |               |
| prev. dona. cons. EDWARD A. BLUNT an            |               |
| H. M.) 293,10; m. c. 74,76;                     | 367 86        |
| Rockingham co. Conf. of chs. Francis Grant, Tr. |               |
| Derry, L. A. II.                                | 1 00          |
|                                                 | 936 18        |

|                                                |        |
|------------------------------------------------|--------|
| Legacies.—New Alstead, Miss Harriet Bar-       |        |
| row, by W. Barrow, Ex'r's, 25; less disc. 63c. | 24 37  |
|                                                | 960 55 |

#### VERMONT.

|                                              |             |
|----------------------------------------------|-------------|
| Addison co. Aux. So. A. Wilcox, Tr.          |             |
| Cornwall, Cong. ch. 38,42; m. c. 4,25; 42 67 |             |
| Middlebury, Cong. ch.                        | 104 45      |
| New Haven, Benev. so. 67,04; Town            |             |
| Hill dis. inv. sew. so. 4,34;                | 71 38       |
| Salisbury, Cong. ch.                         | 12 50       |
|                                              | 231 00      |
| Dec. disc.                                   | 1 16—229 84 |
| Caledonia co. Conf. of chs. E. Jewett, Tr.   |             |
| St. Johnsbury, 2d cong. ch. and so. 78,90;   |             |
| E. & T. Fairbanks & Co. 150;                 | 228 20      |
| Chittenden co. Aux. so. M. A. Seymour, Tr.   |             |
| Burlington, Cong. ch. m. c.                  | 5 50        |
| Milton, A friend, 2; s. s. 2,04;             | 4 04        |
| Williston, P. Clark, 50; cong. ch.           |             |
| m. c. 2;                                     | 52 00—61 54 |
| Orange co. Aux. So. L. Bacon, Tr.            |             |
| Bradford, Cong. ch. and so. 49,31;           |             |
| m. c. 18,36;                                 | 67 67       |
| Brookfield, 2d cong. ch. and so.             | 23 50       |
| Corinth, Cong. ch. and so.                   | 30 64       |
| Thetford, do. 84; la. miss. so. 26;          |             |
| wh. cons. WILLIAM H. LATHAM                  |             |
| an H. M.;                                    | 110 00      |
| Wells River, M. P.                           | 2 00—233 81 |
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| Derby, Cong. ch. m. c.                       | 6 75        |
| Rutland co. Aux. So. J. Barrett, Jr. Tr.     |             |
| Castleton, m. c.                             | 34 00       |
| Fairhaven, m. c.                             | 9 60        |
| Orwell, J. H.                                | 10 00       |
| Rutland, E. par. m. c.                       | 15 44—69 04 |
| Windham co. Aux. So. F. Tyler, Tr.           |             |
| Brattleboro', Centre ch. m. c.               | 26 11       |
| Townshend, N. C. Jr.                         | 1 36—27 47  |
| Windsor co. Aux. So. J. Steele, Tr.          |             |
| Hartford, A friend,                          | 3 00        |
| Windsor, Cong. s. s.                         | 1 00—5 00   |
|                                              | 861 65      |

## MASSACHUSETTS.

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|------------------------------------------------|--------------|
| Barnstable co. Aux. So. W. Crocker, Tr.        |              |
| Centreville, Cong. so. m. c. 12; E.            |              |
| B. Crosby, dec'd, 1,35;                        | 13 25        |
| N. Truro, Cong. so.                            | 2 00         |
| Sandwich, 1st evan. cong. ch. m. c.            | 44 50        |
| Wellfleet, m. c. 11,42; Mrs. Rouse's           |              |
| s. s. class for sup. of a hea. child,          |              |
| 3,50;                                          | 14 92        |
| W. Barnstable, m. c.                           | 18 00        |
| W. Falmouth, s. s.                             | 3 00—95 67   |
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr.    |              |
| Williamstown, Williams college, m. c. 11;      |              |
| Q. N. Dawey, 30;                               | 41 00        |
| Boston, S. A. Danforth, Agent.                 |              |
| (Of wh. fr. E. B. 40; R. S. Davis, 15; a       |              |
| friend, 5;)                                    | 568 71       |
| Essex co. North, Aux. So. J. Caldwell, Tr.     |              |
| Newburyport, Dr. Dimmick's so. m. c. (a        |              |
| prev. dona. cons. RUFUS DANFORTH an            |              |
| H. M.)                                         | 95 61        |
| Essex co. South, Aux. So. C. M. Richardson,    |              |
| Tr.                                            |              |
| Gloucester, Mrs. W. Y.                         | 1 00         |
| Middleton, Mr. Hood's so.                      | 44 37        |
| Salem, S. ch. m. c. 15,03; Crombie-            |              |
| st ch. m. c. 17,66;                            | 32 69—78 06  |
| Franklin co. Aux. So. L. Merriam, Tr.          |              |
| New Salem Centre, Cong. ch. and so.            | 6 00         |
| Hampshire co. Aux. So. J. D. Whitney, Tr.      |              |
| Amherst, N. ch. 47; S. par. m. c.              |              |
| 24;                                            | 69 00        |
| Plainfield, Cong. ch. and so.                  | 40 50—115 50 |
| Harmony Conf of chs. W. C. Capron, Tr.         |              |
| E. Douglas, Ch. and cong. wh. cons.            |              |
| ALBERT BUTLER an H. M.                         | 141 00       |
| Millbury, Mr. Beach's so. 96,90; m.            |              |
| c. 34,54; s. s. miss. asso. 3,30;              | 134 74       |
| Upton, W. F. 2; L. F. 2;                       | 4 00—279 74  |
| Middlesex North and vic. C. Lawrence, Tr.      |              |
| Pepperell,                                     | 58 73        |
| Middlesex South Conf. of chs. J. S. Adams, Tr. |              |
| Hopkinton, 1st cong. ch.                       | 14 00        |
| Lincoln, Ch. and so. 20,75; m. c.              |              |
| 12,65;                                         | 33 40—47 40  |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.  |              |
| Canton, Mrs. A. F. K.                          | 3 50         |
| E. Medway, m. c.                               | 29 08        |
| Roxbury, Eliot ch. and so. m. c.               |              |
| 21,75; gent. 4;                                | 25 75        |
| Walpole, m. c.                                 | 40 50        |
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| Wareham, A friend,                             | 2 00         |
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| Randolph, 1st par. m. c.                       | 83 23        |
| Pilgrim Aux. So. J. Robbins, Tr.               |              |
| Carver, Cong. so. m. c.                        | 41 00        |
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| Taunton and vic. Aux. So.                      |              |
| Attleboro', 2d cong. so. m. c. 22,30;          |              |
| E. par. juv. so. 18,09;                        | 40 39        |
| Berkley, Evau. fem. cent. so.                  | 17 72        |
| Mansfield, Cong. ch. and so. m. c.             | 18 00—76 11  |
| Worcester Central Asso. A. D. Foster, Tr.      |              |
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| c. 24,51;                                      | 59 95        |
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| 17,63;                                         | 55 78        |
| Grafton, A. H.                                 | 10 00        |
| Holden, Gent. 54,26; la. 41,41; m. c.          |              |
| 25,83;                                         | 121 50       |
| Leicester, Gent. 264; la. 124; m. c.           |              |
| 57; Caroline Young, dec'd, 5;                  | 450 00       |
| Northboro', Mr. Houghton's so. juv.            |              |
| asso. for Mary Grace Houghton,                 |              |
| Ceylon, 20; for debt, 18; m. c. 13;            |              |
| la. Lyman asso. 3,75; a lady, (of              |              |
| wh. for debt, 40; for N. Amer. In-             |              |
| dians, 55; to cons. Rev. WILLIAM               |              |
| A. MANDELL, of Dartmouth, an                   |              |
| H. M. 60.) 150;                                | 204 75       |
| Oxford, Gent. 114,91; la. 113,50; m.           |              |
| c. 102,56;                                     | 331 00       |
| Paxton, Gent. 34,50; la. 20,29; m. c.          |              |
| 16; Miss A. Burnap, dec'd, 10;                 | 80 79        |
| Princeton, Gent. and la.                       | 52 00        |
| Rutland, Cong. so. to cons. Rev.               |              |

GEORGE E. FISHER an H. M.  
55,45; m. c. 15; 70 65  
Shrewsbury, m. c. 24,18; la. 53,30; 77 49  
W. Boylston, Gent. 60,35; la. 30,18;  
m. c. 40,35; 130 88  
Worcester, 1st so. gent. 170,94; la.  
129,07; m. c. 163,85; Centre so.  
Gent. 270,75; la. 414,87; m. c.  
424,48; Union so. gent. 170,65; la.  
98,32; m. c. 514,68; s. s. a child,  
52c.; Salem-t. so. gent. 113,12;  
la. 66,72; m. c. 121,48; 2,661 73

Ded. prev. ack. 4,312 51  
3,853 00—459 51  
Worcester co. North, Aux. So. B. Hawkes, Tr.  
Ashburnham, Cong. ch. (of wh. for Madras  
m. 2;) 9 00

Unknown, 10; a friend, 9; Cambridge, R.  
Stewart, 3; Cambridgeport, 1st evan. cong.  
ch. and so. to cons. CALVIN DIMMICK an  
H. M. 100; Charlestown, 1st ch. and so.  
m. c. 65,59; Chelsea, Winnisimmet ch.  
and so. m. c. 206,43; S. K. W. 1c.; Clin-  
ton, Mr. Corning's so. 39; Reading, Be-  
thesda so. m. c. 7; Waltham, N. Willis, 4; 444 03

Legacies.—Foxboro', Mrs. Sarah Paine, by  
Warren Bird, Adm'r, 150 00  
2,735 38

## CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlessey, Tr.  
Bethel, Ch. and cong. 70 76  
Monroe, Cong. ch. m. c. 7,13; gent.  
13,12; la. 27,90; 48 15—118 91  
Fairfield co. West, Aux. So. C. Marvin, Tr.  
Greenwich, A friend, 50; 1st cong.  
ch. and so. 37; 87 00  
Long Ridge, Cong. so. 5,50; W. M.  
50c.; 6 00—93 00  
Hartford co. Aux. So. A. W. Butler, Tr.  
Bristol, Ch. and so. 131 50  
E Windsor, Wapping so. 43,43; m.  
c. 10,23; 53 66  
Hartford, 2d ch. and so. (of wh. fr.  
A. W. Butler to cons. ALBERT L.  
BUTLER an H. M. 100.) 364,31;  
Centre ch. and so. 11; m. c. 5,85;  
North ch. m. c. 4,90; 386 06  
Simsbury, D. H. 6 00—577 22  
Hartford co. South, Aux. So. H. S. Ward, Tr.  
Glastenbury, 1st ch. and so. gent.  
223,62; la. 116; m. c. 69,02; 408 61  
Middletown, 1st so. 10 00  
Rocky Hill, Ch. and so. wh. cons.  
Rev. L. B. Rockwood an H. M. 94 87  
Westfield, Gent. and la. 52,34; m. c.  
15,13; s. s. 3,12; 70 59  
Worthington, Gent. and la. 135 87—719 97  
Litchfield co. Aux. So. G. C. Woodruff, Tr.  
Colebrook, Mrs. E. G. 4 00  
Kent, Cong. so. 22 46  
N. Canaan, Coll. 49 00  
Plymouth Hollow, do. 75; m. c. 28; 103 00  
Winchester, Eliphaz Alvord, dec'd,  
52; Centre so. 4; m. c. 4; youth's  
and chil. miss. asso. for Mr. Stod-  
dard's sem. Oronochia, 18,50; 78 50  
Wolcottville, Coll. 44 94

301 90  
Ded. disc. 50—301 10  
Middlesex Asso. S. Silliman, Tr.  
Deep River, G. Spencer, 30 00  
Lyme, 1st cong. ch. and so. 75 00  
N. Lyme, m. c. 1,10; la. 25,78; 26 88—131 88  
New Haven City Aux. So., A. H. Maltby, Agent.  
Fair Haven, Cong. ch. and so. wh.  
cons. HARVEY ROME, JAMES R.  
HUNT, and JOHN S. FARRER H. M. 362 00  
New Haven, Young la. Madura so.  
for sup. of two chil. at Madura,  
24; H. 2; 1st ch. and so. 107;  
union m. c. 33,80; Yale coll. J. R.  
Hills, 50; m. c. 8,66; 3d ch. 113,11;

|                                                   |               |
|---------------------------------------------------|---------------|
| m. c. 26; Chapel-st. ch. and so.                  |               |
| 22,50; s. s. for <i>John O. Cotton</i> ,          |               |
| Ceylon, 20;                                       | 607 07—969 07 |
| New Haven co. East, Aux. So. A. H. Maltby,        |               |
| Agent.                                            |               |
| Branford, m. c.                                   | 5 31          |
| Guilford, 1st cong. ch. and so.                   | 78 00         |
| North Branford, A friend,                         | 50 00         |
| Northford, Gent. 27,96; la. 24; m. c.             |               |
| 1,35;                                             | 53 31         |
| Wallingford, Cong. ch. and so.                    | 63 08—249 68  |
| New Haven co. West, Aux. So. A. Townsend,         |               |
| Jr. Tr.                                           |               |
| A fem. friend, av. of jewelry,                    | 25 00         |
| Derby, 1st cong. so. 52,50, m. c. 41;             |               |
| wh. cons. Rev. J. GUMANSKY an                     |               |
| H. M.                                             | 93 50         |
| Waterbury, 1st so.                                | 401 00        |
| West Haven, Two friends,                          | 10 00—529 50  |
| Norwich and vic. and New London and vic.          |               |
| Aux. So. F. A. Perkins, Tr.                       |               |
| Lebanon, A friend,                                | 10 00         |
| Tolland co. Aux. So. J. R. Flynt, Tr.             |               |
| Ellington, Gent. and la.                          | 101 65        |
| Marlboro', Cong. so.                              | 23 06         |
| Rockville, 2d do. gent. and la.                   | 305 00        |
| Somers, m. c.                                     | 25 70         |
| Tolland, s. s.                                    | 50—455 91     |
| Windham co. Aux. So. J. R. Gay, Tr.               |               |
| Abington, Cong. ch. and so.                       | 35 00         |
| Canterbury, 1st do.                               | 50 00         |
| Chaplin, Gent. 20,97; la. 30,83; m.               |               |
| c. 16,77;                                         | 80 57         |
| Mansfield, 1st so. gent. 98,28; la.               |               |
| 68; m. c. 21;                                     | 187 28        |
| N. Woodstock, H. Bishop for Mad-                  |               |
| ura miss.                                         | 12 00         |
| S. Woodstock, m. c.                               | 20 00         |
| T'ompson, Gent. 93,50; la. 89,32;                 |               |
| m. c. 7,63;                                       | 192 45        |
| Willimantic, Cong. so. gent. 14,35;               |               |
| la. 29,06; la. miss. so. 6; m. c.                 |               |
| 12,57; A. D. 1; wh. cons. Rev. S.                 |               |
| G. WILLARD an H. M.;                              | 63 00—610 30  |
|                                                   | 4,796 54      |
| A friend,                                         | 10 00         |
|                                                   | 4,806 54      |
| <i>Legacies.</i> —Salisbury, Moore Chittenden, by |               |
| F. Chittenden, Ex'r, (prev. rec'd, 50.)           | 152 88        |
|                                                   | 4,959 42      |

## RHODE ISLAND.

|                                                                                                                      |        |
|----------------------------------------------------------------------------------------------------------------------|--------|
| Little Compton, A friend, 5; Newport, United cong. ch. and so. 119,60; la. miss. asso. 78,64; a class in s. s. 1,76; | 205 00 |
|----------------------------------------------------------------------------------------------------------------------|--------|

## NEW YORK.

|                                              |             |
|----------------------------------------------|-------------|
| Board of Foreign Missions in Ref. Dutch ch.  |             |
| C. S. Little, New York, Tr.                  |             |
| Bedford, Brooklyn, R. D. ch.                 | 70 00       |
| Bloomingsburgh, R. D. ch. 19,25; m.          |             |
| c. 14,90; juv. miss. asso. 3,55;             |             |
| Rev. S. W. Mills, 10;                        | 48 00       |
| Flatbush, R. D. ch.                          | 2 00        |
| Flushing, do. m. c.                          | 26 00       |
| Gowanns, N. do.                              | 31 41       |
| New Paltz, do. m. c.                         | 16 78       |
| New York, A friend, 5; Collegiate            |             |
| R. D. ch. m. c. 111,01;                      | 116 01      |
| Port Jervis, R. D. ch. m. c.                 | 27 62       |
| Prattsville, do. fem. miss. so.              | 6 21        |
| Schenectady, do. s. s. inf. class, for       |             |
| hes. chil.                                   | 2 00        |
| Stuyvesant, R. D. ch.                        | 82 00       |
| Tarrytown, do. s. s.                         | 11 25       |
| Utica, do.                                   | 350 00      |
| Warwick, do. fem. miss so. 7,10;             |             |
| Rev. T. H. Vanderwever, 4;                   | 11 10       |
| West Troy, R. D. ch. s. s. miss.             |             |
| asso. for <i>Oscar H. Gregory</i> and        |             |
| <i>Eliza Ann Tyler</i> , Ceylon,             | 40 00       |
|                                              | 840 38      |
| Ded. disc.                                   | 3 00—837 38 |
| Chatauque co. Aux. So. S. H. Hungerford, Tr. |             |
| Jamestown, I. C.                             | 2 00        |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Geneva and vic. C. A. Cook, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |               |
| Canandaigua, Cong. ch. H. W. Taylor, 50; W. Antia, 20; indiv.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |               |
| 71,95; la. miss. so. 154,26; m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |               |
| 106,77; s. s. for <i>Walter</i> and <i>Eliza</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |               |
| <i>Hubbell</i> , Ceylon, 40,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 442 97        |
| Cincinnati, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 9 30          |
| Courtlandville, A bal.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 70            |
| Fayette, 1st pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 17 90         |
| Hector, Pres. ch. 34; ded. c. note, 5;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 29 00         |
| Prattsburg, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 62 00         |
| Starkey, Mrs. H. Ayres,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 11 51         |
| Truxton, Mrs. P.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 2 00          |
| Youngstown, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 60 00         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 635 38        |
| Ded. disc.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 2 58—632 80   |
| Greene co. Aux. So. J. Doane, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |               |
| Catskill, S. S. Day,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 20 00         |
| Hunter, Pres. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 10 00—30 00   |
| Monroe co. and vic. E. Ely, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |               |
| Mendon, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 23 18         |
| N. Bergen, do.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 8 00          |
| Ogden, do.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 70 00         |
| Parma and Greece, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 9 00          |
| Rochester, Fem. prayer meeting.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 15 00         |
| Richmond, Pres. ch. 12,30; E. Gilbert, 20;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 32 30—157 46  |
| New York City & Brooklyn Aux. So. J. W. Tracy, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |               |
| (Of wh. fr. Central pres. ch. s. s. miss. so. to sup. a boy at Bebek sem. 42; Brooklyn, Plymouth ch. 409,18; m. c. 69,10; Pilgrim ch. a friend, wh. cons. <i>REBECCA J. WICKES</i> an H. M. 100; South pres. ch. m. c. 42,28; juv. miss. so. for the Spear and Cobbschs. India, 25; 1st pres. ch. s. s. to ed. a boy at Bebek sem. 25; Armstrong juv. miss. so. (of wh. for Mrs. Bridgman's sch. China, 11; for Eng. class. sch. Madras, 25; for Mrs. Winslow's sch. do. 25;) 66; wh. and prov. dona. cons. Mrs. <i>CAROLINE P. VAIL</i> an H. M.)                                                                                                                                                                                                                                                                                        | 976 76        |
| Oneida co. Aux. So. J. Dana, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |               |
| Utica, 1st pres. ch. m. c. 14,87; fam. off'g, 8;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |               |
| Utica, 1st pres. ch. m. c. 4,36; Whitesboro', pres. ch. m. c. 10,81; ack. in Dec. as from Attica.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 22 87         |
| Otsego co. Aux. So. D. H. Little, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |               |
| Cherry Valley, W. Hall,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 2 00          |
| Cooperstown, Pres. ch. 41; s. s. 10,01; fem. miss. so. 12,25; wh. and prov. dona. cons. Mrs. <i>CHARLES K. McHARG</i> an H. M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 68 26         |
| Springfield, Pres. ch. 60; B. Rathbun, 40;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 100 00—170 96 |
| St. Lawrence co. Aux. So. H. D. Smith, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |               |
| Brasher Falls, Pres. ch. av. of penny a week system, 5; s. s. for free sch. at Ahmednuggur, 5; C. T. Hulburd, 20;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 30 00         |
| Parishville, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 6 00—36 00    |
| Syracuse and vic. J. Hall, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |               |
| Pompey, Cong. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 24 00         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 2,889 65      |
| Albion, pres. ch. m. c. 10; Andes, pres. ch. and others, 31,70; Arkport, C. Hurlbut 10; a friend, 5; Mrs. L. T. 1; Ballston, fem. a hos. sch. so. 23,25; Colchester, pres. ch. and so. 40,91; Miss S. Downs, 20; Dr. B. 5; Rev. F. Jones and wife, 5; indiv. 3; E. Palmyra, Mrs. L. F. 75c.; Greenbush, pros. ch. 11,42; Hudson, 1st pres. ch. fem. miss. asso. wh. cons. Mrs. <i>AVIS POWERS</i> an H. M. 100; Jewett, pres. ch. m. c. 10; R. N. 10; Manlius, pres. ch. m. c. 24,87; Milton, S. C. 10; Mt. Morris, pres. ch. coll. and m. c. 113,75; S. H. Bailey, dec'd, 5,50; Portville, ch. 12,50; Somers, la. miss. so. 6; Southampton, Mrs. S. H. B. 1; Troy, Van W. Wickes, 15; 1st pres. ch. s. s. for sup. of a pupil in miss. sch. at Abeih, Syria, 30; West Town, pres. ch. m. c. 5; Winfield, cong. ch. m. c. 13,68; S. B. 5; | 522 33        |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 2,118 98      |



## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. E.  
Little, Tr.

New Brunswick, R. D. ch. Miss V.  
A. 10 00  
Pasenck, R. D. ch. 14 00  
Paterson, 2d do. 15 70

Ded. disc. 39 70

25—39 45  
Morristown, 2d pres. ch. 190; a boy, 67c;  
Newark, 1st pres. ch. (of wh. fr. J. Taylor,  
150; S. P. Smith, wh. and prev. dona.  
cons. Mrs. Eli Holloway an H. M. 50; a  
friend, by A. W. 50; D. Colton, Jr. 30. a  
friend, wh. and prev. dona. cons. Mrs.  
ELISA ARMSTRONG an H. M. 20; J. O. 10;  
s. s. 38;) 656.62; 3d pres. ch. 90.91; s. s.  
a bro. and sis. 1; 6th pres. ch. m. c. 12;  
Rev. W. Bradley, 10; W. Bloomfield, pres.  
ch. 4,45; 965 66

## PENNSYLVANIA.

Blakeley, J. D. 5; Jackson, chil. miss. cent  
so. 4,50; Northern Liberties, Central pres.  
ch. 71; Philadelphia, 1st pres. ch. m. c.  
347.39; W. Witta, 20; Ia. 61,75; J. O. E.  
5; cash, 2; J. M. S. 5; Western pres. ch.  
s. s. 25; J. L. 10; Rev. E. Gilbert and  
wife, 10; Clinton-st. pres. ch. C. S. Wurts,  
50; Misses Gill, 50; J. Bruen, 30; G. W.  
Fobes, 25; D. W. Proseott, 20; N. H.  
Thompson, 15; L. S. F. 10; B. W. T. 10;  
Miss C. L. 10; Mrs. W. 10; H. M. 10; in-  
div. 24; 3d pres. ch. Mr L 3; Miss R. 3;  
Green Hill, pres. ch. 5; Pittsburgh, 1st  
Cumberland pres. ch. s. s. 25; Southwark,  
1st pres. ch. 41,35; youth's miss. so. 21;  
Rev. E. B. 5; J. F. 5; W. R. B. 3; Mr. E.  
2; Troy, S. W. P. 10; 936 89

## DELAWARE.

New Castle, Aux. miss. so. 40; a friend, for  
*Jane Black*, Ceylon, 20; St. Georges, pres.  
ch. fem. benev. asso. 20; Wilmington,  
Hanover-st. ch. inf. s. s. for *George Jones*,  
Ceylon, 20; 100 00

## DISTRICT OF COLUMBIA.

Washington, L. W. 5 00

## VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr.  
Richmond, United pres. ch. 35 00  
Culpepper, A fam. sch. 3; Draper's Val-  
ley, Mrs. P. 5; Glade Spring, pres. ch.  
9,50; 17 50

## OHIO.

Western For. Miss. So. G. L. Weed, Tr.  
Chiviot, Coll. by Mr. H.'s boys, 4,10; Cin-  
cinnati, 1st ortho. cong. ch. 6,20; m. c.  
11,70; Z. B. 1; a sick child, 1; 2d pres.  
ch. 40,48; 3d do m. c. 7,42; Cleves, Mrs.  
A. H. 5; Elizabethtown, pres. ch. m. c. 16;  
Granville, Mrs. J. 5; Mrs. J's little girl,  
2,60; Ironton, I. McL. 2,25; Walnut Hills,  
Lane sem. ch. 38,50; s. s. 3,61; 144 86

Western Reserve Aux So. Rev. S. G. Clark, Ag't.  
Burton, 3; Milan, 20; Streetsboro', 3; 26 00

Amboy, Pres. ch. 5; Norwalk, do. 113,92;  
Ravenna, a friend, 10; 128 92

## INDIANA.

By G. L. Weed, Tr.  
Greenwood, Pres. ch. a thank offg. 29,50;  
New Providence, pres. ch. m. c. 3,50; Sa-  
lem, do. do. 5; 38 00  
Crawfordsville, Wabash coll. miss. asso.  
13,10; P. A. 40c.; Thorntown, Rev. B. F.  
C. 2; 15 50

53 50

## ILLINOIS.

By Rev. I. M. Weed, Agent.

Galena, 1st pres. ch. 23; 2d do. 80; Lisbon,  
J. B. 10; Wilmington, 1st pres. ch. 13; 126 00

By G. L. Weed, Tr.

Farmington, Pres. ch. 30; Springfield, 2d  
do. Ia. for miss. to Syria, 10; m. c. 10; 50 00

176 00

Alhany, Cong. ch. 3; Brighton, pres. ch. 6;  
chil. 13; Galesburg, young people's asso.  
5; Jacksonville, W. Diamond Grove, s. s.  
miss. so. 7; Monticello, ch. 65,35; Mt.  
Sterling, pres. s. s. 15,45; Ottawa, M. K.  
W. I. Rock Island, 2d pres. ch. m. c. 7;  
Woodburn, cong. ch. 2d; 150 80

326 80

## MICHIGAN.

Adrian, 1st cong. ch. 30; Almont, cong. ch.  
8 05; Hillsdale, pres. ch. m. c. 7; s. s. 1;  
Marshall, s. s. miss. so. for Madras m. 10;  
for miss. to S Africa, 10; Monroe, 1st pres.  
ch. 28,23; Niles, pres. ch. m. c. 30; Kain-  
sin, 1st cong. so. m. c. 14; 136 28

## WISCONSIN.

By Rev. I. M. Weed, Agent.

Beloit 1 pres. ch. 20,91; s. s. miss. asso.  
1,75; 1st cong. ch. 60; m. c. 20; juv. miss.  
asso. for Dr. Scudder, 20; Blake's Prairie,  
1st cong. ch. 4; Fairplay, 1st pres. ch.  
6,25; Hazle Green, do. 20; Mineral Point,  
21,60; Platteville, 1st cong. ch. m. c.  
22,56; 197 10

Beloit, 1st pres. ch. 5; Lisbon, L. Russell,  
(of wh. for debt, 10;) 20; 25 00

222 10

## IOWA.

Bellevue, Cong. ch. m. c. 50

## MISSOURI.

St. Charles, Pres. ch. m. c. 5 00

## TENNESSEE.

Greenville, Pres. ch. 25; Mount Horeb, pres.  
ch. 5; 30 00

## ALABAMA.

Mobile, H. P. 5 00

## IN FOREIGN LANDS, &amp;c.

Montreal, Canada, Amer. pres. ch. coll. and  
m. c. 120 00

Shipton, Can. A. M. 1 00

Syria, A mem. of the miss. 50 00

171 00

Donations received in December, (of  
which for debt, \$68,) \$16,682 34

Legacies, 677 25

\$17,259 59

✓ TOTAL from August 1st to  
December 31st, \$92,044 61

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in December, \$624 77

## DONATIONS IN CLOTHING, &amp;c.

Boston, Doors and windows, fr. C. E. Jenkins,  
for Mr. Butler, S. Africa, 17 92

Bristol, E. I. A barrel, fr. Ia. miss. so. of cong.  
ch. 60 58

Vernon, Ct. Books and apparatus, fr. s. s. for  
Nestorian schs. 45 00

Washington, N. H. A suit of clothes, fr. W.  
Bampson, dec'd, by N. Fisher, Ex't. 8 00

THE

# MISSIONARY HERALD.

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## American Board of Commissioners for Foreign Missions.

Tripoli.

LETTER FROM MR. FOOT, NOVEMBER 1,  
1850.

THE readers of the Herald will remember the fruitless efforts of Messrs. Wilson and Foot to obtain a retreat in the mountains, during the summer of 1849; and they will rejoice that these brethren have been more successful in 1850. In relation to this subject Mr. Foot writes as follows.

### *Summer Retreat—Ignorance.*

On the first of July we removed to Duma, about eight hours from Tripoli. This is comparatively a pleasant and thriving village of perhaps a thousand inhabitants, Greeks and Greek Catholics. At first we had some solicitude lest we might encounter uncomfortable opposition, similar to that which we met at Ehden; but there was no realization of our fears.

The fact, however, that we have spent the summer in these mountains, is interesting in other respects than its bearings on our health. When Tripoli was made a station, it was done in the hope and expectation that, in consequence of the measure, the mountains back of us would be opened, and the influences of the gospel be felt among the people; and our being able to reside there derives much of its interest, if not its chief interest, from this circumstance.

It was easy to discover, from constantly occurring incidents, that the inhabitants of Duma had never been much

exposed either to missionary influence or Frank influence. We found them in their native simplicity, not to say native rudeness. We were objects of special curiosity to them, and their desire to gaze at us was not easily satiated. This brought them in throngs to our houses, and afforded us opportunities for learning, to a considerable extent, their actual condition.

My opinion is, that not more than one quarter of the men are able to read at all; while a much smaller proportion are able to read and understand an easy book. Nearly the whole of the Bible is too difficult for their unaided comprehension. Portions of Scripture which small children in your common schools find easy of apprehension, are sealed to most of them. Their minds have never been exercised in profitable thought; and their capacity for receiving religious or intellectual truth is entirely undeveloped; and when I have witnessed the feebleness and inefficiency of their efforts to understand a common and easy statement, I have had a very painful feeling; and the thought has been impressed upon me, "How much good common schools are needed!" My conviction is strong, that had we good pious teachers, the interests of Christ's kingdom might be greatly promoted here by the establishment of schools, especially in the places where there are missionaries who can look after them, visit them often, and have religious conversation with the children. Something is necessary, not only at Duma, but in all this

country, in order to create some intellectual activity.

### *State of Religion.*

Mr. Foot says there is one school in Duma, taught by a priest, in which a few boys learn to read very imperfectly; but it is feared that even this humble acquisition will soon be lost, for want of intellectual stimulus. The religion of the people consists in a few profitless ceremonies. Of spiritual Christianity they know nothing.

The villagers came to our houses very freely; and in our imperfect and broken use of their language we conversed with many, with some of them often, upon the subject of religion. But we found them, instead of being anxious to know more of the truth, generally quite satisfied with themselves. They are ever saying, "We are ignorant; we know nothing; we wish to learn; teach us." But their confessions are insincere. On the Sabbath we held a Bible class, at which exercise some were present. We hope they learned at least a little.

We visited some of the neighboring villages, of which there is quite a number. We saw a difference between the Maronites and the other sects. At a village to which Mr. Wilson went, by the invitation of a priest, he sat down to have some conversation with him. Soon there passed an elderly man, who rebuked the priest in language which it was not difficult for him to understand, saying, "This man has been cursed by the Patriarch; why do you talk with him; away from him." He did take himself away, and that without bidding Mr. Wilson "good morning." In this instance a layman rebuked and exhorted a priest, contrary to the usual fact. Generally the ecclesiastics warn the people against associating with the heretics. After that time the people of that village would have nothing to say to us. Not a few Maronites, however, called upon us at our houses.

Generally we find the people in the mountains more accessible than those in the city. They are more ignorant, but less cautious. We hope that by the blessing of God good will come from our three months' stay among them. "Cast thy bread upon the waters," &c.

In speaking of the state of things at Tripoli, Mr. Foot says, "I regret that we have nothing of more interest to report. Only a very few show any desire to know more of the way of life than they already know. We have revived the Bible class, and five or six attend."

### *Aintab.*

#### JOURNAL OF MR. SCHNEIDER.

THIS journal of Mr. Schneider, like those which have preceded it, contains abundant evidence that the Lord not only acknowledges our missionary brethren at Aintab as his co-workers, but gives them peculiar proofs of his presence and power. The whole aspect of the reformation in that part of Asia Minor is in the highest degree encouraging. The first extract will be read with special interest.

#### *Concert of Prayer—The Vartabed.*

*August 5.* In connection with the missionaries and native churches at the other stations among the Armenians, this day has been observed as one of fasting and prayer. Besides the monthly concert in the evening, there was a meeting early in the morning, attended by about seventy; and it was a solemn and precious season. About noon there was another, attended by about one hundred. Towards the close of the exercise, there was much tenderness of feeling, and quite a number wept during the last prayer. Altogether the impression of the day has been very salutary.

6. Three or four enlightened Armenians, not members of our community, have been to the Armenian Vartabed to-day, and said to him substantially, "These Protestants reject this and that doctrine and practice of our church, because they are anti-scriptural. If they are in error, pray call them, and by scriptural arguments convince them of their mistake. But if the truth is with them, let us know it." He yielded to the request, and sent for two or three of our ablest men. Most of the errors of the church were taken up and discussed; and the Vartabed, by his inability to defend them from the Bible, virtually acknowledged his defeat; in fact, he frankly confessed, in regard to several of them, that they were not taught in the Bible. Finally, being pressed in regard to the holy oil used in baptism, and various other rites, to which they really ascribe a divine power, he requested a day or two that he might find proofs in their favor.

There were not many present, as the door was locked to prevent a crowd from collecting. But all who were there, plainly saw that the Vartabed was overpowered in argument. One of the Armenians very appropriately remarked, as they retired, "What! Have you been

practicing this rite for so long a time, and defending it too, and yet are not able to say anything in proof of it! How dare you practice it, and that with so much importance attached to it, without any authority."

### *Interesting Sabbaths.*

Several months ago it was found that a number of Armenians at Aintab who had not joined the Protestants, were holding meetings, on the Sabbath and on week days, to read and expound the Bible, with special reference to the errors of their church. Some of these assemblies have been very large, and the exercises were altogether unexceptionable. The result of this movement cannot be safely predicted at the present time. It implies, however, a remarkable readiness to examine the truth, which is certainly hopeful. It is to this movement that Mr. Schneider refers in the following extract.

19. The recent excitement among the Armenians is evidently increasing our audience. Yesterday there was an unusual number of new faces. Although some of our own people were detained at home by sickness, which now prevails very extensively, we had new hearers enough to make our audience one of the largest we have yet seen.

The attention, moreover, was very cheering. In the morning, as the preciousness of Christ to the believer was illustrated, the tears of a comparatively new hearer glistened through his beard. In the afternoon the subject was the danger of resisting and grieving the Holy Spirit; and this individual was in tears, as it were, from the beginning to the end of the discourse. On every presentation of a new aspect of the subject, the fountains of his feeling were opened afresh. Another young man wept freely during the greater part of the service; and towards the close many were deeply affected, their eyes being bathed in tears. Altogether it was a good day; and we cannot but believe that impressions so deep will, with God's blessing, prove beneficial.

It was interesting to notice the effect of the truth upon some of our new hearers. One of them sat directly before the speaker, on whom his eye was immediately fixed; and an intense interest was visible in his countenance, from the commencement to the end of the sermon.

Mr. Schneider mentions an instance of decided *seriousness, having all the marks of such a case*

in an American revival. Others, he says, are sincerely anxious in regard to their salvation.

26. Our Sabbath services yesterday were deeply interesting. In the forenoon the subject was Christ Jesus, the Apostle and High Priest of our profession. Great tenderness was manifested by the audience; and the hearts of many were much moved. In the afternoon, the Lord's Supper was administered. At an early hour the space allotted to hearers was filled, and a number went away for want of room. The entire audience amounted to four hundred, the largest congregation we have ever had. Five new members were received. During the reading of the confession of faith and the covenant, there was much feeling in the assembly; and during the prayer immediately succeeding the reception of the new members, as also during the two other prayers, audible weeping was heard. The vows assumed by the new members, and renewed by the church generally, seemed to be impressed with such power on some of our best and strongest men, that, unable to restrain their feelings, they gave vent to their emotions in sobs and tears. By the new communicants also many tears were shed.

Three days later the first marriage occurred between a Protestant and a female member of an Armenian family. The event was regarded with not a little interest by the friends of the missionaries. A large number were present at the ceremony.

### *Kissah—Diarbekr.*

September 2. Mr. Ford of Aleppo, in company with a pious native, has recently spent a few days in Kissah, an Armenian village near Antioch. He was exceedingly interested in the evidence which they saw of the commencement of a reformation in that place. There are about twelve individuals, who appear to be earnestly seeking after the truth. The leading man sometimes appears like a Christian. He is the most influential person in the village; and the others belong to the most respectable families. They were all greatly delighted to see our brethren, and, with their numerous inquiries and requests for the exposition of passages of Scripture, gave them no rest. We are about to despatch one of our church members thither, in company with Mr. Benton, who proposes to go for the benefit of his health.

It will be remembered that a missionary has already been sent to the place mentioned in the following extract.

3. The native brother whom I left in Diarbekr, has just returned; a member of the seminary in Bebek having gone to take his place. Though there has been no addition to the number of Protestants during the summer, about twelve individuals have become established in the principles of the gospel, and we have some hope that several of them are truly pious. Many others are fully convinced of the truth; but they are waiting the arrival of a missionary who shall reside permanently among them, an event which seems in the highest degree desirable. Protestantism is fully established in that place, the Turkish authorities having, in the most decided manner, maintained its rights, in spite of the most determined efforts of the hierarchy. This is no small point gained in a city so distant from the capital.

The apparent interest in the truth at Aintab on the following Sabbath, September 9, was regarded as "quite encouraging."

#### *Marash—Another Sabbath.*

10. The native brother who has been assisting Mr. Johnston in Kaissariah during the summer, has returned. On his way he passed through Marash, intending to spend several weeks there. But it was not long before the Armenians (by bribes it is said) induced the Turkish authorities to send him off. A large crowd, amounting to a hundred or more, gathered around him as he left, and insulted him in various ways, throwing at him the rinds of melons, &c., so that his outer garment was completely soiled. But we are not at all disheartened by these rebuffs. We have the strongest confidence that the Lord is preparing the way for the introduction of the gospel into that place, and they will not always be able to expel our brethren. As many as ten individuals profess to be on the point of openly declaring themselves as Protestants; and when they shall have once taken this step, such outrages cannot be committed so easily.

Under date of September 11, Mr. Schneider says, "An Armenian of Oorfa who has considerable information, and a good deal of respect and influence in his nation, has become evangelical. Our two brethren who are now there, appear to be much encouraged."

30. Our Sabbath audiences yesterday were large and solemn. In the morning the subject was Rom. iii. 1, 2: "What advantage then hath the Jew?" &c. The discourse was listened to with much interest and considerable emotion. In the afternoon the text was 2 Cor. ii. 15, 16: "We are unto God a sweet savor of Christ," &c. A very large part of the audience were bathed in tears. Altogether it was a scene of great tenderness.

#### *The Archbishop.*

October 1. It is now several weeks since the Bishop of Diarbekr arrived here. He comes in the capacity of Archbishop. His diocese is to consist of Diarbekr, Oorfa and Aintab; and the manifest object of this appointment is to bring this region, much of which has hitherto been within the jurisdiction of the Catholicos of Cis, directly in connection with the Constantinople Patriarch. The spread of the truth in this city and vicinity has been such, that the comparatively feeble authority of the Catholicos of Cis seems to have suggested this change, as the most likely to check its farther diffusion.

The Archbishop comes with the usual firman, given to such church dignitaries. He has labored to make quite a display of power, thus to strike terror into all who incline to Protestantism. Soon after his arrival a Protestant was imprisoned on a false charge; and an attempt was made to exclude two men, recently united to our congregation, from the privilege of working at their trade. But the first was immediately released from prison; and the second attempt at persecution has also failed. Other threats have been uttered, and great hopes have been entertained by the unfriendly Armenians; thus far, however, the main effort has been the removal of about twenty pupils from our school, whose parents are Armenian. There has been no very sensible diminution in the number of our hearers on the Sabbath. Through God's continued favor we may hope that no lasting injury will result to his cause.

12. Last Sabbath the Archbishop in his address to his flock alluded to the Protestants, as he usually does; and, in a contemptuous way, challenged them to a discussion, saying, "Let them come; let them come." He spoke with an air of triumph, as though he expected to make short work with their arguments. We have reason to know that he made this challenge not from choice, but be-

cause he was urged to do so by some of his people. Nor was he in reality so confident of success; for in Diarbekr he had already encountered one of our brethren, much to his mortification. He must seem to his people, however, to be fearless.

In view of this challenge, five or six of our ablest native brethren went to his residence that evening; and about twenty Armenians, some of them having considerable intelligence and information, were present as spectators. It was agreed that the discussion should be conducted in writing, in the form of questions and answers.

With an arrogant mien the Archbishop put down the inkhorn, asking them to commence. But their very first question he evaded, fearing that a direct reply would lead him into inextricable difficulty. They insisted, however, on a positive reply. He in return asked them to propose a question. To this they replied by requesting him either to give an answer to the first inquiry, or to say in plain terms that he was unable to do so. As he was unwilling to do either, the discussion ceased; and all present, even his friends, felt and acknowledged that the Archbishop was defeated. The report of his discomfiture spread rapidly through the community, and has filled the advocates of church ceremonies and forms with utter confusion. They had hoped that by the exercise of power and by argument he would put an end to Protestantism, or at least check its farther diffusion; and now, to see him thus publicly, and in the view of his own adherents undeniably and shamefully defeated, is extremely mortifying.

#### *Haineih—Temperance—Increase.*

*November 4.* A very interesting letter has just arrived from the native helper in Diarbekr, giving an account of a visit to Haineih, his native place, containing some two hundred Armenian houses. Evil reports concerning his new faith had preceded him; so that his relatives were much prejudiced against him. He soon succeeded, however, in disarming them of their prejudices. For a whole day small parties of men came to him to learn the articles of his creed; and in all cases they went away with a favorable impression. After much had been said for and against these new doctrines, it was finally proposed that there should be a kind of public discussion between him and those who denounced him as a

heretic. The meeting was held in the yard of the church; and between two and three hundred were said to be present. Our brother made a general exposition of the doctrines of the gospel before the crowd, there being none present who could meet his arguments. The impression on the assembly was very favorable, many declaring that they now clearly saw how much they had been deluded.

He was permitted to spend twenty days in the place, conversing with all freely and without molestation. One of his brothers became deeply interested in the truth; and many of the people entreated him to remain with them, and to act as a teacher of their children.

Under date of November 25, Mr. Schneider says that the Archbishop does nothing to oppose Protestantism, except that in his addresses to his flock he warns them against "this new way." Thus God, having made the wrath of man to praise him, now restrains the remainder thereof."

26. Ever since the gospel was first preached in Aintab, efforts have been made in behalf of temperance. A small society was early formed, and temperance addresses have been delivered from time to time. Recently, further exertions have been made in this cause, and the following are the results. A juvenile society, consisting of eighty-nine members, has been formed. They are from five to fifteen years of age, and a good portion of them are the children of Armenians not connected with our community. The society of adults already in existence has been increased to one hundred and seventy members. Thus the entire number pledged to temperance amounts to two hundred and fifty-nine. This is a very large proportion of our congregation; in fact, nearly all who have attained to years of discretion, may be said to have their names enrolled.

The growth of our community may be inferred from the following fact. At the end of last year we had one hundred tax payers; and now we have almost, if not quite, two hundred; the number having doubled this year, just as it did last year. And we have reason to hope that the same ratio of increase will continue in time to come. We would praise the Lord for all his many favors to this people thus far, and regard them as so many incentives to further efforts and labors, and as so many pledges of what he is ready to do in coming years.

LETTER FROM DR. SMITH, OCTOBER 22,  
1850.

*Opposition overruled for Good.*

A RECENT letter of Dr. Smith contains some additional statements in regard to the Bishop of Diarbekr, mentioned in the foregoing journal of Mr. Schneider.

The Patriarch resolved, not many months ago, to thunder out his anathemas upon our community; but he was restrained from doing so by influential bankers. He now seeks to accomplish his design by obtaining a transfer of this diocese from the catholicate of Cis to that of Etchmiadzin; but whether he expects the Muscovite to assist in persecution, is not plain.

At a council held in Constantinople in June, for the purpose of finding a suitable man to come here, every vartabed fixed upon was found unwilling to enter upon the service. It was accordingly resolved to write to the Bishop of Diarbekr, and instruct him to go to Aintab. Our native assistant, then in Diarbekr, informed us of the arrival of the order, and of the opposition of the Armenians to this movement of their ecclesiastic. "Convert," they said, "the single delegate from Aintab, now in this city to preach the gospel, and afterwards go to the fountain head, and turn back the source of this sect." The Patriarch was urgent, however; and about a month since the Bishop arrived in our city. A mile or two from the town, he fell in with an intelligent Protestant, who avowed his sentiments, and pressed the Bishop with several searching questions on the corrupt practices of his church. On passing a stone quarry, nearer to the city, an Armenian deacon who was at work there, cried out to our brother, at the top of his voice, and asked whether he should salute his traveling companion as a gospel teacher, or as a bishop of forms and ceremonies. A little farther on, the Bishop blessed a company of Protestants, hoping that they would acknowledge his apostolic authority; but they returned a salutation strictly in accordance with the spirit of the gospel; whereupon he dropped his head, with the remark, "They too are Protestants."

At his first visit to the Governor of Aintab, he was charged to imitate the example of the Protestant preachers, and aim at securing brotherly love between the members of his flock; and when the Bishop craved as a favor that

he would order the Protestants to abstain from irritating the Armenians, the Governor promptly avowed his conviction that the wrong-doing was on the other side. He said, moreover, "Your great error consists in hoping to force back the Protestants to your communion, while, at the same time, you drive others away by your internal strifes. You should so demean yourselves, as to win back those who have left you."

This beginning is only a type of what the Bishop experiences at every step of his progress. Assailed by written questions on the doctrinal errors of his church from members of his own flock, he has publicly announced his determination to notice no questions from those who do not present them in person; and to repel troublesome visitors, he has stationed a guard at his door. On the last Sabbath but one, three or four of our brethren had a public controversy with him, about fifty persons having been present. Questions and answers were written by the Bishop, and by one appointed on the part of the Protestants. The triumph of our brethren was complete; and the Bishop and all his party were utterly silent while they withdrew, doubtless glad to get rid of such troublesome visitors. The written papers were deposited with me as a true record of the occurrence; but there has been no occasion for their use, as it would seem, from the reports current in regard to the affair, that the Armenians present have shown no disposition to falsify facts. Their testimony is, "We were disgraced by the incompetency of our Bishop to solve the question presented;" and it is reported that the Bishop excuses his defeat by the plea that he was drunk at the time! Thus we have in Aintab the strange sight of a persecuting Bishop himself persecuted by the truth, his own fears, his want of success, &c., and striving in vain to withstand the progress of the gospel, that terrific enemy of darkness and its advocates.

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Smyrna.

LETTER FROM MR. JOHNSTON, SEPTEMBER 24, 1850.

IN compliance with a vote of the Armenian mission, Mr. Johnston went to Kaissariah in April last, for the purpose of encouraging and instructing its small band of Protestants, and also of giving an impulse, as opportunity might be afforded, to the reformation which had already

begun in that city. He proceeded thither by way of Tarsus, and returned through Samsoon and Constantinople, having been absent from Smyrna about five months.

It was Mr. Johnston's original intention to visit Kaissariah in the autumn of 1849; and he requested the missionaries at Aintab to send a native assistant to meet him there, and labor with him in the gospel. They did so; but he was prevented from going himself, by reason of sickness in his family. Fortunately and unexpectedly, the brother from Aintab enjoyed the counsel and co-operation of another native helper from Constantinople. And when Mr. Johnston arrived at Merseen, (the port of Tarsus, though distant from it some six hours,) he found the former, Asdoor by name, waiting to accompany him, with high expectations, to the scene of their joint labors.

At Tarsus they were hospitably entertained by Mr. Clapperton, the British Vice-Consul. The population of this city is estimated at six thousand souls in the winter, and two thousand in the summer, the difference being occasioned by the presence of strangers in cold weather, and the dispersion of many families in the hot and unhealthy months. Marble columns, and other mementos of former greatness, are often seen by the passing traveler, showing that the birth-place of the Apostle Paul, in the day of its prosperity, was "no mean city." The Armenians of Tarsus are not very numerous, being less than two hundred and fifty houses. In a few instances Mr. Johnston found that the labors of one or two native brethren, in past years, had not been wholly in vain.

During the first half of the way from Tarsus to Kaissariah, the distance being about fifty hours, Mr. Johnston was accompanied by Mr. Clapperton; during the remainder of the journey he had Mr. Suher, the British Consul at Kaissariah, for a fellow traveler. He arrived at his destination on the 23d of May.

#### *Progress of the Truth at Kaissariah.*

Asdoor was very sanguine in the belief that my coming would be gladly hailed by many, and that I should have a large audience to listen to the gospel. But his hopes were realized only in part. He and Bagtassar, the native brother from Constantinople, had been visited by a number of inquirers; and sometimes they had had a dozen individuals or more to unite with them in worship.

After my arrival, however, our intercourse with the people, instead of being extended, was more limited than theirs had been. One reason for this was, that the Armenian Bishop had pronounced his *anathema* against two individuals, a

father and son, who had most decidedly embraced evangelical views. The effect and (we may say also) the design of this was, not to exclude them from the communion of the Armenian Church, for from that they had already withdrawn themselves, but to disable them from carrying on their secular business for the time, and so to cut them off from the means of gaining their daily bread. The Armenian population of the place being very numerous, these men, like most others, were mainly dependent on the patronage of their own nation for the maintenance of their trade; and consequently, when that was withdrawn, they were obliged to wind up their business. On my arrival, I found them entirely out of employment, and providing for the daily wants of a large family by selling out their household furniture. This doubtless had the effect to check the forwardness of some, who were not yet prepared to suffer loss for Christ.

Another reason was, that my arrival awakened the guardians of the Armenian Church to still greater vigilance. All who were known to attend my preaching service, were marked and treated as Protestants, though not publicly excommunicated. Some who ventured at first to attend, becoming suddenly frightened at the prospect of having their business ruined, and being immediately prosecuted for every debt which they happened to owe, went back, and took special pains to convince their nation of the sincerity of their recantation.

The two excommunicated individuals, besides being prevented from carrying on their business, had their house stoned once or twice, and were threatened with exile; in consequence of which they sought and obtained from the government at Constantinople a vizierial letter, securing to them their civil rights as Protestants. That letter was received before my arrival; and when it was presented to the Pasha, who resides at Yoozgat, he expressed a readiness to see that its requirements were fulfilled, and gave the bearer a letter of like import to the Governor of Kaissariah, telling him, at the same time, that if the local authorities did not protect the Protestants, they must come and complain to him, and he would see them righted. The Governor of Kaissariah declared himself equally ready to respect the order; but, of course, he could not compel the Armenians to trade with the Protestants, nor to rent their houses to them; so that the former still had it in their power to



harass the latter in a great many ways. The family of the excommunicated father and son (who live together, though the son is married) was kept in such a state of perplexity during almost the whole of my stay there, on account of a house, that they were scarcely able to think of or attend to anything else. The owner, in order to keep on good terms with his nation, was obliged to eject them; while no other Armenian would rent them a dwelling; and every possible effort was made to prevent them from getting one, either among the Turks or Greeks.

My regular audience consisted of five adults and two boys, who openly declared themselves Protestants; and, being cut off from employment in their trades, they attended daily upon my instructions, so long as I was able to attend daily to them. Beside these we had occasional and secret visitors, who were convinced that they were living in fellowship with error and false worship, but had not sufficient faith to confess the truth in the face of the opposition to be encountered. Among these was an intelligent priest, who read to me part of a treatise which he had written against the principal errors of the Armenian church. I ascertained that at Kaissariah, as in other places, a considerable number were waiting and hoping for the time when they should be able to attach themselves to the Protestant community, without a sacrifice of their worldly interests.

Mr. Johnston did not learn that the Armenian population of Kaissariah, or of the neighboring country, as is so often the case elsewhere, had become pervaded and perverted by skeptical opinions. "They seem," he says, "to be sincere believers in the reality and importance of religion; and, of course, they must feel that there is a difference between truth and falsehood. This circumstance is favorable to the prosecution of missionary efforts among them."

#### *Kaissariah as a Missionary Station.*

I found Kaissariah to be very unpleasant as a summer residence. One source of annoyance to me was, that when the wind blew, it drove the dust into my windows from the neighboring terraces, the houses of the city being flat roofed and covered with earth. And, besides, such a quantity of dust is raised by the threshing floors around the city, and the constant passing of animals and carts along the streets, which are proverbially filthy,

that when one looks toward it from a distance it seems to be enveloped, as it were, in a thick fog.

The place is situated in the midst of a great plain of cultivated fields, without shade or stream or pleasant garden near it, where one can go to walk and seek for pure air. My health suffered while there; so that during the two last months of my stay, I was not able to perform a fourth part of the labor which, with ordinary health, I should have performed. At the invitation of Mr. Suber, I twice spent a few days at his country residence with decided benefit; but after returning to the city each time, in less than forty-eight hours, I was again as feeble as before.

This fact, however, should not discourage the idea of making Kaissariah one of our stations, whenever we shall have the men and means. Mission families residing there would only be obliged to imitate the native custom of leaving the city during three or four of the hottest months; and there are several pleasant villages, from one to three hours distant, in one or another of which they might find a healthy retreat, in the midst of hundreds of Armenian and Greek families. If neither of those nations should be willing to let them have houses, they probably would not experience much difficulty in finding them among the Turks. I occupied a Turkish house in the city, which I selected from among some half dozen that were offered to me.

The argument for making Kaissariah a station of the Board is stated in the following extract.

Kaissariah contains an Armenian population of two thousand houses; and in four or five villages, all within three hours of the city, there are upwards of a thousand more; while within a circle whose radius is not more than one good day's ride, at a moderate estimate, there are four thousand Armenian houses, say twenty thousand souls. And if we look at the indications of Providence, we can not fail to see that He who is Head over all things to the Church, is now, in a special manner, inviting to missionary efforts in that city.

Two circumstances especially should be observed. 1. There is a British Consul there, the same who was at Trebizond when that station was commenced. He would be glad of the society of missionaries where he is now, and would extend to them very efficient protection. 2. Till very recently all the region around the city has been so infested by robbers, (principally belonging to a tribe of people

called Avshars, the Koords and Turkmans doing their part also,) that a formidable escort was always necessary, for several days' journey, both in approaching and leaving the place. During the last year, however, the government has taken effectual means for ridding the country of so intolerable a nuisance.

Kaissariah has been in the eye of the Prudential Committee from the commencement of this mission. At Enderlik, a Greek village two hours south, I saw the tomb of a missionary, who there found the end of his pilgrimage, twenty-three years ago. I copied the following inscription: "Elnathan Gridley, American Missionary from the United States, born in Farmington of Connecticut, 31 years and 35 days old. 1827. Sept. 27." This was followed by an inscription in Greek; after which there was another sentence in English, appearing to be an extract, which commenced, "Should this be my last service—." The remainder was so much defaced as to be illegible.

Having been long desirous of seeing that great central region of Asia Minor occupied by missionaries of our Board, I recommended Tokat, after my late visit there, as then the most practicable point. In view of the considerations mentioned above, however, I should now give the preference to Kaissariah. But God's ways are not our ways, nor his thoughts our thoughts: and it may be that by the outpouring of the Spirit on some other place, thought of or not by us, he will invite laborers thither, to be "workers together with him," and so make that the station.

We have much reason to hope that God has begun a work in Kaissariah which he will not leave unfinished; still it is a "day of small things." The number of adherents to the truth is small. Their knowledge is imperfect; their faithfulness to Christ has not been fully tested; and no one among them is capable of guiding and instructing the rest. All this, however, is compatible with the beginning of a spiritual work.

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#### Constantinople.

LETTER FROM MR. DWIGHT, DECEMBER 4, 1850.

#### *Incorporation of the Protestants.*

THE following letter is entitled to a place in the documentary history of the Armenian mission. The interpositions of Providence in behalf of the Protestant community, even from the first,

have been very striking; as may be gathered from a perusal of Mr. Dwight's "Christianity revived in the East," a work that cannot be too strongly commended to those who desire a thorough acquaintance with the progress of one of the most remarkable reformations known in the annals of the Church. And now the great problem of religious toleration, as it affects the Protestants of Turkey, is solved! Whatever may be done by individuals, and however faithless the magistracy may prove to be, especially in the more distant parts of the empire, the government has placed the friends and adherents of the missionaries upon the platform of the ancient and established Christian communities. Who would have predicted such a result, a few years ago! Verily, the God of missions is "wonderful in counsel and excellent in working!"

I am happy to inform you that a firman has just been procured by Sir Stratford Canning, regularly incorporating the Protestant community of Turkey. This is an important step in advance, so far as their civil position in the empire is concerned. They have been recognized, it is true, as a distinct community for three years past, and their complaints have always been listened to by the Porte; but no regular imperial act of incorporation had taken place, and our brethren had never received anything from the government to retain in their own hands as a pledge of permanent protection.

The present enlightened administration of Turkey, stimulated by the energetic influence of Sir Stratford Canning, has been sufficient to secure to the Protestants their civil rights in most cases; though a change of administration might at any time have turned the scale, and thrown them again into the power of their enemies. The firman now obtained, being from the Sultan himself, and placed in their own hands, gives all the stability and permanency to their civil organization that the older Christian communities enjoy. They are distinctly declared to have the same privileges of building churches, holding burying grounds, &c., that are granted to the other rayahs. A Turkish Pasha has been appointed to attend to their affairs; and they are to appoint a wakeel or agent from among themselves, as their organ of transacting business with the government, and a council or committee to decide upon the civil affairs of the community.

The subjoined extract will deepen the respect and admiration of American Christians for the distinguished individual who is mentioned therein.

At the request of Sir Stratford Can-  
ning, thirteen of the leading Protestant  
rayahs called upon him, on the occasion  
of his procuring for them this charter of  
rights; and for three quarters of an hour  
he addressed them on their duties and  
responsibilities, in view of their present  
position in the empire. He told them  
that they ought to thank God that they  
were the first to be relieved from the  
shackles of superstition, and to be made  
acquainted with the pure gospel of Christ.  
He told them that many eyes were upon  
them here, and that they ought to excel  
all others in the land in faithful obe-  
dience to the government, in a kind and  
brotherly deportment to those of other  
religious opinions, and in a universally  
honest and upright example. Again and  
again did he exhort them to act, in all  
things, according to the principles and  
doctrines of the gospel.

From the impression made upon their  
minds he must have spoken with great  
tenderness and power. Their hearts  
were all melted, and their countenances  
betrayed the deep and strong emotions  
that were struggling within; so that the  
Ambassador himself was moved almost  
to tears, and expressed to them his high  
gratification at the interest they mani-  
fested in his counsels and warnings. The  
scene was truly affecting, and will long  
be remembered. How admirable are the  
ways of Providence, in putting in such a  
post, for such times, such a man!

Mr. Dwight says in conclusion, "I think I see  
some indications that a few are more earnestly  
wrestling with God in prayer than heretofore;  
and I am confidently expecting that this spirit  
will spread in the churches, until we shall see the  
blessing descend."

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**LETTER FROM MR. HAMLIN, DECEMBER
2, 1850.**

THE last number of the Herald contained a
brief announcement of the decease of Mrs. Ham-
lin. A letter from her afflicted husband, since
received, states some particulars respecting her
last hours, which cannot fail to be read with the
deepest interest by the friends of missions.

Mrs. Hamlin was attacked by "a kind of influ-
enza," July 26, from which she never recovered.
After a visit to Prince's Island, which proved
ineffectual to arrest the progress of her disease,
she was accompanied by her husband and chil-
dren to Rhodes, where she arrived on the 8th of
October. The Chevalier Hedenberg, an experi-
enced physician, became her medical adviser;
but all was in vain. On the 14th of November she

closed her eyes in death. "She was buried in
the Greek church-yard, the English Consul Gen-
eral, H. Kerr, Esq., reading the service of the
Church of England at the grave."

Mrs. Hamlin's Death.

In the early part of my dear wife's
sickness, she had a great desire to recover,
and prayed very earnestly that she might
be restored to health. She was also deep-
ly oppressed with a sense of her sinful-
ness and unworthiness; occasionally, in-
deed, to such a degree that I feared its
effect upon her diminished strength. She
had always been a diligent reader of the
word of God, morning and evening, ap-
propriating an hour to that sacred duty,
whatever might be the pressure of her
other engagements.

She now most richly proved the value
of that Word to sustain and comfort her.
In all her conflicts, fears and trials, she
found support and consolation in the
"lively oracles." She once remarked to
me, that she often resorted to the fifty-
first Psalm; and it seemed to her a won-
derful production, expressing everything
which the penitent Christian needed, con-
fession, penitence, desire after holiness
of heart and communion with God, joy in
the conversion of sinners and in the gen-
eral prosperity of the Church, &c. She
said this psalm had often been a great
comfort to her.

What she most wished, was entire re-
signation to the will of God, and a faith
to appropriate the righteousness of Christ
as her own. Her strong desire for recov-
ery was particularly on account of her
children. What would be the future of
her five little daughters, left in a foreign
land, without a mother's care, at their ten-
der age? It seemed to her that for their
sakes God would hear her prayer, and
restore her to health. The two elder
children also, the one nearly eleven, the
other eight, had a remarkable anxiety for
their mother's recovery. They often
spent hours in praying for her, though
they knew nothing of the extent of her
danger. But as her disease advanced,
and she perceived it to be the will of God
that she should not recover, she was ena-
bled to give up her family to the Master's
disposal with confidence, acquiescence
and peace. She sometimes herself re-
ferred to the sharp distress which she
formerly felt on account of her children,
and wondered at the goodness of God in
giving her such quiet submission. As
she saw that the end of her pilgrimage
drew near, she had a strong desire that

if her two elder children were not already the disciples of Christ, she might lead them to him. In regard to the elder, indeed, she already indulged a pleasing hope, that the Good Shepherd had called her into his fold; and for the second she found reason, before her departure, to indulge the same hope. And thus far their resignation in giving up a mother so dearly loved, because the Savior has taken her, their conscientiousness, their love of prayer, of the Bible, of the Sabbath and religious instruction, seem to justify her joy.

On the 26th of October, she had faintness and difficulty of breathing, which seemed to indicate that her remaining time was short. She had already given many directions to aid me in the care of our children after her departure, and in relation to such household affairs as I must naturally be ignorant of. She now designated inementos to her friends, with her farewell love; and, lest my own attention should be diverted from the children, or useless trouble be given to the kind friends who seemed ready to do any thing for us, she requested that as soon as her spirit had departed, I would simply wrap the body in a linen sheet, put on a designated cap, and leave it thus for burial. She then had me write a few directions in relation to the children; and when I had finished, she said, "I can think of nothing more that I can do for my family. And I have now done with earth. Henceforth I wish to spend the little time that may remain in fitting my children and myself for heaven."

On the Sabbath following, she desired to have her infant child, then three months old, baptized. Her breathing was labored and difficult; her strength was rapidly failing; and she felt that the hour of her departure might come at any time. The sacred ceremony was performed, with much prayer and many tears. The soul of the dying mother seemed to be dissolved in earnest intercession for her child, and no tear dimmed the serenity of her countenance. The napkin and vase which had been used for the baptism, she placed together, and wished them to be kept as mementos of that covenant and that scene. In the evening she enjoyed great peace in the contemplation of heaven. She expected, before another Sabbath should dawn, to enter upon those scenes, not yet revealed to the eye of man. She spoke of seeing the Savior as he is, and being like him; of meeting her father and mother among the spirits of the just *made perfect*, of their piety and faith

while on earth, and their corresponding blessedness and glory in heaven. She mentioned certain individuals whom she should soon see there, and wished me to say to a very dear friend in America, that she trusted their friendship would be continued in heaven.

She lived more than two weeks after this time, contrary to her own expectations and that of her friends. Her great oppression for breath, which seemed to her like incipient suffocation, rendered conversation impossible, except at short intervals of relief. To my inquiries in regard to spiritual enjoyments, she usually answered, "Peace," or, "Perfect peace." When she could no longer read the Bible, she felt it a great privation; but she enjoyed hearing it read, and also Baxter's *Saints' Rest*.

On the first Sabbath of November, we observed the monthly concert, and she requested that fifty dollars of property, held in America, might be given to the Board as a testimony of her attachment to the cause in death. We consecrated the humble offering to God with earnest prayer, that he would use it in some way for the advancement of his glorious kingdom in the world.

When she could no longer be bolstered up in bed, nor her eye bear the light, she felt that another of the means of grace was cut off, that she might go more directly to the great fountain of spiritual life and love. The suburb of Marash, with its gardens, the sea, and the bold mountains of Lycia beyond the channel, formed a scene peculiarly pleasing to her. She said that "those mountains and that sea had often aided her in lifting her mind and heart to their glorious Creator, when she was too weak to read his word." The storms which had passed over us, the thunder and lightning, the wind and rain, she had enjoyed in the same way; only, she remarked, that being in the night they cut short her enjoyment by lulling her to sleep.

As her strength failed, her delight in prayer increased. She repeatedly mentioned having great enjoyment and near access to God in her supplications for her husband and children and near relatives and friends, for whom she interceded separately, one by one. She believed that blessings would descend upon us in answer to her petitions, when she should be in heaven. She felt that her death would be blessed to her husband and her children, as also to the missionary circle at Bebek and Pera. She left to them an affectionate farewell, earnestly desiring

that we might all labor in view of the nearness of eternity.

At length peace and resignation gave place to desire. She longed to depart and be with Christ. Her sufferings had often been great, especially during the last two days. When the hour of her release came, she hailed it with joy, and wished me to unite with her in giving thanks to God for the cessation of her sufferings. When I had done so, she remained a little while in silent contemplation, once repeating the words, "Blessed Savior," thereby showing that her thoughts were directed towards him. I said to her, "Can you not offer one petition more for your husband?" She gave me her hand. I knelt and kissed her forehead, and said, "Farewell, my dear Henrietta. May the Lord Jesus send his angels to guide you to himself." "Delightful thought," she replied, returning the farewell kiss; "but can we be sure he always sends them, and to one so unworthy?" Then, probably feeling that her breath was about to fail, she added, in a voice singularly sweet and distinct, "The Lord bless my husband; the Lord bless my children and my unworthy self." She attempted to say more, but death sealed her lips, and in a few minutes she slept in Jesus.

At the conclusion of this deeply interesting epistle, Mr. Hamlin says: "My children were taken ill, immediately after the loss of their mother, two of them so seriously, that I felt I must examine the question whether I could lay them by their mother's side without a murmur. I bless God that, although the struggle was a severe one, and it appeared at first to be beyond the power of my weak faith, he did enable me, I think, to give them up to him. Heaven, instead of being a distant and shadowy realm, seemed a near and blessed reality; and I could rejoice in the thought of my little family so soon joining their mother in a safe and sinless world. But God has graciously spared me the trial, and given them back to me for a season. Whenever he shall come, may they and I be ready to welcome his appearing."

Mr. Hamlin acknowledges his obligations to the friends whom God raised up for him and his dying wife in a strange land, in the following terms: "My warmest gratitude is due to the English Consul and lady, and to the Chevalier Hedenberg and lady, for their kind and unremitted attentions to my departed wife and to my motherless children. The Russian and Danish Consuls have also shown me every kindness. May the Lord reward them all with infinite blessings in his eternal kingdom!"

LETTER FROM MR. VAN LENNEP, DECEMBER 19, 1850.

Toleration—Interest among the Greeks.

THE only missionary giving instruction in the seminary at Bebek, at the date of this letter, was Mr. Van Lennep. Mr. Wood was then, and is still, in this country. Mr. Hamlin had been unexpectedly detained at Rhodes, "perhaps to meditate at the grave of one so much beloved, and receive undisturbed the fond impression of her dying counsels." Having made a brief reference to a trial in which all participate, he proceeds as follows.

This is the hour at which I usually hear my classes; but I have given them a day's vacation, that they may attend on an occasion of great interest to Protestants in this country. By Sir S. Canning's unremitting efforts, a firman, or imperial charter, has been obtained, declaring the Protestant subjects of the Porte to be a distinct nation, enjoying all the privileges and immunities of any other nation governed by the Osmanlies, forbidding persecution, &c. This charter has been put into the hands of our evangelical brethren; and to-day they have gone in a body to the palace of the Grand Vizier, to tender him their thanks for so high a favor. Surely God's ways are wonderful! How different this from the position of Protestantism in this country only four years ago! Surely this is an event long to be remembered. The children's children will talk of it, and thank God for what he did for their fathers and themselves.

Our work advances as rapidly as at any former period. I do not speak of the Armenian portion of it; for Mr. Dwight will doubtless keep you well informed of whatever comes under his observation; and his position is far more favorable for that purpose than my own. The Greek portion is quite as encouraging as any other. Our meetings are more and more fully attended. Last Sabbath the room in which they are held, was barely large enough to contain the assembly. There must have been nearly forty. There are occasional hearers; but, as a general thing, when a person attends a few times he becomes a regular worshiper.

And sometimes the effect of barely coming to such a place, and hearing the gospel preached a few Sabbaths, is truly marvelous. I have my eye on a man who presented such an appearance when he first came, that I thought he was sent in by an enemy, in order to create dis-

turbance. His clothes were tattered; his face black with dirt; his hair seemed to have remained uncombed for months; and his bare toes were protruding through the holes in his shoes. He had attended service only twice, when he made his appearance again with his face and hands washed and his head combed. The next Sabbath, he wore a clean though very coarse pair of pantaloons, and his shoes were mended. And ever since I have always seen him in his place, as neat as any one in the room, his eye steadfastly and untiringly fixed upon the preacher.

Salonica.

LETTER FROM MR. PARSONS, SEPTEMBER 18, 1850.

MR. AND MRS. PARSONS arrived at Salonica on the 24th of June, and received a cordial welcome from their future associates. The missionary families suffered more or less from ill health during the summer. Mr. Dodd, in particular, found the hot season unusually trying to his constitution. At the date of this letter Mr. Parsons was perfectly well.

Number of the Jews—Their Ignorance.

After alluding to the efforts made by certain of the Jews to cripple the operations of the station, Mr. Parsons submits the following remarks on the number and character of the people among whom his lot is cast.

In looking over our field, it may not be amiss for me to state some of my present impressions. Our parish consists of six thousand Jewish families, within a space perhaps less than one mile square. Of these only a few, when compared with the whole, though a large number really, are wealthy men, bankers and merchants. Probably three thousand are families of the miserably poor, living in crowded and filthy holes. There is also a large middle class of mechanics and smaller shopkeepers.

In personal appearance the men of the middle and higher classes, and even of the poorer when stripped of their squalidness, are very fine looking. One must needs say, that nothing but their system of education could keep them from thinking and from knowing something.

On the other hand, the women are as generally ill looking; their countenances being inexpressive, sad and care-worn. In form and feature, they appear entirely

wanting in symmetry and beauty. There are several sufficient reasons for this; such as neglected infancy and childhood, early marriages, subsequent drudgery and abuse, and perfect exclusion from all elevating influences. They are entirely ignorant and uncultivated. Having been long regarded as stupid beings, fit only for servile work, they seem to have become such in reality.

And if we look at the children and schools, what can be expected but another growth of ignorance and stupidity? The children, however susceptible of intellectual culture, can receive none; for nothing is taught in the schools but the mere words of the Old Testament, except that to a few chosen ones some portions of the Talmud are made known. Of course the sciences cannot be taught; for a little correct knowledge of geography or astronomy would overthrow the whole talmudic structure.

The necessity of these schools is found, not in any value set upon intellectual training, but only in their religious system. Since reading the Hebrew, the holy language, is a work of unspeakable and saving merit, there must be schools in which the letters of this dead language may be fixed in the mind, to be repeated, as are the prayers of the Roman Catholic, in after life. There is but a single exception to these remarks. In one school the children of some of the wealthier merchants are instructed in Italian, for commercial purposes.

More Laborers Needed.

Mr. Parsons closes his communication with the following appeal for another reinforcement.

When we look at the spiritual condition of the Jewish population, we lose all sight of differences in rank, sex and age. They have no Savior from sin; hence they are "filled with all unrighteousness." If left to themselves and the rabbinic systems of human culture, we can expect only a succession of generations, bearing the same marks of ignorance and error. Our only hope for them is in the regenerating power of the Holy Spirit; and we trust that he will guide us in our labors for them, in preaching Christ and him crucified, at our magazine, in the bazars, in families, in our contemplated school, and in the public assembly.

But what are two missionaries (with our English brethren we are four) among six thousand families? Are we to ex-

pect miracles? Then why are not greater efforts put forth in behalf of this people? Why are not more laborers entering this open field? True, we are looking, and we trust that an increasing number in the churches at home are looking, for a miracle of grace here, even "life from the dead." And we expect to see it, so soon as there shall be found faith and love enough to make use of the appropriate instrumentality.

The want of another missionary becomes pressing, when we look over our field, and survey the work now upon our hands, and the open door before us; and consider, especially, the claims of that most interesting class, the Zoharites. The contemplated Christian school for Jewish children increases the urgency of the case. The impaired health of Mr. Dodd leads us to ask you to hasten our supply, if it be in your power. And in view of the spiritual wants of this multitude, their moral death, and the infinite worth of their souls, we would send, through you, our most earnest cry to hearts which beat with love for Christ: "Come over and help us," in your persons, or with your substance and your missionary spirit, as also with the omnipotence of Christian love and the prayer of faith.

LETTERS FROM MR. DODD.

MR. DODD is able to report a manifest improvement in the state of his health; his eyes, moreover, have become much stronger than they were a few months ago. The other members of the two missionary families at Salonica are quite well.

Jewish Preaching Service.

In a letter dated December 12, Mr. Dodd writes as follows.

On the 16th of November we began a public Jewish service in our house. Twenty-three were present, including three women and a few children. Most of them were drawn thither, no doubt, by curiosity and the novelty of the occasion; but they heard the gospel preached, and witnessed the offering of prayer and praise from the heart, to which they have been entire strangers. On the second Saturday about the same number were present. The third was stormy, and none came, save the members of the Jewish family in our house.

Last week one who had attended, was summoned before the Chief Rabbi, and questioned as to the nature of our services, the persons who attended, &c.

The result was, that last Saturday only one of our former hearers was present. In their stead, however, there came about a dozen young men of the wealthier class, with the evident intent of making sport, which they did during the prayer and singing; but they became interested in the preaching, and listened quietly till the end. We wait to see whether any will become regular attendants, in spite of the frowns of their spiritual guides.

None are afraid to come once; curiosity being a sufficient excuse. But continued attendance will render them obnoxious to the displeasure of their rulers, and to such exhibitions of that displeasure as the present state of religious freedom in Turkey will allow. We know that there are a number who would feel sufficient interest to come, if it involved no sacrifice; but whether they can make any sacrifice in order to attend, remains to be seen. Our female hearers have dropped off, except one in our employment. It is reckoned a disgrace for females to be present in the public assemblies of men.

Many have expressed themselves much pleased with the singing. This is a novelty to them, and will, no doubt, prove an attraction. Though we cannot regard the attendance thus far as indicating any deeper interest than curiosity, it exhibits one thing worthy of notice, namely, an abatement of prejudice against us. Christian worship is an abomination to them; and we had no hope of such an attendance on our service, from any motive, when we came here.

Mr. Dodd thinks that the diminution of prejudice appears in another way. "At first," he says, "we had much difficulty in obtaining Jewish domestics. Now we have a Jewish family occupying a room in our house, where we allow them to reside, in the hope of doing them good; and the daughter who renders us assistance in the family, attends our morning devotions, which are conducted in the Jewish tongue; and we hope the whole family will soon attend."

I think I have evidence that the weekly preaching has not been without effect; that it has excited some passing thoughts in minds unused to think, and increased the doubts of some who had already begun to question whether their prospects for the future were altogether good. May we have faith to pray without ceasing and without doubting, that the Spirit of God be poured out like floods upon the dry ground, till Israel shall look upon

Him whom they have pierced, and mourn for him!

Interest among the Greeks.

About three months ago an interesting young Greek visited us, representing himself as having come hither from Constantinople on business for his father. He had read the New Testament, and imbibed evangelical sentiments; and now, fearing to return to his family, he desired to remain here, and be more perfectly instructed in this way. After remaining some time, with no means of support, he listened to the proposal of our English brethren, that he should accompany them on a tour in the capacity of a common servant. He seemed very faithful during the tour, in talking to Greeks and distributing Greek books; and he has just returned. Although his whole appearance confirms his statement that his family is wealthy, moving in the higher circles of society, he wishes to remain with Mr. Goldberg as a servant, in order to be in Christian society and under Christian influence; and he has refused the offer of a much more tempting situation, that of dragoman.

About two weeks ago an old priest from Serres came to us, expressing a desire for instruction, and saying that he had been obliged to leave Serres because of his evangelical sentiments derived from the reading of a New Testament. He has taken lodgings in the city; attends all our English services, without understanding them; reads the New Testament; and asks questions. We were at first very suspicious of him, as he talked about English protection, becoming a Protestant, &c.; but we may be mistaken.

There is evidently a movement among the Greeks in this place, as well as in Constantinople, of which the Bishop seems to be aware; and, having an indefinite idea of its connection with missionaries and Protestants, he has poured out some of his displeasure upon Mr. Parsons, in connection with a house rented to him by a Greek.

Jewish Hearers—Pleasure of Preaching.

Four days later Mr. Dodd wrote again in the following language. The concluding paragraph is particularly commended to candidates for the ministry.

Last Saturday from twenty-five to thirty were present at our service; a larger number than we have seen at any former

time. Many of them were the same who attended the first day. A person who has visited me for religious conversation, told me that he heard them talking to each other as they left the room, expressing their surprise that Christian worship was not such an abomination as they had thought. As it consisted of prayer and praise and explanations of the Scriptures, and all in accordance with the word of God, they were pleased, and said they would come again.

Were it not for fear of the rulers, I have no doubt I should have a large congregation of regular hearers. They are a sociable people. They love to assemble together; love to talk or hear talking; and especially on the Sabbath, when their time hangs heavy on their hands, any thing that offers any amusement or pleasure, or helps to consume the time, is welcome. We cannot, therefore, draw too much encouragement from a large attendance, unless it be in the face of difficulties. But whatever is their motive, they come and listen respectfully.

Blessed be God for the privilege of preaching such a gospel! Thrice blessed is the privilege of preaching it in a foreign tongue, in a fresh, uncultivated field! I had great joy, surpassing most human joy, when I first preached it in my own language; but when I was permitted to proclaim it in a strange dialect, my exultation rose still higher. If those in our theological seminaries who excuse themselves from this work, and stifle the voice of conscience, and grieve the Spirit, (as I tried to do, but God hindered me,) could exchange places with the missionary for a little while, the difficulty would be to find reasons for staying at home; and should any be discovered, they would all be swept away as chaff by the thought of the overwhelming disparity of laborers between the most destitute portions of our own land and the foreign field.

Trebizond.

LETTERS FROM MR. POWERS.

THE last number of the Herald contained a letter from Mr. Powers, written at Tokat, in which he gives an account of a very extraordinary movement among the Armenians of that city. From Tokat he proceeded to Sivas, where he found much to cheer and animate him. As the work of grace which has commenced in the last named place, will doubtless come prominently before the Christian public at no distant day, he

I did, my tears ceased not." He conversed with all whom he met, whether Christians, Turks or Koords; and out of the abundance of his full heart, he told them of the great salvation, and pointed them to a crucified Savior.

After some weeks he returned to his native town. The news of his having become a Protestant had preceded him. The leading men of the place turned out to meet him and, if possible, cure him of his Protestantism. They received him with many professions of joy and welcome; and before he reached his home, they made him stop at one of their houses, and loaded him with congratulations and compliments. Raki was presented, and he declined. They urged, but he stood firm. They became noisy, tumultuous, swore and cursed; but all to no purpose. The assembly broke up and dispersed in an angry dispute among themselves; one of them threatening, as a last resort to intimidate Israel, to accuse him before the Mohammedan authorities of having reviled their prophet; others opposing such barefaced iniquity; and thus he was left alone.

For several days his wife refused to see his face. At length three priests undertook to bring back this stray sheep. They called at his house; and after the usual salutations, as is customary on such occasions, raki was offered to them; for he had not yet gone so far as not to offer it to guests. They offered the glass to him, but he declined. They urged; and after many words on both sides he put the glass to his mouth, and wet his lips. The priests were in an ecstasy. They shouted for joy. They had triumphed. They congratulated the poor man on his recovery from an awful apostasy, and themselves on their wonderful success. The news spread through the town, and the ignorant inhabitants were all delighted that Israel was saved.

Their joy, however, was somewhat diminished, when it was whispered by some more knowing than the rest, that having broken his temperance pledge, he would, by some magic power of the Protestants, be smitten with death. But when, after the lapse of many days, he neither took his departure for the other world, nor practiced the rites and ceremonies of the church, they changed their minds, and gave him up as lost. And such a storm of persecution was raised against him, that, for many months past, *he has been here and in the neighboring villages, an exile from home; and now he returns, as Paul went up to Jerusalem,*

not knowing the things that shall befall him there.

I could write much more respecting this beloved brother. Suffice it to say that he seems to be a true child of God, walking in the fear of the Lord, and in the comfort of the Holy Ghost. Wherever he goes, he exerts a most happy influence for God and his truth.

Nestorians.

LETTER FROM MR. STOCKING, OCTOBER 31, 1850.

SINCE the last monthly epistle from the Nestorian mission, nothing has occurred in its immediate field of labor, that deserves a special notice. They have intelligence from a remote district to communicate, however, which will be read with gratification. Deacon Erumiah, mentioned in the following extracts, is the same individual who has been heretofore known to the readers of the Herald as Deacon Jeremiah.

Appeal from Bootan.

Letters have been received from Deacon Erumiah and some of the principal Nestorians of Bootan, requesting our mission to send them ecclesiastics and teachers. A favorable consideration has been given to their petition; and Deacon Syad, recently a teacher in the female seminary, and Moshul, formerly a teacher in the village school at Seir, have been appointed, and are about leaving for Bootan, where they will spend the winter in preaching and teaching, according to the openings which Providence may give them among the people. A part of the contributions of our monthly concert in Oroomiah have been appropriated, during the last ten months, to the support of Deacon Eshaiah, as a teacher in one of the Nestorian villages in Bootan. This deacon was formerly a monk in the convent at Elkoosh, and a companion of Deacon Erumiah; and he renounced papacy about the same time with the latter, and is reputed to be an intelligent and evangelical man.

When Deacon Erumiah left Oroomiah in the spring, he was directed, soon after reaching Mosul, to visit Bootan, having special reference to such of the Nestorians as had not become papists, and report to the mission. The subjoined letter constitutes a part of his report.

Dear Brethren :—You will see two letters, one requesting a missionary and a bishop, and priests and deacons; and the other requesting a deacon for the school of a village,

the name of which is Shakh. One of them is written from the mouth of the people of the country; and the other from the mouth of the people of the village of Shakh only. If you are willing to show mercy to that country, do it quickly, before the papists subdue a great part of them. Many trials and obstacles, and also losses have the papists brought upon me; but I fear them not, by the strength of the grace of Him who is with me, and helps me to put them to shame, in conversation and in discussion. But they effect many things by power and terror over the simple. My heart also greatly desires to receive from you letters, and know how the cause of God is with you. Perhaps I shall go down to Mosul at the close of this month. If you please, present my love to all your families.

The letter "from the mouth of the people of the country" of Bootan, referred to in the foregoing epistle, is as follows.

Dear Brethren:—Mr. Perkins, Mr. Stocking, Mr. Wright, and the others, their associates; and the honored Bishops, Mar Yohannan, Mar Yoosuph and Mar Elias, and the other Bishops your associates in the land of Oroomiah. When Deacon Erumiah, whom you sent, reached us in the land of Bootan, and preached and taught those things which are suited to our edification, very greatly did we rejoice in him; and we are grateful to you, that, without our knowledge, you took care for us. But if you please to perfect your kindness to us, an American missionary is needful for us, and a bishop, because our bishop has long since died as you have heard. And if a bishop and missionary came, they should bring with them priests and deacons, who will be necessary for schools. Both for teaching and preaching, it will be very good.

If there be favor and kindness in your hearts, as there is, accomplish this for us soon. If you refuse us, perhaps after a little time our people will perish. Foreigners will lord it over them, as the papists and others; and if you do this kindness for us, we have it not in our power to reward you, but you will receive your reward in heaven, from our Lord Jesus Christ.

This counsel was taken and confirmed at the church of Mar Aha, in the country of Bootan, in the room of the principal of the clergy, Gabriel and the other clergy, and the principal men and the deacons who have subscribed this letter.

The number of signers is eight or ten, most of them being "chiefs." The letter "from the mouth of the people of the village of Shakh" is also subjoined.

Peace and salvation from the mouth of priests and deacons, and chief men of Shakh; to our dear and honored brethren, Mr. Perkins, Mr. Stocking, Dr. Wright, and others their associates, and brethren preserved of

the Lord. We desire blessings from our fathers, and careful chief ones, Mar Yohannan, Mar Yoosuph, and Mar Elias. We ask of them kindness and favor, which is in you, inciting you to take care of the churches and to open schools, the light of Christianity, in the hope that you will not refuse our request.

When Deacon Erumiah, of Mosul, came to us at the village of Shakh, and abundantly preached the Word, then we had a desire that he should remain with us always, and teach our children, and preach to us, his stay being very useful to us. Not that we had not seen and heard as much as other villages. On the contrary, thanks to God, our village is a fruitful mother of spiritual children, and a nursery of learning. From it have arisen learned deacons and renowned priests, also good bishops. But now, from the oppression of the Mussulmans, poverty hath come upon us, and hath also brought with it ignorance. But Deacon Erumiah was unwilling to stay with us, saying, "I have not permission from those who sent me to remain in one place a long time." Now if you please to direct that he come and remain with us, or send another deacon, who shall be learned, and a preacher from Oroomiah, it is very needful for us; and do this for the love that constrained you to search out lands that are very distant from you, but in kindness and love near to you. And we, behold, henceforth shall daily look for your answer. Oh that our request might soon be granted, and that work might be completed, which has been commenced by a deacon sent from you.

This counsel was made in the church of St. Mary, the mother of Christ our Savior, by those whose names are written in this letter.

The names of three priests, two deacons and five chiefs are appended to this epistle.

JOURNAL OF A NATIVE ASSISTANT.

It was intimated in the last number of the Herald, page 62, that Yonan and Khamis, the former a teacher in the female boarding school at Oroomiah, and the latter a brother of Deacon Tamo, had recently performed a preaching tour in certain districts of Koordistan. They spent four weeks in making known the gospel to their benighted countrymen; and the journal kept by Yonan during this period has been kindly sent to the United States. Some extracts from this document will undoubtedly be acceptable to the friends of missions.

Mr. Stocking speaks of the labors of these young men as follows: "They not only preached in Ishtazin, as directed; but, with much self-denial, they extended their journey on foot to Upper and Lower Jeloo, delivering their message in every village through which they passed except two, and in a single instance to a congregation of

nearly two thousand, assembled on the occasion of a great annual feast. One thing which induced Yonan to go so far into the interior without a passport, and amid various opposing obstacles, was a strong desire to visit the three Tiary girls whom he had instructed in the female boarding school. To find these pupils shedding the light of a Christian example over an extensive neighborhood in those dark and distant regions, was a full reward for all his sacrifices of ease and comfort."

Of the journal which has furnished the subjoined extracts, Mr. Stocking says: "It gives a correct idea of the feelings of the mountaineers, in regard to the reception of the truths of the gospel, and of the encouragement which we have to prosecute missionary labor among them." The character of the native preachers is illustrated, moreover, by this unpretending but truthful record.

Babawa—Serpil.

It was on the 21st of September, that Yonan and Khamis left Memikan and went to Ishtazin. They arrived at Babana, one of the five villages of the district, just in time to spend the Sabbath.

The men and women of Babawa assembled. The missionaries who had been there before us, had given books to the children. They came running to us with them in their hands; but they could not read them. We preached that evening, and the people heard well.

Sabbath morning we arose and entered their church, which was a very fine one, and worthy of a large assembly. We inquired of them if they were in the habit of praying in the church. They replied that they had never prayed there; nor had the sacrament been administered to them, because they had no priests or teachers. The two remarkable things that we saw and heard in this village, were the deep attention to the Word preached, and complaints that the missionaries do not open schools for the instruction of their children.

From Babawa Yonan and Khamis went to Serpil, "farther up the mountains."

Many assembled in the church-yard. We opened the Scriptures, and preached to them for three or four hours. They looked each other in the face with wonder and pleasure at our thus preaching to them the gospel. There were also persons listening at a distance, who did not venture to come near, lest their evil works should be reproved. Afterward we went into the church, which was a fine one; but it lacked one thing, being destitute of a preacher to preach to them.

The people took us to their houses, and showed us great hospitality. There were those among them who claimed me as their relative; and others who claimed my companion as their acquaintance. We found those among them who knew nothing of the birth or of the death of Christ; for which reason we read to them from the Scriptures concerning both these subjects. They listened attentively, and then said, "Your coming is like a dream to us; but we wish a priest and preacher, who shall always remain with us and teach our children."

"We left that village," the journal continues, "greatly delighted with our visit." Proceeding directly to "the higher villages," our young brethren arrived at Musperan the same day.

Musperan—Urea.

About two hours before sunset, we went upon the roof of a house, where both men and women assembled. My companion commenced preaching to them from the New Testament, when a man approached us from the street, crying out and saying, "Have you come from Kochanis? If you have not come from Kochanis, arise and first go to Mar Shimon; then come and preach to us." Some of the company laughed; some approved; others said, "Preach to us, and listen not to those men." My friend, in a gentle manner, raised his voice to the one who first addressed him, saying, "Come, come my friend, and listen to the gospel and the words of God." And I added, "If it is your purpose to strive with us, come and do it here, and not at a distance." He came to us, and spoke in favor of the Wednesday and Friday fasts and other national customs.

After he had finished, we preached; and he in silence listened attentively; and at length he received at our hands a copy of the New Testament, intended for that village. As the result of our visit there, we saw them cease from contention, and become attentive listeners to the Word, and petition for a teacher or preacher to instruct them.

The night was spent at Urea, a lower village on the mountain side.

The house in which we lodged, was filled with people of all ages. We preached to them about sin and the torments of the lost; and they appeared to be filled with fear. "What shall we do?" said they. "We are so great sinners, we shall never behold the face of our

Lord." We told them, so far as we were able, what they should do. We found among them also friends and former acquaintances, who inquired after certain friends of theirs, whom they had left in our village, but who have since deceased. That night was to us a very pleasant one. There also they entreated us for teachers and preachers.

Visit to Zeer.

Passing through the remaining village of Ishtazin without tarrying, "on account of the appearance of great shyness," in the hope that the place could be subsequently visited to better advantage, our native brethren ascended a very high mountain on their way to Jeloo. "The sun poured down its scorching heat upon us," Yonan writes; "and we were exceedingly thirsty. We found it very difficult to breathe."

We reached Zeer after noon, exceedingly tired, and sat down under an arbor of vines, where it was very cool. Many people gathered around us, and inquired why we had come. We replied that we had come to preach.

In the village were a priest and deacon. We called for a book, from which to preach. They brought us one of the ancient books, thinking to try us; for some of them had said, "They cannot read the books of our melpanas, and they do not receive our ancient books; they have rejected them." Their deacon also came to us. My companion translated a portion of the book to him. In turn he requested the deacon to translate; but he was not able either to read or translate. He said he was afraid to read before us. The people said, "We have such a deacon! What shall we do?" We desired very much to see their priest; but they told us he was afraid to come to us, lest we should make him ashamed. There was a great assembly gathered at that time; and we spoke to them from the book; and they also asked many questions. They gave very close and earnest attention, and with great pleasure listened to us.

Afterwards we went into the church with the deacon. We inquired of him if he ever prayed in the church. He said, "Never." But what they were accustomed to do in the place of prayer, was this. Every night the priest sent a boy to place a light in the church, that the patron saint might not be angry with them. There were books in the church covered with dust, some of which I wiped away. My companion and the deacon

then left me, and I remained in the church. He preached in a house where was a sick person, to a company of fifty or sixty. We afterwards met at our lodging place, where we had much pleasant conversation with some of the elderly and chief people and others concerning the Scriptures. Three times we preached during the day in that village. The deacon also affirmed to us, with an oath, that he would bring his son with him to our school in Oroomiah.

We were much pleased with the attention and hospitality shown us in that village; which was large, containing fifty or sixty houses. It is pleasantly situated, and the people are gentle, more so than the rest of Jeloo; and they are worthy of a preacher, which they requested.

Festival at Mar Ziya.

Pursuing their journey the next morning, the two brethren arrived at Great Jeloo about mid-day; but they did not preach there, as the men were absent.

We proceeded to the village of Mar Ziya, in the expectation that many would assemble; for there was to be a great gathering, and we wished to preach to them. In the evening, after the customary prayers in the church, there was no preaching, because the people scattered to light their torches over the sepulchres of the dead, according to their custom, which they derive from Constantine. There were torches burning in all those mountains. As we walked out, we saw people coming from all directions, and among them a company with drums and other music, to kiss the cross, and gladden the heart of the patron saint of the church. One of the musicians took his mouth from the instrument and placed it on the cross. We said, "These are customs of the heathen, not of Christians." They replied, "On one festival the musician did not sound his instrument, and the saint killed his children." They added, "The saint appeared in a dream, and said, 'I will cause your herds to die, if you do away my remembrance.'" The greater part of the night was spent in dancing.

In the morning we went to the church to the sacrament. We had spoken with the Bishop about preaching, and he was willing. People had come from Oroomiah, from Gawar, from all the villages of Jeloo, from Tekhoma, from Tiary, from Bass, and from Diss. It was estimated that there were about two thou-

sand people there. The church was filled at the time of the sacrament, and those who remained, had gone to the great dance in honor of the saint.

The time came for the administration of the elements, and they were at a loss what to do for deacons; there were none to go in to do their service; they had gone to the dance! We saw men who had come to the festival, kissing the door of the church, all its walls, and its hangings. And our heads ached from the ringing of the bells all day, asking for sons and other things from the saint. There were those, standing before the body and blood of Christ, armed with swords and staves.

At the time of reading the Gospels, the priest read, but did not explain. My companion invited me to preach. The priest wished to put away the book, but I took it from his hand, and spoke about the sacrament. They listened very well; but, with an apology, they desired I would not protract my speaking; because they were in haste to go to the dance. They would have been willing, at other times, that we should preach to them. From the morning of that day till the next morning's watch they were dancing.

My companion was conversing with a few persons at noon, and a great company gathered about us. We were telling them that dancing and other things which they were doing, were sinful. They were angry and said, "If the heart of a man be good, no matter for his dancing and revelings. Paradise is really this, to join hands with women and dance." Our friends thought there would be an uproar, and dispersed them. Again, at evening, they were jumping. They had placed the chandelier in the midst of the dance, and had put lights upon it, that saints might be the better pleased with them.

In one dark corner we were talking to an assembly. They first inquired of us, if we were of their nation. We told them, "Yes, we are Syrians." They said, "You are welcome; talk." We spoke long to them. They listened well, receiving all we said. While speaking to them, some said, "This world has become insignificant in our view from your words." Some said, "This dancing is nothing in our eyes now." Others said, "If you would teach us thus a few times, we trust we should repent." They entreated us greatly to go to Bass, to teach them, because devouring wolves (*papists*) had entered in among them.

The thing that we saw and heard in this village was opposition and approbation. But they inquired much about the Wednesday and Friday fasts, and other things.

Other Villages.

Next day our native brethren went to Talana; but they were not able to deliver their message, because Turkish soldiers were in the village, collecting taxes. "We left that place," Yonan says, "in great distress, because we had accomplished nothing." Proceeding to an adjoining village, the name of which is not given, the journal continues:

We sent for the people; a few assembled. One man said, "What have we done? From one side you are coming; from another, the papists. We are not pleased with any of you." But I knew that Satan was awake too. So it is; when God works, Satan is also very zealous.

We made known to them that we were of their nation, and talked with them three hours or more. They were inquiring of us about many things which they had learned from the papists. We informed them that these were errors. They said, "What shall we do? We have not heard; we have not seen. Now we hear and see." We had a delightful time there. They were willing we should go and preach among them, and accompanied us very gladly.

Yonan and Khamis next went to Ora, a very small village. There they found an old man, of whom they inquired whether Christ had died for him. He said, "I know. He has not died." The people, however, heard the Word gladly.

We left Ora and went to a village whose name was Narra, because it was situated on the banks of a river. We spent the night there. Because the people had gone out to guard their fields from the wild beasts, there was not a great gathering; but in the house where we lodged, there were some men and women to whom we preached. They listened well, and showed us great hospitality.

We went to Nerik, which in former days was the residence of my ancestors. The people of that village inquired of my companion about me; and he told them about my parentage and descent. They said, "Then you are our cousins; we are relatives; this village is your home." We spent the night there. They assembled on the terrace; we

preached and were greatly delighted with their attention. In the house where we stayed, was an old man. He was not ill, but was bowed down with age. It was with difficulty that he could breathe. My companion said to him, "You are on the brink of hell. Repent." He replied, "They do not give me needles and thread to mend my clothes. I cannot but revile. I am unable to repent."

Irwintooos.

On entering the district of Bass, they came to Irwintooos, a place which has a priest and deacon. Of their value to the people, the reader will be able to form an opinion after reading the following extract.

There was trouble in the village before we entered it. The chief had become surety to Mar Shimon for the village, that if any man became a papist, he would be responsible. A priest who had spent eleven years in Rome, and read several languages, had proselyted several families of that village to popery, and had performed mass in one house. The head man of the village had threatened to beat the priest, and expel from the village those who had become papists. After this the priest forged a paper in the name of the Pasha, addressed to the people of the village, that no one should oppose the priest, for he has permission to teach. The priest also told the people that he was going to Mar Shimon to obtain a letter from him; but after we left we ascertained that the priest had gone to Oroomiah.

The people gathered around us, and we spoke to them all that day. On the evening preceding the Sabbath, very many assembled at a house where we were staying. In some of them error had taken such deep root, that it was with difficulty that we could persuade them to believe. They were constant in controversy. The arrangement with the head man of the village was this, that if we preached erroneously, or more than the Scriptures authorized, we were to be beaten with sticks; and he seated the priest one side of us, and the deacon the other, that they might see every verse that was read. The priest and deacon could not distinguish one thing from another. The chief man would inquire of the priest, if every thing we said was correct; and both he and the deacon replied, "Yes; he preaches the truth." The people said, "Of any man who comes along, even if he preaches error, we ask the priest, 'Is it so,' and

he answers, 'Yes.' We do not know to whom to listen."

On the morning of the Sabbath, we rose and went to the church. After leaving it, one who had become a papist, invited us to his house, and he appeared to us to be very sad.

After this they informed us that a girl in the village had died. We went to the house, preached there, and also in the graveyard. After we had finished the burial service, we came to the central part of the village, where the people assembled in the street, men, women and children. My companion preached until the head man of the village saw that he was fatigued; then he took the Testament from him, gave it to me, and I preached till he saw me exhausted. Then he took the Testament from me, and returned it to my companion; and so that good man continued to do, till some time after noon.

They inquired in regard to pictures, what harm there was in them, if they did not worship them; and if by having them constantly before their eyes, they might not fear God the more. I replied to them, "If you wish to fear God, look on these mountains. They are pictures which he has drawn, and more fearful than any that man can make." My companion said, "If a man will sin in the full light of the sun, and the eye of God upon him, and has no fear, how will he be afraid before a picture, and not commit any sin?"

They then inquired how the priests have the power to give us the body and blood of Christ, and still cannot forgive our sins. I replied, "A priest can take the bread and wine; for they can be handled with the hand. But he cannot handle our sins; for they can neither be touched nor seen. For this reason the priest cannot pardon them. To this they had no answer. They then said, "What shall we do? We have sinned greatly against God. We desire to repent. We have no teacher. The papists come to teach us. Do you come and teach us, and we will not go after them." I said to them, "If you are thus hungry, ask of our heavenly Father, and he will give you bread."

We truly had a blessed Sabbath in that village. The word of God seemed sharper than a two-edged sword. We explained to them the foundation of popery, as far as we understood it ourselves; for we found it had pillars in that village. They were unwilling we should leave them, and we were loath to do so; but

we thought that the people of the other villages would more readily assemble on the Sabbath, and that we had better go to another village.

Shwawoota.

The next place visited was Shwawoota. Here the remainder of the Sabbath was spent.

The people had resolved to beat us, because they had heard of our teaching that the "saints and mother Mary were no better than other persons," and that we received neither. We replied to them, "But we preach that wicked men should turn and become saints; how then shall we say that the saints are wicked?" We further said to them, "We do not pray to Mary; for this is not required of us." We then showed them the Scripture where it is written, "And all nations shall call her blessed," and said, "Our only duty to her is to call her blessed." We then told them that "the saints were God's neighbors in heaven, and that those who hate God's neighbors, hate him."

Evil men had spread many false reports in regard to the missionaries and their helpers. We entreated them not to believe these evil reports. We preached twice in that village; my companion after the customary evening prayers; and I in the evening at the priest's house. He selected my subjects for me; namely, the Samaritan woman, the brazen serpent, and lukewarm Christians. There was a very large and attentive assembly present. The priest said, "I have never seen any such preachers as those raised up by the missionaries." It was indeed a delightful evening to us.

Tekhoma—Tiary—A Nazarite.

The two following days were spent in Bass. On the 2d of October Yonan and Khamis went to Tekhoma, a village in the district of the same name, the inhabitants of which were "full of complaints against the head of the people."

We met a priest of the place, who inquired why the missionaries opened no schools there. We said, "Perhaps Mar Shimon is not willing." The priest replied, "Let them open schools. I will not listen to Mar Shimon." My companion placed his hand on his ragged garment, and said, "Mar Shimon does not wish you to have a new one." The man replied, "Mar Shimon does not wish that the promise of the prophet may be fulfilled, that the knowledge of the Lord shall cover the whole earth; but he desires

that all Tekhoma may remain in its ignorance, and Tiary also."

Next day these brethren passed from Tekhoma into Tiary.

We entered one of the valleys of Tiary, where we wished to spend the night. But it was so hot, and the air so offensive, that we both were taken sick; and we feared to remain longer; so we hastened on to the other end of the valley. Here we found a single house, in a narrow rocky place, between the mountains. We stopped to rest. The master of the house inquired what our business was. He then begged some instruction. We spoke to him from the Gospels, and told him that our business was to preach repentance to sinners. He told us that at the time of the massacre eight of the men of his house were killed. He also showed us the rock, under which he and his family were concealed seven days from the destroyers. In that time they had nothing to eat, except a single pomegranate. We told him that God had saved his body from death; and now he would save his soul from the second death, if he would repent. He received our words well.

The following night was spent in Lezan, in the house of the principal man in Tiary.

This man was also sexton of the church, and many assembled in his house. We told them that we had come to preach in the name of Christ. We found a Nazarite, who had always abstained from meat and some other kinds of food. His countenance was death-like from his abstinence. Yet he would swallow oaths, lies, &c., with a sharp appetite. We inquired of him if he ever went out to meet his friends. He replied, "No, I never leave my hut here by the church to go to them, lest they cause me to sin." We said to him, "If you are salt, you ought to give your savor to the world; but we fear you have lost your savor, and for this reason are thus cast aside upon the dunghill." He then said to us, "Who sent you here? Mar Shimon is not willing that you should thus travel about here." We replied, "If he is not, our Savior is. He sent us to you. If we were traveling under man's direction, when weary we should turn back; but under Christ's we cannot go back." They showed us the place, where three thousand six hundred men were slain by the army of the enemy. We said to them, "This place preaches to you in one continued echo." They

replied, "Yes, it is so. We were very wicked, destitute of friendship, and God has destroyed us." They seemed sensible that it was in judgment God had dealt with them.

The three Tiary Girls.

It has been already stated that one object of Yonan in penetrating to the more distant regions of Koordistan, was to visit the three Tiary girls who had been in the female boarding school at Oroomiah. On reaching their former home, he ascertained that they were in different and distant villages. He pressed forward, however, with his companion; but when they arrived at the residence of the elder, they found that she was absent. Here they spent the Sabbath "in her house."

We preached three times, morning, afternoon and evening, to large assemblies. They brought us Nazee's Testament to preach from, and appeared like those accustomed to the sound of the gospel. We were delighted with the people of that house and village.

We had slept very little for several nights previous to this; and, after preaching in the morning, we lay down to rest a little while. But soon a man awoke us, saying, "Deacons, arise! The Holy Spirit comes to visit men on the Sabbath; but if he finds them asleep, he goes away and leaves them." Awakened by such a reproof, I said to myself, "Whence is this belief? It can have come from no one but Nazee."

We found the people of that village, in respectful attention to the Word, as well as in knowledge, very far superior to the people of the other villages of Tiary. This we knew was all from our sister Nazee's teachings, and not from the priests.

Monday we were in expectation of Nazee's return. About noon she arrived. How can I express the joy of that meeting! We passed another night there, the greater part of which was spent in sweet Christian conversation with Nazee. We were surprised to see the respect shown to her by all the villagers, as well as the restraint they felt in her presence. If one chanced to let fall an oath before her, he would quickly go to her, and beg pardon for such an act, or rather that he should thus injure her feelings.

On Tuesday morning we felt that we must leave; though we would gladly have remained longer, had there not been danger of our being detained by the snow till spring. *We longed to pray with our*

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sister before we left; but the customs of the people would not allow us to do it. Her mother, however, who had been in Oroomiah, and knew us well, said she might accompany us some distance on our way. This gave an opportunity for what we wished. We reached a mountain top; and there we all three knelt down and prayed. She wept, and so did we.

As we bade her farewell, she took my hand, and with sobs and the tears rolling down her cheeks said, "Here is my love for my teachers, for my sisters in the school, for the gentlemen and ladies (of the mission), their children, and all that know me. Do tell them to remember me in their prayers, that God may keep me in this place of temptation." We left her; but she stood looking after us, wiping away her tears, till we were hidden from her eyes.

We went that day to the village of the other two girls. As soon as Helene, the youngest of the three, saw us, she began to weep, reminded of former days. We did not see Sarah. She was in another village, and very anxious to come and see us; but her husband, a most wicked man, whom she had been forced to marry, would not allow her to do so. We remained with Helene over night, and preached to a large company, who received the truth gladly.

The next morning we were to turn our faces to Oroomiah. I gave Helene words of counsel in parting. She wept much, and begged that all her friends in Oroomiah would remember her in their prayers. We traveled till night; and, reaching no inhabited place, we slept in the open fields, in the midst of the falling snow, as we did also the succeeding night.

The journal closes abruptly. "On our return," Yonan says, "we suffered much from the cold and other causes. We returned rapidly, and preached less than in going. With thanksgiving to God, I record here, that we reached my companion's house in Gawar sound in body, and grateful for the privilege of preaching Christ and him crucified."

Sandwich Islands.

LETTER FROM MESSRS. CASTLE AND COOKE, JULY 27, 1850.

Statistics of the Churches.

THE Sandwich Islands mission has held no meeting during the past year; consequently no

general letter has been received. But Messrs. Castle and Cooke have endeavored to prepare a table, which brings together a number of interesting facts in regard to the churches; and though it is incomplete, it will furnish material for profitable and grateful reflections.

STATIONS.		On examination past year.	Whole No. on examination.	By letter past yr.	Whole No. by letter.	Dismissed past year.	Whole No. dis- missed.	Deceased past year.	Whole No. de- ceased.	Excluded past yr.	Restored past yr.	Whole No re- main'g exclu'd.	In regular stand- ing.	Children baptized past year.	Whole No. bap- tized.	Marriages past year.
HAWAII.	Hilo and Puna, . . .	164	9,811	28	421	2	536	544	3845	21						
	Waimea,	50	6,005	28	357	2	833	146	610	41	938	2,182	21	1,247	87	
	Kohala,	8	1,799	20	267	33	221	105	605	25	311	1,162	12	805	74	
	Kailua,	2	2,341	13			476	25	30	30	75	1,415	25	1,717	17	
	Kealahoukua, . . .	4	2,698	*	76		847	35	605	30	681	636	11	1,052	75	
MAUI.	Kau,	38	1,332				248	26	403	20	69	845	2	395	56	
	Hana,	9	635	47			44	20	118	33	84	514	3	979	75	
	Wailuku,	31	1,604			7	326	35	247	34		1,000	12	991	76	
	Lahaina,	6	1,125	24	331	10	232	28	391	9		833	31	1,136	63	
	Kaanapali,											*230				
MOLOKAI.	Molokai,		*1,401									*1,129				
	Honolulu, 1st, . . .	369	2,649	106	419	44	228	74	560	48	51	1,955	44	680	208	
	Honolulu, 2d, . . .	63	2,184		245		309	105	729	8		398	117	19	645	137
	Ewa,	2	1,916				15	305	43	400	35	200	1,343	3	562	64
	Waianae,		469				1	21	7	87	6	18	344	5		
OAHU.	Waialua,	24	948	9	81	80	150	47	202	6	5	495	42	736	54	
	Kaneohe,	14	340	48	26	7	97	3	25	202		151	76			
	Kahuku,	22	22	76	76		9	9	3	3	9	98	3	3		
	Waioli,	33	325			1	3	7	85	4	19	296	9	111	32	
	Koloa,	20	289	7		7	8	11	67	1		216	1	161	41	
KAUAI.	Waimea,		403	80			88	3	137	2		216	4	183	28	
	Total in churches reported,	859	38,296	883	2747	219	5006	1277	10197	365	59	2168	21,728	295		1374

* These numbers are taken from the table published in the Herald for October, 1849.

Contributions.

Messrs. Castle and Cooke have also prepared a table, exhibiting the sums contributed to different objects by a portion of the churches, during the year preceding the date of their letter. It is to be regretted that these brethren were obliged to omit so many churches, no reports having been received from them.

HAWAII.—Hilo.

For American Tract Society, . . . 100 00
For American Board, 607 00
§707 00

Waimea.

Contributions, objects not stated, . . §200 00

Kailua.

For support of pastor and native assistant, 208 00
For French Protestant missions, . . 30 31
For meeting house at Kohala, . . . 33 62
§271 93

Kau.

For support of pastor, §93 96

MAUI.—Lahaina.

For support of pastor, 562 00
For French Protestant missions, . . 76 00
American Board, 50 00
For church communion, 44 75
For meeting house on Lanai, . . . 35 00
For other objects, 120 00
For seraphina, amount not stated, . .
§888 73

Waiuku.

For American Board, 426 61
For French Protestant missions, . . 41 85
For repairing meeting house, . . . 602 01
§1,070 47

Hana.

For support of pastor, §125 00

MOLOKAI.

For support of pastor, 420 00
For Kohala meeting house, 102 00
Monthly concert, 501 50
For French Protestant missions, . . 23 00
Relief of the poor, 40 00
Church bell, Kalaupapa, 166 00
Repairing meeting houses, 120 00
Materials and labor at cost, 400 00
Repairing pastor's house, 25 00
§1,797 50

OAHU.—Kaneohe.

Objects not stated, 500 00

Waialua.

For French Protestant missions, . . 30 86
For meeting houses, 293 00
§323 86

Honolulu, 2d ch.

Monthly concert, 108 69
For support of pastor, 320 00
§428 69

Honolulu, 1st ch.

Salary of pastor, 500 00
Repair of houses for pastor, . . . 500 00
To a native preacher, 73 00
To Mr. Thurston, to repair loss by fire, 25 00
For French Protestant missions, . . 31 00

For American Board, . . .	90 00
For meeting house in Kau, . . .	30 00
For meeting house in Kohala, . . .	50 00
	<hr/>
	\$1,305 23

KAUAI — Waiohi.

Mon. con. for native preacher at Koloa, . . .	\$15 00
Monthly concert for repairs of church, . . .	46 50
For shingling of church, . . .	173 50
	<hr/>
	\$235 00

LETTER FROM MR. KINNEY, OCTOBER 14, 1850.**Report from Kau.**

MR. KINNEY mentions the death of two pious deacons, one of whom was very intelligent and efficient. "His sickness was short, and his end peaceful." The scarlet fever, in its milder forms, has been through Kau for the first time; and most of the people have been sick with it; though but few deaths comparatively have occurred. "Thus one foreign disease after another visits this nation."

In common with the other missionaries at the Islands, Mr. Kinney is often pained by instances of gross misconduct among his church members. "Last night," he says, "several of our communicants were discovered in a cave, drinking a native liquor to intoxication." A papist furnished the beverage. The extract which follows is of a more cheering character.

About two months ago there began to be some tokens of the presence of the Holy Spirit in certain places. Some professors of religion became more active. Additional meetings were held; inquirers were more numerous; and backsliders occasionally gave signs of repentance. At the present time our public services are better attended than usual. About twenty or twenty-five morning prayer-meetings are held daily in this district; in some places nearly all the people attend. The inquiry meetings at the stations are crowded; and there is a good degree of solemnity and attention. The more recent inquirers are mostly adults, some of them being papists; and many come several miles. Our native helpers, moreover, are active in exhorting from house to house.

This encouraging state of things does not yet exist equally in all parts of the field; but we hope there is some improvement everywhere. And I may say that there has been no time since we came to this station, when there has been so much religious interest manifested, and our prospects have been so

encouraging. What shall be the final result, is known only to the Searcher of hearts. If it is truly the work of the Spirit, the fruit will abound; if of man, it will come to nought. But judging from what we see, we have reason to take courage and go forward, trusting in the Lord to give the increase.

Our new stone meeting-house in the process of erection at Punaluli has gone forward rapidly of late, and the walls are nearly up. A substantial frame house, to be used both as a place of worship and a school-house, is partly built. When these shall have been completed, we shall be well supplied with such edifices.

Since Mr. Kinney's previous report, five persons have been admitted to the church by profession, and seven by letter. Eight have been suspended, and twelve restored.

Recent Intelligence.

SANDWICH ISLANDS.—On the 25th of September, Stephen Waimalu was ordained and installed pastor of the church and congregation at Waianae, on the island of Oahu. He had preached to them two or three years as a licentiate; and, being anxious to secure his labors among them permanently, they have invited him to assume the pastoral office, they pledging themselves to pay one hundred and fifty dollars a year for his support. The exercises were as follows: sermon by Mr. Clark; ordaining prayer by Mr. Gulick; charge by Mr. L. Smith; right hand of fellowship by Mr. Kekela; address to the church by Mr. Bishop. Two other natives had been set apart to the work of the ministry within the ten months preceding the ordination of Mr. Waimalu.

NESTORIANS.—Mr. Stocking wrote, under date of October 31, that both of the seminaries had reassembled, with the usual number of pupils. Mr. Coan has been appointed to assist Mr. Cochran at Seir, during the present season. The village schools were also in operation, as heretofore. "Two priests from Tekhoma have recently made application to be employed as teachers in their villages. They have no fear of serious annoyance from Mar Shimon, provided they are sustained by the mission."

The Prime Minister of Persia is decidedly friendly to the introduction of European science, and he has it in contemplation to establish a university at Tehran for this purpose. But while he is in favor of the employment of foreign teachers in such an institution, he is opposed to the education of Persians abroad, because of the changes which take place in their views as Mohammedans.

ABENAKIS.—From a letter of Mr. Osunkehine, dated January 28, the following extract is taken: "As to my work and my people, I am happy to say that I am encouraged: because they do well, and have not gone about so much this last summer, as they have done before. It is very pleasant to have the house of God well attended every Sabbath. The church members are doing very well. They seem to understand their duty to God and man. But I am sorry to say that none of the other party, the Roman Catholic Indians, can be brought to the faith of Jesus as yet. It seems that the best part of the tribe have been converted that could be converted, because they have seen more of the world, that is, they have traveled among the English people in the States, while others who have been brought up here, not having traveled among the Protestants, and knowing nothing else but Roman Catholic ways, cannot easily be converted. They are too blind. They are so blind that they do not even see when their priest does wrong, not even when he does wrong to themselves. I continue my work as usual. I preach three times on the Sabbath, and three times in the week. I also keep Sabbath school." He also says, "I continue my work of translating the New Testament into the Indian language; but I find that I must stop and make the dictionary which I have commenced, in order to get along better in the translation. I must make many new words to meet the English words used in the Testament; because the Indian language consists in few words, not being a language of education. The new words I make are and will be well understood at once by every Indian reader; because they are all descriptive words."

NEW YORK INDIANS.—Mr. Hall is encouraged by the increase of the Sabbath congregations on the Alleghany Reservation, and still more by "the serious attention given to the preached Word." He also says, under date of January 21, "I presented the subject of benevolence last Sabbath, and I intend to follow it up next Sabbath. I think the Indians will do one hundred per cent. more this year than they have ever done before."

The churches on the Cattaraugus Reservation still continue in a distracted and languishing state. The political dissensions have not passed away; though it is hoped that hereafter there will be less excitement and strife than there have been for the last two years. As might be expected, the attendance upon the services of the sanctuary is far from being what might be wished. A number of young men who were formerly intemperate, have recently made an effort to induce others to pledge themselves to abstain from intoxicating drinks; *and they have obtained nearly two hundred signatures.* Mr. Bliss also says, in a letter bearing

date January 24, "The nation are gaining in health very rapidly, both in consequence of their location on the great thoroughfares, and their greater application to business. The New York and Erie Railroad Company have paid them \$3,000 for the right of way, about twelve miles, on the Alleghany Reservation; and the Buffalo and State Line Company have paid them \$900 for crossing the Cattaraugus Reservation at Irving, where the distance is between one and two miles. These sums go into the treasury for public purposes. The demand for timber, moreover, stimulates private industry, by affording business enough for every man and every team that can be spared, with a fair compensation. The railroads will likewise be of great advantage to the Indians when they shall have been completed."

Miss Thayer, in a letter dated January 28, represents the state of things among the Tuscaroras as more cheering than it has been of late. The Indians have built a school-house for her, entirely with their own labor and at their own expense. "They have taken a great deal of pains," she says, "to make it comfortable." "They called a council last week to talk over matters; and chose a committee to see that my wants were supplied." She has sixty scholars; the average attendance being fifty. The congregations on the Sabbath have increased; prayer meetings have been appointed in the new school house, at the suggestion of the Indians, which are well attended.

Mr. Wright says, under date of February 8, "We regard a few of the pagan Indians as in a somewhat hopeful state of mind; and the door is open a little wider for both public and private labors among them."

OJIBWAS.—Early in the spring of 1850, the Indians residing on the ceded lands were informed that the President of the United States required them to remove, in accordance with treaty stipulations, during the ensuing summer; and preparations therefor were made, to some extent, by the agents of the government. The farmer and smith assigned to the La Pointe band were directed to discontinue their labors; and the Indians were told not to plant their grounds, as they had done in previous years. Fortunately they disregarded this injunction; else their sufferings must have been very great at the present time. The expected order of removal was not issued.

Autumn came, and notice was sent to the Indians, that their annuity would be ready at Sandy Lake by the 25th of October. The season was so far advanced that many, living at a great distance from the Agency, resolved not to attend the payment. It was well that they did. Those who repaired thither, found the goods ready for delivery, but neither money nor agent. He had

gone to St. Louis to obtain the necessary funds; but was obliged to return without them, and arrived at Sandy Lake, November 24. The goods were distributed, and the Indians were dismissed December 3.

In the mean time, however, there had been much suffering among them. Sickness broke out in their camps early in November, and many deaths occurred. Mr. Hall thinks the number was at least seventy or eighty; others say one hundred. In some instances, eight or nine persons died in twenty-four hours. The fact that the government had not prepared a suitable supply of food, of course aggravated the evil. Not a few were obliged to assign their share of the money (which they should have received) in payment for provisions necessary to carry them to their homes. And as they turned their faces towards their respective lodges, they found nearly one foot of snow on the ground, the streams and lakes all frozen over, and the severe cold of a winter in high latitudes. The distance which they were to traverse, varied from one hundred to three hundred miles. Their canoes must be abandoned, and they must carry the goods which they had received on their backs.

It is obvious that these things will have a very unhappy effect upon the Ojibwas. In addition to the loss of the money which was needed for their comfort during the winter, the loss of their canoes, the inroads of disease, with many sad and disheartening reminiscences, the La Pointe Indians have also been deprived, by reason of their absence, of the opportunity of taking fish from the Lake at a favorable season of the year. Hence it is feared that future sufferings will tend to prolong the remembrance of scenes, which we could wish them soon to forget.

The foregoing statement has been derived from letters of Mr. Hall; who went to Sandy Lake for the purpose of ascertaining the intentions of the Government, in regard to the removal of the Indians. He set out upon his return, December 4, and arrived at La Pointe, December 16. He was obliged to carry sixty pounds weight. "This was my first experience," he says, "in carrying heavy packs on long journeys; and I am fully satisfied. I must have thrown away my blankets and cloths, however, had I not taken them upon my back."

CHEROKEES.—The Board of Directors of the Cherokee high schools have chosen Dr. Butler steward of the female seminary, sustained by the national funds; and the Prudential Committee have approved his accepting the appointment. It is expected that he will enter upon his new duties immediately. He will retain his connection with the mission, at least for the present.

* 9

Home Proceedings.

Appeal of the Prudential Committee.

THE condition and prospects of the missions under the care of the Board, the onward movements of Providence, and the necessities of the unevangelized world, constrain the Prudential Committee to make an appeal to the Christian community.

The first half of the nineteenth century is closed; the second has opened upon us. Fifty years more will bring us to the twentieth century. Children now commencing their existence, will then be sustaining the burden and heat of the day. What record shall they make of the half century which is now begun, and will then be finished? We, the Christian men and women now on the stage, under God, can answer this question. We *shall* answer it. As men commence the year, so they generally complete it. The plans and purposes with which we enter upon this half century, will determine, in no small degree, what shall be its close. This then is a time for sober thought, high resolve, earnest prayer.

At no previous period has the enterprise of Christian missions held such a position. Its origin, at least in this country, is within the memory of many whom we address. Already the world is feeling its influence, confessing its benignity. What was once despised and ridiculed, is now respected and praised. The work has been nobly begun. Foundations have been laid for the superstructure of ages. The Bible and the Christian missionary have compassed the world. Continents, islands, nations, which sat in darkness, have seen the light. God is in this work. Art, science, literature, commerce, are enriched by it. Kings, warriors, statesmen, render it homage. Obstacles which seemed insurmountable have been removed. High vantage ground has been reached. The world is open before us. In God, and the efforts of his people, victory is sure. Is this a time to pause, to restrain prayer, to labor reluctantly, to give grudgingly, to hold back the Lord's silver and gold, to let the enemy rush in before us? Is it not the time, rather, to summon to the onset all available means and forces, to blow the trumpet, to go strait up and possess the land?

The commerce, enterprise, wealth of the Protestant world, of this nation especially, are advancing with a rapidity unknown before. Rivers, lakes, seas, oceans, are vexed with the keels of commerce. Ponderous trains of merchandise, passing and repassing, make the earth groan. Art is busy at the loom, the anvil, and the plough. The elements have bowed their necks, and are at work for man.

The earth has opened her storehouse of "hid treasures," and the winds are wafting them to our shores. When was material wealth, in all its forms, more abundant than now? What other nation ever saw such a tide of worldly prosperity? And wherefore has God done it? Is it that we may glory in our wisdom and wealth and power, and say, "Who is the Lord?" Is it not rather that we may feed the hungry, clothe the naked, bring back the wanderers, and save the perishing? That we are able to plant the gospel on every island and continent, no man can doubt. Shall we do it?

Look, one moment, at the missions of the Board, on this continent, at the Sandwich Islands, on the shores of China, in India, Persia, Syria, Asia Minor, in Southern and Western Africa. Have they not been successful? Has not God prospered them? Has not the Bible been published, and the gospel preached, in many languages? Have not thousands of heathen children been gathered into Christian schools? Have not converts been multiplied by tens of thousands? Have not heathen altars been demolished, and myriads of idols given to the moles and the bats? Has not the pillar of cloud led the way? Is not the light spreading, the work advancing? Surely it cannot be necessary for the Committee to say, that the call for more laborers and a larger income, is loud, urgent, and incessant. The missionaries, in many places, are oppressed with labors. Their ranks are daily thinned. Some are driven home by disease; others are dying on the field, with their armor on. There, like good soldiers, they mean to rest till the morning of the resurrection. They ask for help. They wish to educate and send forth native preachers, to increase the number of their schools and seminaries, to prepare and publish books, to plant new stations, to advance into the heart of the *enemy's country*, to erect the standard of *the cross on all the towers and battlements*

of heathenism. The friends of missions at home can furnish the means. Will they do it?

It is cheering to know, that some twenty new missionary laborers are under appointment; that others have offered themselves; and others still intend to do it soon. The spirit of missions, in some of our seminaries, is rising. Noble-hearted young men and young women are turning their eyes toward the heathen world, feeling more and more the power of the cross; and the God of missions will see to it that at least some of them shall go. Shall they be sent forth in due time? The Committee dare not reject any who come with suitable qualifications. All such they will appoint, and send out, trusting in God and the friends of missions to furnish the means. Shall those means fail?

The enterprise has reached a point where it must advance or recede. It cannot stand still. The spirit of missions in this country must rise above its present level, or it will shortly begin to retire. For ten years the receipts of the Board have been nearly stationary, while the work has been growing on our hands. This state of things cannot much longer continue. Retrenchment and economy have a limit, beyond which they cannot go without disaster. If now, in the present condition of the churches and the country, this work cannot advance, when can it? It seems to the Committee, that the necessity for a more vigorous movement is clear, urgent, imperious.

At the last meeting of the Board, the Committee named \$500,000, as a sum which could be wisely and profitably expended. They held up this as a result to be aimed at. They did not say, that they expected the receipts would swell to this amount the present year; but they did say, that they were expecting "a decided advance," and this they are still expecting. At the next annual meeting, they do hope, they cannot but hope, to show a well balanced account; to announce that the Board owes no man anything, that no missionary has been kept back from his destined field for want of means, that the Christian community is coming up to a higher standard of beneficence, and thus make it evident, that "at no distant day the annual receipts will not be less than half a million." From this expectation they cannot be driven, but by

the sternest exhibition of undeniable facts. They are not idle. They are doing, and mean to do, what they can to secure this result. But the work is great. They must have help. Shall they have it? Which of the 350,000 members of our churches will ask to be excused?

The annual subscription in behalf of the Board is now in progress in Boston and its immediate vicinity. What the full amount will be, is not yet known. But that there will be an advance in many of the congregations, perhaps in all, is not doubted. There is a readiness both to will and to do, as testified by the collectors, which is truly encouraging.

In one congregation, after the subject had been presented, a subscription of more than \$2,300 was taken up on the spot, in sums varying from one cent to \$500. Their collectors are still at work. Last year the same congregation gave about \$1,700. Individuals, in other churches, have advanced from \$25 to \$500, from \$200 to \$950, from \$100 to \$1,000. It is known that some others have doubled or more than doubled their subscriptions. One collector says that nearly all in his district have made an advance. These are some of the facts which go to encourage the Committee. They think they may safely say to the Christian community abroad, that Boston, in proportion to the number and ability of its churches and congregations, will not be found wanting.

In closing, the Committee desire to say once more, that now, at the dawn of this half century, is the time to commence an onward movement. The church of Christ long since received its high commission; the prophecies are hastening to their accomplishment; a ruined world is waiting for its redemption; the Spirit is breathing on many valleys of vision; the Son of God is on his Mediatorial throne; all things are ready; the final triumph is sure. Let us lift up our eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth, may rejoice together.

R. ANDERSON, } Secretaries
S. B. TREAT, } of the
S. L. POMROY, } A. B. C. F. M.

Missionary House, Boston, Feb. 11, 1851.

DONATIONS,

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Freeport, Cong. ch. and so. wh. and prev.
dona. cons. Mrs. CAROLINE M. PARSONS
an H. M. 45 00
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Farmington, Cong. so. 24 00
Weld, Indiv. 3 00—27 00
Kennebec co. Conf. of chs. B. Nason, Tr.
Hallowell, Mrs. S. E. Bond, to cons.
Rev. J. P. SKERLE an H. M. 50 00
Pittston, 2d cong. ch. 3 50
Waterville, Cong. ch. and so. 16 00—69 50
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
New Castle, Damariscotta ch. m. c. 10 00
Waldoboro', Juv. cir. for John
Dodge, Ceylon, 20; for Ceylon m.
50; 70 00
Woolwich, Cong. ch. and so. 24; m.
c. 5; 29 00—109 00
Penobscot co. Aux. So. J. E. Wheelwright, Tr.
Bangor, 1st par. 38,85; united m. c.
for rebuilding Mr. Bond's ch. Kohala,
39; Hammond-st. ch. 118,15;
s. s. wh. and prev. dona. cons.
WILLIAM H. MILLS an H. M. 50; 246 00
Brewer, 1st ch. (of wh. to cons. Miss
HEPZIBAH RIDER an H. M. 100.)
145,66; s. s. 10; 3d ch. wh. and
prev. dona. cons. Rev. THOMAS
SMITH an H. M. 33,80; B. Snow,
10; 199 46
Cherryfield, Cong. so. 9 00
Dixmont, m. c. 7 00
E. Brewer, 18 50
Foxcroft and Dover, m. c. 8 00
Hamptden, 8 94
Holton, Miss. so. 3 00
Monson, Cong. ch. m. c. 15 00—514 90
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Kittery, m. c. 4,40; Rev. A. W.
Fisk, 10; 14 40
Limington, m. c. 10 00
S. Berwick, Cong. s. s. for rebuilding
Mr. Bond's ch. Sandw. Isl. 25;
C. E. Norton, for Mary A. C.
Norton, Ceylon, 20; 45 00—69 40
834 80

Calais, Centre cong. ch. m. c. 71,48; s. s.
5,29; for Jane Darling, Ceylon, 20; Cas-
tano. S. Adams, wh. cons. Rev. GEORGE M.
ADAMS an H. M. 50; Mt. Desert, Calvin
Kittredge, 25; Mrs. T. 2; Rev. Mr.
Clayes, 2; Pembroke, cong. ch. m. c. 15;
a friend, 5; 195 77
1,030 57

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Dublin, Trin. ch. and so. coll. and m.
c. 21,31; by Miss T. 15; 36 31
Hinsdale, Ch. and so. 42; m. c. 23; 65 00
Keene, La. 40,39; misses' so. 3,37; 43 66
Rindge, Ch. and so. 60,05; m. c.
23,76; 83 81
Swanzey, Ch. and so. 24 35
Westmoreland, do. 50 00—303 13
Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, m. c. 9 00
Campton, m. c. 10; fem. miss. so.
27,18; 37 18
E. Enfield, Ch. and so. 1 38
Lebanon, Cong. do. 50 00
Littleton, m. c. 18; s. s. con. for sch.
at Madura, 3; 21 00
N. Haverhill, Cong. ch. and so. 7 25
Orford, W. cong. ch. and so. to cons.
Rev. WILLIAM CLARK an H. M. 51 96
Plymouth, Cong. ch. and so. 93 33—271 10
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Bedford, Gent. 105; la. 36; 141 00
Hancock, Cong. ch. 48 00

Hillaboro', Centre do.	8 85
Manchester, Franklin-st. ch.	134 07
Mason, Cong. ch.	3 00
Nashua, 1st do. to cons. ISAAC SPALDING an H. M.	151 51
New Ipswich, Rev S. Lee,	10 00
Peterboro', Pres. ch.	8 06—504 49
Merrimack co. Aux. So. G. Hutchins, Tr.	
Andover, m. c. 4; Rev. E. K. 3;	7 00
Hookset, A lady,	2 00
Hopkinton, m. c.	11 67—20 67
Rockingham co. Conf. of chs. Francis Grant, Tr.	
Auburn, Cong. ch. and so.	20 00
Londonderry, Pres. ch. and so. wh. cons. MATTHEW HOLMES an H. M.	109 66
New Castle, s. s. for Ind. chil.	5 00
Portsmouth, North ch. and par. 254.26; m. c. 77.25; juv. so. for ed. of hea. chil. 12.75;	344 26—478 92
Stratford co. Conf. of chs. E. J. Lane, Tr.	
Dover, Ch. and so.	4 00
Farmington, A friend,	20 00
Gilmanton Centre, m. c.	25 00
Meredith Village, Mrs. Olive M. Bean, dec'd,	200 00
Milton, Cong. ch. and so.	5 00
N. Conway, Friends, by S. N. M.	10 00
Rochester, Cong. ch. and so.	51 35
Wolfboro', J. K.	1 00—316 35
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Acworth, Miss H. W. 5.50; a fem. 2;	7 50
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 Freakness, Friends for m. to Borneo, 10 00
 Schraalenburgh, R. D. ch. 11 60
 Van Vorst, 1st do. m. c. 28 09—168 02
 G. D. 101; Belvidere, 2d pres. ch. 150; Bloomfield, s. s. miss. asso. of pres. ch. for E. Seymour, Ceylon, 20; for m. to West Africa, 20,08; Bridgeton, L. Q. C. Elmer, 20; George Roads and Milltown, s. s. miss. asso. 13,60; Madison, H. Keep, 25; Norristown, 1st pres. ch. 110,75; m. c. 41,50; Newark, Park pres. ch. coll. and m. c. 100; 1st do. D. A. H. 10; 2d pres. ch. 226,20; young people's miss. so. 100; 3d pres. ch. s. s. a. bio. and sis. 1; High-st. do. 191,63; Orange, 2d pres. ch. misses sew. so. for ed. in India, 30; Raritan, R. D. ch. s. s. 5,50; P. F. dec'd, 1; E. L. do. 50c.; Shrewsbury, pres. ch. a few friends, 6; Washington Corners, pres. ch. m. c. 10; 1,182 76

1,350 78

PENNSYLVANIA.

By C. S. Little, Tr. Philadelphia, 3d R. D. ch. 75 00
 Hamiltouville, 1st pres. ch. s. s. for Mrs. Dulles' sch. Madras, 10; Honesdale, pres. ch. s. s. 10; New Berlin, union s. s. 31; Northern Liberties, 1st pres. ch. m. c. 31,13; C. D. 10; indiv. 29; Philadelphia, two indiv. for *Anna M. Henry*, Ceylon, 20; 1st pres. ch. 100; C. P. Bayard, 30; E. S. 10; 6th pres. ch. Miss M. L. 10; Clinton-st. pres. ch. s. s. classes, for ed. bea. youth at Madras, 30; J. Borland, 25; Miss K. L. 10; A. R. 2,50; L. G. O. 15; S. W. and S. H. C. 10; a friend, 5; Mrs. M. 4; Miss A. M. 1; Indep. pres. ch. Rev. J. Chambers, 25; Miss A. Weir 25; Arch-st. pres. ch. B. A. Fahnestock, 50; Mrs. W. 10; Mrs. Constable, 30; Mr. C. 10; Central pres. ch. 14; a friend, dec'd, av. of jewelry, 17,50; Reading, Union s. s. 3; Rebersburg, Hackman's s. s. 7; Southwark, 1st pres. ch. Mrs. E. A. & son, 3,50; West Chester, 1st pres. ch. m. c. 60,97; J. Atwood, 20; s. s. juv.

miss. asso. 16,23; pres. ch. col'd s. s. 3,50; wh. cons. Dr. WORTHINGTON an H. M.; 679 93

754 93

DELAWARE.

Wilmington, A mem. of Hanover-st. pres. ch. 30; fem. miss. so. 37,87; 67 87

MARYLAND.

Baltimore, Fem. mite so. for *Elizabeth E. Clemm*, *Hannah D. Wyman*, *William S. Plumer*, *John G. Morris*, *Thomas Atkinson*, *Abigail Purviance*, *Letitia Backus*, *George W. Musgrove*, *John L. Wuart*, *Margaretta A. Baker*, *Julia M. Ridgely* and *Jane S. Purviance*, Ceylon, ea. 20; Charles co. M. D. B. 2,50; Port Deposit, J. C. 5; Urbana, a friend, 50c.; 248 00

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 147,07; a friend, 20; 4th do. 10; Rev. J. C. Smith, 30; 207 07

VIRGINIA.

A Virginian, 5; Leesburgh, a col'd cong. for African miss. 3,10; 8 10

SOUTH CAROLINA.

Charleston, Miss S. D. 1 00

GEORGIA.

Macon, E. Graves, 50; H. M. 10; Savannah, H. I. Gilbert, 25; 85 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr. Amesville, 1; Bantam, Mrs. E. S. 20; Baren, pres. ch. m. c. 12,35; Center, ch. 1; Cincinnati, 1st ortho. cong. ch. m. c. 9,80; Vine-st. cong. ch. m. c. 3,50; Circleville, 32; Dayton, 3d st. s. s. for Africa, 21; Elizabethtown, pres. ch. la. miss. asso. for Gaboon m. 20; Genova, m. c. 2,50; Homer, ch. 19; juv. so. 3,45; Jackson, 11; Jersey, pres. cong. 20,37; fem. miss. asso. 8,25; s. s. 5,38; Keene, ch. 6; s. s. 4; Lexington, evan pres. ch. 14,27; Marietta, m. c. 5,50; McConnellsville, 5; Mt. Gilead, 1,25; New Baltimore, 6; New Plymouth, 4,78; Oxford, 2d pres. ch. 50; Mrs. T.'s bible class, for Gaboon m. 5; Putnam, fem. juv. so. for ed. at Madras, 20; s. s. for ed. bea. chil. 5; m. c. 20; Thornville, Mrs. S. 3; Walnut Creek, ch. 6; Walnut Hills, Mrs. C. B. 6; Watertown, 5; 357 40

Western Reserve Aux. So. by Rev. S. G. Clark. Bainbridge, 27c.; Bazetta, 9,70; Bloomfield, 7,88; Braceville, 1,87; Bristol, 3,27; Boardman, 5,21; fem. benev. so. 4; Ellsworth, 33,99; m. c. 4,20; J. W. E. and wife, 10; M. A. 10; A. W. A. 5; wh. cons. Rev. LOUIS CHANDLER an H. M.; Farmington, 9; Fowler, indiv. 3,50; Gustavus, R. W. 10; G. H. 10; Greene, 2,75; Hartford, 13,78; m. c. 44c.; S. H. 10; T. V. 1; Hudson, Wes. Res. coll. 4,45; Johnston, 13,06; Kinsman, 26,46; m. c. 20,40; Mrs. Rebecca Kinsman to cons. Mrs. SOPHIA B. KINSMAN an H. M. 100; T. K. 10; H. L. 10; L. P. 10; Dr. A. 10; J. C. 10; Kirtland, 19; Mecca, 5,50; Mesopotamia, 32,16; Mrs. J. B. S. 10; E. L. 10; Newton Falls, 24; L. F. L. 11; E. L. 10; Ravenna, 13; m. c. 19,85; Southington, 2; Veinon, 4,03; Vienna, 21,25; Williamsfield, M. L. 10; Windham, a dec'd friend, 17,43; T. W. 1,50; 580 85

By T. P. Handy, Agent. Cleveland, 2d pres. ch. m. c. 35,03; Newburgh, C. R. 10; ded. disc. 3,21; 41 82
 A friend, by E. Lane, 690,30; Athens, Rev. A. Ballard, 11; F. B. 5; Bryan, S. E. B. 2; Chester, s. s. miss. so. 5; Hamden, ch. 10; Kirtland, Rev T. Coe, 10; Monticello, cong. ch. 13; Solon, indiv. 1; Streetsboro', Rev. I. T. 1; Walnut Hills, Miss Maria Overaker, to cons. WILLIAM L. SHARREN

of Mississippi, an H. M. 100; Warren, 1st pres. ch. (of wh. to cons. Rev ALVIN Cox of Vernon, an H. M. 50; to cons. EDWARD SPEAR of Warren, an H. M. 100,) 161; Youngstown, pres. ch. 52,73; m. c. 2,98; Zanesville, 100; 1,168 01

Legacies.—Lower Sandusky, Isaac Prior, by S. Hafford and J. Moore, Ex'rs, (prev. rec'd 395;) 98 00

2,346 08

INDIANA.

By G. L. Weed, Tr.
Bainbridge, Pres. and Comb. chs. 26,83; Crawfordsville, Centre ch. 22; Wabash, col. miss. asso. 11; s. a. for ed. in Orooniah, 20; m. c. 8,12; E. C. M. 5c.; Greensburg, Mrs. E. L. 3; Putnam, pres. ch. 15,22; Rockville, do. 24,12; Vernon, Rev. A. D. and lady 5; 210 34

Greencastle, s. a. for ed. of a boy in West Africa, 7; La Porte, 2d pres. ch. 37,92; m. c. 4,39; s. s. miss. so. 1,01; F. A. C. 91c.; C. B. C. 25c.; A. B. C. 95c.; Lima, pres. ch. 13,00; Michigan City, cong. ch. 15,53; Ontario, pros. ch. 11,50; Spencerville, A. F. 2; ded. disc. 85c.; 94 24

304 58

ILLINOIS.

By Rev. I. M. Weed.
Batavia, cong. ch. 6; Beardstown, do. m. c. 10,60; C. C. S. 10; Canton, cong. ch. 46,25; s. s. 7,85; Elgin, cong. church, 11,93; m. c. 20; Granville, pres. ch. 31,25; Jacksonville, cong. ch. 33,25; Lacon, pres. ch. 43,22; m. c. 10; Lewiston, do. 14; Liberty, s. a. for Ahmed. m. 15; Naperville, M. L. av. of cloth, 3; Newark, cong. ch. 8,25; Ottawa, do. 13,27; S. Ottawa, pres. ch. m. c. 10,30; ded. disc. 1,89; 292 28

Alton, R. T. 1; Amboy, C. D. 10; Bethel, pres. ch. 7; Chicago 2d pres. ch. s. s. 43 65; Edwards co. Trin. ch. a new year's off'g, 10; Friendship, Wabash ch. m. c. 5; Galeburg, friends, 7; Geneseo, s. a. miss. so. 2; Mendon, s. a. for ed. of two chil. at Madura, 24; Moline, cong. ch. and m. c. 23,50; Payson, m. c. 8; Springfield, 2d pres. ch. 28; 169 15

461 43

MICHIGAN.

By Rev. A. S. Wells.
Adams, Mich. cong. ch G W. Underwood, for G. W. and Mary D. Underwood, Ceylon, 25; Albion, pres. ch. 7; Ann Arbor, Miss E. P., 1,50; Birmingham, pres. ch. 24,95; California, m. c. 4,87; Clinton, pres. ch. 15,06; cong. ch. 6; Detroit, 2d pres. ch. m. c. 11,19; juv. asso. 13c.; Hillsdale, pres. ch. 18; Kensington, do. 6,63; Milford, 13,61; L. F. 10; Mt. Clemens, pres. ch. 16,15; for c. f. 1,60; New Hudson, pres. ch. 32,01; Troy, do. 1,85; ded. disc. 1; Benton, B. L. and wife, 3; Grand Haven, s. s. 5,50; M. A. W. 5,50; W. M. F. 10; 194 35

24 00

218 35

WISCONSIN.

Green Bay, youth's miss. so. 10; Wyoming, pres. ch. 2,50; 12 50

IOWA.

Burlington, Cong. ch. m. c. 22,35; Rev. A. L. 10; Fairfield, three little girls, 80c.; Farmington, cong. ch. m. c. 5; Tipton, J. P. C. 10; 48 15

MISSOURI.

Bowdard, Mt. Zion ch. 5; Little Osage, Mrs. M. B. D. and daughters, 3; Marmeton, Mrs. E. D. 5; St. Louis, Levi Parsons, dec'd, 200; 213 00

LOUISIANA.

New Orleans, M. G. 5 00

KENTUCKY.

Covington, I. M. Preston, 15; Paris, Pleasant-st. pres. ch. 5; 20 00

TENNESSEE.

By Rev. W. Mack.
Franklin, 79; Richland, 10; ded. disc. 30c.; 88 70

MINNESOTA TERRITORY.

100 00

CALIFORNIA.

Sacramento City, A. D. Carpenter, 10 00

OREGON TERRITORY.

Oregon City, m. c. 45,20; juv. miss. so. for hea. chil. 21; 66 20

IN FOREIGN LANDS, &c.

Constantinople, Turkey, Mrs S. C. H. 4 55

Eaton, C. E. Cong. ch. and so. 5,35; m. c. 9,65; 15 00

Kapasia, M. Ter. Gent. 3 00

Oldtown, N. Y. s. a. chil. 5 07

Honolulu, S. Isls. Mrs. C. L. Richards, (of wh. to cons. S. N. CASTLE an H. M. 100;) 150 00

177 62

Donations received in January, (of which for debt, \$94,17,) \$35,143 57

Legacies, 1,398 00

\$36,541 57

37 TOTAL from August 1st to January 31st, \$128,586 18

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in January, \$1,015 30

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A box, fr. Miss Sarah Olyphant, for Rev. L. Smith and others, Sandw. Isls.

Bloomfield, N. J. A box, fr. Mrs. H. B. Cook, for Mr. Ladd, Broosa.

Bloomburgh, O. A box of clothing; do. of bar-on, rec'd at Kaposia.

College Hill, O. A box, fr. J. G. Wilson, for Rev. D. M. Wilson, Syria.

Derby, Vt. A box, fr. fem. miss. sew. so. 31 50

Ebensburgh, Pa. A barrel, fr. Mrs. Armstrong, for Rev. R. Armstrong, Sandw. Isls.

Florida, N. Y. A box, fr. fem. benev. so. 26 00

Manchester, O. A box, rec'd at Kaposia.

Newark, N. J. A bundle fr. Miss L. Ball, for David Ball, Ceylon.

Newbury, Ms. A box, fr. fem. rea. so. of Parker River village, for Dwight, Cher. m. 20 90

Norwalk, Ct. A box, fr. Miss B. Beers, for Mr. Bushnell, W. Africa.

Norwich, Ct. 40 reams letter paper, fr. R. & A. H. Hubbard, 120 00

Ripley, O. A box, rec'd at Kaposia.

St. Albans, Vt. A box, fr. Mrs. W. Smith, for Mr. Williams, Canton.

Tiverton 4 Corners, R. I. A box.

Union Grove, Ill. 3 barrels flour, 1 do. pork, and 1 do. bacon, rec'd at Kaposia.

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*The following articles are respectfully solicited from*

*Manufacturers and others.*

Printing paper, writing paper, stationery, slates,

shoes, hats, blankets, sheets, pillow-cases, towels,

shirts, socks, stockings, felled-cloth, flannel, domestic

cotton, etc.

THE  
MISSIONARY HERALD.

VOL. XLVII.

APRIL, 1851.

No. 4.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM DR. SMITH, NOVEMBER  
23, 1850.

*Labors at Koloa—A Native Preacher.*

DR. SMITH has charge of the missionary work at Koloa, on the island of Kauai. The recent history of this station, in some particulars, is given in the following extract. "In the year 1847, the Rev. J. F. Pogue was removed, as you are already aware, from Koloa to Kealakekua, on the island of Hawaii; and the Rev. G. B. Rowell, of Waimea, was requested by the clerical association to take the pastoral care of this church. Mr. Rowell's residence is fifteen miles distant; and he has, including the island of Nihaui, an ample field of his own. He is engaged, moreover, in rebuilding the meeting house at Waimea; which, with the limited resources a missionary can command, is a very arduous undertaking. Hence he has been able to do but little for the people of this district. He visits us occasionally, administers the sacrament, and assists in the discipline of the church. This, I suppose, is all which the association expected of him." In these circumstances most of the preaching, pastoral visitation, superintendence of Sabbath schools and Bible classes, &c., has been performed by Dr. Smith and a native assistant, whose name is Samuel Kahookui. As this man bids fair to become a useful minister of the gospel, a brief sketch of his life and labors is subjoined.

Kahookui is between thirty-five and forty years of age. He was a member of the second class of graduates from

the mission seminary at Lahainaluna, and has been for many years an elder in this church. When I came to Kauai, eight years ago, I found him engaged in school teaching. Afterwards he was appointed superintendent of schools; and about three years ago we made him a native assistant to the missionaries on this island. He was at first a kind of evangelist, holding meetings from place to place, as the missionaries directed; but after the removal of Mr. Pogue, his labors were confined chiefly to the district of Koloa.

At the station I usually commit to him the prayer meeting held Sabbath morning at sunrise, and also the afternoon service. He takes charge of the Wednesday afternoon and Saturday afternoon meetings, when for any reason I am prevented from being present. During the week he holds meetings at some of the out-stations.

As a public speaker he is fluent and apt in his illustrations; and he commands, in a good degree, the respect of the people. He has never had any other than a verbal license to preach. We have sometimes discussed the question of licensing him in a more formal manner; but the discussion has hitherto ended with the question, "Will it make him a better preacher?" "Will it increase his usefulness?" He considers himself a preacher, I think; and so do the people. Perhaps the time has come when he ought to be set apart more formally to the work of the ministry.

Kahookui has a salary of sixty dollars per year. During the two first years it was paid by the several churches on this island. This year it is paid by the church at Koloa. As the expense of living has much increased during the last year, we shall probably increase his salary hereafter. On the whole Kahookui has thus far equalled our expectations. With a missionary at his side to counsel, direct, and watch over him, he is a useful man.

#### *Religious Interest—Fruit.*

Some facts are stated in the paragraphs which follow, which are both interesting and instructive.

On the last Wednesday in October, we commenced a series of special services. We held meetings every day at sunrise, at ten o'clock in the forenoon, and at three o'clock in the afternoon, till the following Monday. There was a large concourse of people, many coming fifteen miles and more to hear the Word. I have not in six years seen so general an attendance upon the means of grace; and almost all professed to be seeking the Lord. How many were moved by sympathy, or by a blind desire to get into the church, is known only to Him who searcheth the heart; but I would fain hope that the Holy Spirit was present, and that in the great day of the final harvest there will be found some fruit from this meeting to the praise of divine grace.

On the Sabbath Mr. Rowell administered the sacrament of the Lord's Supper; when four persons, previously propounded, were baptized and received into the church. Five or six, with letters from other churches, were also admitted. Two fallen church members, deemed penitent, were restored; and one man who had been guilty of drunkenness and other sins was excommunicated.

Monday morning, at sunrise, the monthly concert of prayer was observed; and a collection was taken up, amounting, with what was raised during the week, to twenty-eight dollars, being the largest sum we have ever obtained on such an occasion. On the whole, I rejoice in this meeting, as I think the Lord was with us. Many of the church members seemed to be quickened and humbled; and many persons who had never before given any evidence of repentance, appeared to be deeply impressed.

During this meeting it was determined by the church members to do something henceforth for my support; and two hun-

dred and fifty dollars were named as the sum which they would annually give for that purpose. This amount was fixed upon, in consequence of my assuring them that it would probably be sufficient, with what I should receive from other sources, to enable me to live without drawing anything from the American Board. This was very much a movement of their own. I barely mentioned to one of the officers of the church the sum necessary, and he proposed the subject to the church. They seemed to enter into the measure with readiness and cordiality. They propose to raise the money by quarterly collections; I think they will be successful, at least for a year or two.

This resolution of the church and people of Koloa enables me to decide a question, which I have for some time been revolving in my mind; namely, that of a dissolution of my connection with the American Board. I have been favorably disposed to such a change, whenever there should be a reasonable prospect of a support for my family, without any essential diminution of my appropriate labors as a missionary physician. Such a prospect there has not been till now. The natives pay almost nothing for medical services; and in my opinion it is not expedient, as a general rule, to require them to pay, at least for the present. There have hitherto been but few foreigners on the island; and I have not received fifty dollars for medical services, in any one year since I have been here, till the present. The number of foreigners is, however, gradually increasing; and the amount which I shall derive from that source, will also increase. I shall also receive something from the herd and land belonging to this station; so that, with the blessing of Providence, I think we shall be able to get a support. Believing, therefore, that the objects which you have in view, will be as well accomplished, in the event of my ceasing to draw my support from your funds and obtaining it here, as they are now, I respectfully request a release from my connection with the Board.

The principles in accordance with which Dr. Smith has taken this step, are fully set forth in the last Annual Report, p. 171; hence they need not be repeated here. The kind and fraternal sentiments which he has expressed in the following extract, are cordially reciprocated by all who have been brought into official relations with him.

In taking this step permit me to say, that I feel much like the son who leaves

the paternal roof, on arriving at his majority, to commence business for himself. I have been at the Islands eight years, and have labored pleasantly under the patronage of the American Board; and a feeling of sadness comes over me at the thought of dissolving my connection therewith. And yet I do not feel that I am changing my work. I shall draw my support from another source; but my work will continue to be the same. I shall still be, in an important sense, a member of the Sandwich Islands mission, and shall ever take pleasure in rendering an account of my labors both to the mission and to the Board.

### Salonica.

#### LETTERS FROM MR. DODD.

THE last number of the Herald announced the commencement of a public Jewish service at Salonica, as also the encouragement which our brethren had to continue it. Adverting to this topic again, in a letter dated December 30, Mr. Dodd says: "The number in attendance upon our service has not diminished, but rather increased, in spite of threats and rumors of threats from the rabbies. Last Saturday more than thirty were present. The Jewish rulers seem to be acting very wisely, reserving their thunder for fear of wasting it too soon, and endeavoring first to keep persons from coming to us by menaces, and by circulating various reports; but no doubt their anathema will be issued soon. In the mean time, however, the seed is sown. From seventy to one hundred have, probably, been at our service and heard the word of life. The attendance is also becoming somewhat more regular."

The subjoined description of one of the prominent traits in the character of the Jews at Salonica will disclose a serious obstacle to missionary success among them.

#### *Self-Righteousness of the Jews.*

If I were asked for the distinguishing peculiarity of the people among whom we labor, I should answer, "Self-righteousness." All men, indeed, have more or less of this; but I have never seen so much elsewhere. "We are the people, and both wisdom and holiness shall die with us." Two thousand years of punishment have not sufficed to destroy the feeling that they are the beloved of heaven, God's peculiar treasure, and that their tithing of mint, anise and rue constitutes all the holiness there is in the world. They pray morning, noon, and night, and that too in the "holy lan-

guage." They always ask a blessing on their food. They neither eat nor touch any unclean thing. Except they wash their hands "oft," they "eat not." When they fast, it is by entire abstinence from food. They read the word of God almost continually. In passing through the bazars, you may see the shop-keepers with the Bible by them, taking it up to read in their leisure hours; and if a visitor is obliged to wait for you a few minutes, if there be a Bible within reach, you will certainly find him reading it, though it be in an unknown tongue; and once a year they sit up all night to read through the law.

Their recognition of an overruling Providence is excessive. Every event is referred to God. He is thanked for every good; submission to his will is expressed in every trial. Every hope is uttered conditionally, in dependence on him; and his aid is invoked in trouble, far more frequently, and with as little meaning as many Christians speak of fortune, luck, or perhaps Providence. As to the "form of godliness," the outward semblance of piety and devotion, I do not think another such people can be found. Like their fathers, they seek God daily, and delight to know his ways. As a nation that did righteousness, and forsook not the ordinance of their God, they ask of him the ordinance of justice, and take delight in approaching to God. Is not the Lord among us? None evil shall come upon us. Talk to them of God's glory and power, and they will answer by quoting some beautiful psalm of David. Talk of man's sinfulness and corruption, and they will repeat Psalm 51, with seeming penitential devotion. Speak of God's justice and wrath against sin; they will assent readily, but add, He is pitiful, for "he remembereth that we are dust," "merciful and gracious, slow to anger, and plenteous in mercy," "forgiving iniquity, transgression and sin." But the words are empty of all meaning, and thus the missionary is baffled. Let him strive to convict them of sin, ransack his vocabulary, and search the word of God to find expressions that shall penetrate to their consciences; the Jew is familiar with them all, and repeats them every day in his prayers. They either mean nothing, or through a talmudic gloss, aided by self-righteous blindness, they foster his confidence in the mercy of the God who is his peculiar friend, and loves him more than the Gentile world, or even his own justice and truth.

*Many Hearers—An Inquirer.*

Under date of January 4, Mr. Dodd refers to the number who attend his preaching services in the following language.

Mr. Parsons will describe the exciting scenes of to-day. About seventy persons were crowded into our little parlor. Mrs. Dodd had thirty or forty women in another room; and some forty were outside, who could not be admitted. We know not whereunto this may grow. Anathemas may reduce our congregation to two or three next week, or we may continue to have increasing crowds.

Mr. Parsons speaks of the concourse on the 4th of January as follows: "Two thick set rows of hearers occupied the sofa, on three sides of the room. Four benches were filled; also as many others as could be used. All the remaining space was crowded with persons standing or sitting. The verandah was thronged by those who wished to enter, but could not." Under the same date of January 4, Mr. Dodd writes as follows.

Last week a wealthy Jew called to see me, of whom I must say a few words. Some two years ago he went to the English brethren as an inquirer, and seemed really interested; but he left them after a short time. Two weeks ago he came to me, loaded with arguments and objections. I listened patiently, answering all that he said, till he had exhausted his quiver; and then I had my turn. For an hour I pressed upon him the holiness of God, the purity of his law, sin and its certain condemnation, and the necessity of just this plan of salvation, which is such a stumbling-block to the Jews. He listened respectfully; and towards the close he became quite interested.

The next day he came to our service, when I was preaching on the destruction of Sodom. Yesterday he came again, not to argue, but to inquire what would happen to him if he should become a Protestant. I could only tell him the words of our Savior, "If any man will come after me, let him deny himself, and take up his cross," &c., and preached to him the necessity of regeneration. He went away sighing, promising to come again. To-day he was at our service. He is evidently troubled in spirit. We pray that God may open his eyes and lead him to the Savior. He is very wealthy, and could hardly have any interested motives.

*Help needed.*

It is hoped that the appeal which follows, will arrest the attention of candidates for the sacred office.

In view of these facts, I wish to press upon the Committee the importance of our having another laborer soon. I have but little strength. Every preaching service, and every such conversation as the one which I have just related, exhausts me completely. I have been obliged to give up visiting the Jews in their houses on Saturday, because it would unfit me for preaching in the afternoon. This, however, is a very important part of our work. We have a large circle of acquaintances, of the middle class, shop-keepers, &c., who can be found at home only on that day, and who are ready to receive us and to hear the Word. Mr. Parsons hopes soon to have the language sufficiently at command for this work; but his time will be almost wholly taken up by the school, for to this at first we must give much of our attention.

If things go forward as they have done thus far, I shall hope to have a class that will come and listen to a more critical exposition of the Messianic prophecies, and to the evidences of Christianity, on some other day of the week; but I fear very much for my voice. If we look ahead a year or two, we see school-books and religious books and tracts to be written; the school requiring very much of one man's time for several years; preaching to be maintained in Spanish, English, and we hope in Turkish; Bible classes in Spanish and Turkish. Indeed, if I were able, I should now have a Bible class in the latter language; apart from the Zoharites, the encouraging signs among the Greeks would authorize it.

Nor do we know how much these labors, by the favor of God, may be increased. True, all the present signs of good may pass away, as the morning cloud, and be succeeded by years of barrenness; but they may also, as we hope and pray, be the precursors of a great blessing.

*The Anathema Pronounced.*

Twelve days later Mr. Dodd made the following report of the state of things in Salonica.

As we expected, the anathema has at last been pronounced upon our preaching service. The crowds that attended January 4, could not be passed over; and on Saturday morning last it was proclaimed

in all the synagogues of the city, that neither man, woman nor child should attend on Protestant preaching thenceforward. It seems that a part of the form usually connected with a "curse" was left out; probably so as not to commit the rulers too far. Consequently the rabbies now deny that there was any "curse." It proved a blank cartridge, and the people laughed at it. If no other means had been used, crowds would have been present again.

The rabbies seem to have expected as much; and, therefore, they sent three of their number, men of rank, to stand in the streets, near our house, in the afternoon, and keep the Jews away. We saw crowds thus held back. Notwithstanding this unusual and excessive precaution, six men and seven boys were present. One of these was a man of some standing and influence in society, who is openly our friend. I have spoken of him already, as coming to me for religious conversation frequently.

In the evening this individual went to the Chief Rabbi to know why those rabbies were standing in the street thus, and complained of it as a dishonorable affair. The Rabbi, who is a very cunning man, perceiving probably from the demonstrations of the afternoon, that the use of force would be unwise, was very smooth and kind, saying that the Protestants were very good people, and there was nothing wrong in their preaching. He did not intend to keep people away from our service, but only to prevent disorder, and hinder unruly people from going!

The next day, however, the scene changed. The council was convened in the evening; and more violent measures prevailed, we think for the good of our cause. M. was summoned before them, charged with dishonoring his nation by favoring the Nazarenes, and threatened with excommunication and imprisonment. According to his own account, he was bold and unyielding, asking if it were better to lounge about the streets and coffee-shops and get drunk, like other Jews, or go to Protestant preaching, where, by the Rabbi's confession, the truth was heard. Great efforts were made to intimidate him, but without success.

If he holds out, as we hope and pray he may, much will have been gained. This affair is the all absorbing topic of conversation among the Jews; and it will be more effectual in making us and our doctrines known, than anything we could

have done. There is no small stir about this way.

To prevent misapprehension, Mr. Dodd says that M., the individual mentioned by him repeatedly, gives no evidence of a change of heart.

### *Value of Preaching.*

We feel that this public preaching of the gospel is emphatically the means which we are to employ. In private conversation it is impossible to avoid altogether the profane and old wives' fables, the questions and strifes of words, whereof cometh envy, strife and railing. But in public preaching we may rightly divide the word of truth, and be heard respectfully and attentively. Still more, it reaches the right class. "To the poor the gospel is preached." It is the rabbies who are mostly accessible in visiting and conversation; and they only had been reached by us, to any extent, before our preaching service was commenced. But a rabbi is seldom seen at our service; only the common people hear us gladly. Although we are conscious of many imperfections, we see that, to some extent, we commend ourselves to every man's conscience. Most who come to our service, go away pleased, as also surprised that there are none of the abominations which, they know, form a part of the Greek worship; and that our prayers, singing and teaching cluster around the "lively oracles," and are in accordance with them.

I endeavor to make my preaching consist as largely as possible of quotations from the Old Testament, establishing and supporting every thing by the law and the testimony. I do not attack their errors, but preach the truth. I dwell almost entirely, at present, upon the law and its threatenings, depravity, sin and the need of regeneration, trying to bring them all under condemnation. We seldom have occasion for argument. Our English brethren have prepared the way by fighting many hard battles with the rabbies; so that the latter are much less inclined to argument than formerly; and we seldom take pains to meet them, having a much more hopeful field among the common people.

Of the English brethren, referred to by Mr. Dodd, one has recently gone to England, in the expectation of returning to Salonica. The other, Mr. Goldberg, is still at his post. "I take pleasure," Mr. Dodd writes, "in testifying to his brotherly kindness, the harmony and peace in which we labor together."



The latest communication from Mr. Dodd is dated January 20, when he wrote as follows.

Last Saturday morning the people were again warned, in several of the synagogues, not to attend our preaching service. There seemed to be much fear among those who are disposed to attend, and a disposition to wait and see who would come in the afternoon. About three hours before service, ten or twelve came in, hoping to avoid observation by being thus early. But becoming tired of waiting, they soon went away, and did not return. At the hour of preaching, ten men and two boys were present, among them M. If the rabbies take no fresh measures this week, we shall hope to see more on Saturday.

### Constantinople.

LETTER FROM MR. HOMES, JANUARY 1, 1851.

#### *Charter of the Protestants.*

In a letter of Mr. Dwight, which was published in the March Herald, it was announced that the Protestants of Turkey had obtained a formal and final act of incorporation, whereby they were placed upon the platform of the ancient and established Christian communities. Mr. Homes has kindly sent this important document to the Missionary House; and he writes respecting it as follows.

I have great pleasure in sending you a translation of an imperial firman from Sultan Abd ul Medjid, designed to be a charter of rights for all his Protestant subjects. This firman has been obtained, as have nearly all the privileges of the native Protestants, through the solicitude, benevolence and perseverance of Her Britannic Majesty's Ambassador, who is never weary in well doing in whatever he thinks to be for the welfare of the Ottoman Empire.

One peculiarity of this document is that it is imperial, and accompanied with the Sultan's cypher. Previous documents have been vizierial only, and local and temporary in their application. In this case, moreover, the firman of which this is a translation, remains in their hands, and is invaluable, therefore, as it makes the Protestants independent of any evil effect which might follow a change of administration.

*The firman of the Sultan, as translated into English, reads as follows :*

To my Vizir, Mohammed Pasha, Prefect of the Police in Constantinople, the honorable Minister and glorious Counsellor, the Model of the world, and Regulator of the affairs of the community; who, directing the public interests with sublime prudence, consolidating the structure of the empire with wisdom, and strengthening the columns of its prosperity and glory, is the recipient of every grace from the Most High. May God prolong his glory!

When this sublime and august mandate reaches you, let it be known, that hitherto those of my Christian subjects who have embraced the Protestant faith, in consequence of their not being under any specially appointed superintendence, and in consequence of the Patriarchs and primates of their former sects, which they have renounced, naturally not being able to attend to their affairs, have suffered much inconvenience and distress. But in necessary accordance with my imperial compassion, which is the support of all, and which is manifested to all classes of my subjects, it is contrary to my imperial pleasure that any one class of them should be exposed to suffering.

As therefore, by reason of their faith, the above mentioned are already a separate community, it is my royal compassionate will, that for the facilitating the conducting of their affairs, and that they may obtain ease and quiet and safety, a faithful and trustworthy person from among themselves, and by their own selection, should be appointed, with the title of "Agent of the Protestants," and that he should be in relations with the Prefecture of the Police.

It shall be the duty of the agent to have in charge the register of the male members of the community, which shall be kept at the police; and the agent shall cause to be registered therein all births and deaths in the community. And all applications for passports and marriage licenses, and all petitions on affairs concerning the community that are to be presented to the Sublime Porte, or to any other department, must be given in under the official seal of the agent.

For the execution of my will, this my imperial sublime mandate and august command has been especially issued and given from my sublime chancery.

Hence thou who art the minister above named, according as it has been explained above, will execute to the letter the preceding ordinance; only, as the collection of the capitation tax and the delivery of passports are subject to particular regulations, you will not do any thing contrary to those regulations. You will not permit any thing to be required of them, in the name of fee, or on other pretences, for marriage licenses or registration. You will see to it that like the other communities of the empire, in all their affairs, such as procuring cemeteries and places of worship, they should have every facility and every needed assistance. You will not permit that any of the other communities shall in any way interfere with their edifices,

or with their worldly matters or concerns, ~~or~~, in short, with any of their affairs, either secular or religious, that thus they may be free to exercise the usages of their faith.

And it is enjoined upon you not to allow them to be molested an iota in these particulars, or in any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security. And, in case of necessity, they shall be free to make representations regarding their affairs through their agent to the Sublime Porte.

When this my imperial will shall be brought to your knowledge and appreciation, you will have this august decree registered in the necessary departments, and then give it over to remain in the hands of these my subjects. And see you to it, that its requirements be always in future performed in their full import.

Thus know thou, and respect my sacred signet! Written in the holy month of Moharrem. 1267. (November, 1850.)

Given in the well guarded city Constantinelyeh.

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LETTER FROM MR. DWIGHT, JANUARY 16, 1851.

THIS letter of Mr Dwight shows that the prevalence of evangelical sentiments among the Armenians of Constantinople may be much more extensive than is generally supposed. It would not be strange, if great changes should take place within a few years, in quarters where such things are least expected at the present time.

An enlightened Priest.

A priest is attached to one of the Armenian churches in the suburbs of Constantinople, who has for many years been at heart a Protestant. He was once, indeed, banished on this account; but he was soon restored; and, notwithstanding his sentiments, he has ever since been officiating as a priest of the church, and in general has been in high honor. He is unusually well educated for a priest; and, what is still more, he is a man of pure morals, and of a kind and benevolent disposition. This gives him great influence with the people; and some of the greatest bankers in the nation cherish him as their special favorite. For some years past he has been the chief or presiding priest of the church to which he belongs, and also one of the great council of twelve, through whom the Patriarch decides all spiritual matters.

He has never ceased to make efforts to spread evangelical doctrines among the people, though he has been more or less open and bold in these efforts, according to the appearance of things

around. Since the Protestants have been protected by the Turkish government, he has employed himself actively in distributing our tracts and books, and in conversing with the people; and he has even gone so far as to omit certain offensive portions of the liturgy, while performing the public services of the church, and to make certain minor changes in the matter and manner of the church's rites, so as to strip them of some of the objectionable parts. This course of proceeding, which a few years ago would have subjected him to instant and condign punishment, was tolerated for a long time; because the hierarchy has learned the bad policy of religious persecution, as well as lost the power of persecuting directly; and because, in consequence of the moral and intellectual superiority of this priest, there has been a disposition to avoid every thing that might drive him from the church.

Recently, however, his innovations have become so bold, that it is impossible any longer to pass them by unnoticed. On a certain occasion, when the bread and wine of the sacrament, according to Armenian custom, were elevated and paraded around the church, as if a proper object of worship, the officiator crying out, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in;" and the response is given, "Who is this King of glory? The Lord, strong and mighty," &c., it fell to this priest to make the response, instead of which he repeated the first verse of Psalm 51, "Have mercy upon me, O God, &c." At another time, when the wooden or brazen cross should have been carried in front of a procession of priests and deacons around the church, he directed them to substitute in its place a copy of the New Testament.

Having done these and other such like things, several of the priests who were under him in the church, laid aside their priestly robes, and declared that they could serve no longer under such a leader, as he was continually making encroachments on their venerable liturgy. The priest was summoned before the Patriarch; who admonished him, with a kindly air, to do so no more. Shortly afterward, by the Patriarch's order, he was taken into the presence of one of the richest and most powerful Armenian bankers in the city, a member of the same church to which he belonged; the intention being that the banker should examine the case, and admonish

the delinquent, and so frighten him into submission. The banker, who had long been particularly partial to the priest, soon understood the matter perfectly; and, in the presence of the Patriarch's agents, he expressed in the boldest manner his strong indignation at the steps which that dignitary had taken in the case, saying to the priest, "Lay aside the priest's office altogether, and come to me, and I will give you employment and a good support."

The whole city is now full of talk in reference to this priest; and what the end will be, we know not. If it shall result in leading him to a more honest profession of the truth, that is, to a more open and decided stand against superstitions and corruptions which his conscience repels, while, at the same time, he suffers himself to be more or less involved in them, it will be a great gain to the cause of spiritual religion.

Another priest, as Mr. Dwight has been informed, is not less enlightened and not less zealous than the one whose case he has described in this letter. He also says: "We have new hearers at our preaching service every Sabbath; and our books are more and more in demand among the Armenians."

Broosa.

LETTER FROM MR. LADD, DECEMBER 31, 1850.

THE object of Mr. Ladd, in the present communication, is to submit a brief report of the progress of the missionary work in Broosa, during the last six months of 1850. It will be seen that, owing to peculiar obstacles, there is less to cheer the heart of the servant of Christ at this station, than in many other places. And yet "the set time" will surely come.

The Church—Expected Additions.

There has been no important change in our congregation on the Sabbath, during the past six months; there generally being from fifteen to twenty-five in attendance. New hearers have frequently been present. The number of church members is fifteen, the same as last reported; but we expect that two at least will be received at the next communion, one by letter, and one by profession.

The last person alluded to is a middle aged woman, who is married, and has a family. She has recently made us all

glad by giving convincing evidence that she has been truly born of the Spirit. She first had her attention called to the truth by hearing one of our Turkish New Testaments read in her family. She felt that she needed something more than she had yet experienced, in order to prepare her for heaven. For a long time she pondered what she had heard; and at last she resolved to come to our preaching service on the Sabbath. She came, and seemed immediately to receive the truth in the love of it, and she has been increasing in faith and zeal ever since. She now attends every Sabbath; and she is usually the first to arrive at the weekly female prayer meeting. Her prayer at the meeting of last week was so expressive, and uttered with so much emotion, as to make nearly all weep. She prayed for her husband and family, as well as others, with such feeling as, it would seem, nothing but the Spirit could excite. We have much hope that her husband, who at first strongly opposed her, will also be converted, if not her son-in-law and married daughter, who all reside in the same family.

No missionary tours have been made in the villages lying in the neighborhood of Broosa, during the period embraced in this report. Mr. Ladd has been informed, however, that a sufficient number at Kutaiah entertain evangelical sentiments to constitute a Protestant community. At Demirtash, a Greek village two hours from Broosa, there seems to be a spirit of inquiry which is encouraging. "We have much reason to think that a good work has begun there."

Hinderances to the Gospel.

We hope that the Spirit of God will make use of the more perfect civil and religious liberty, which the recent firman of the Grand Seignior secures to the Protestants of this empire, for the furtherance of the gospel in Broosa; for this liberty serves not a little to nullify the power which the Armenian primates here exercise over the people. Two or three local circumstances have also conspired to make this power peculiarly effectual hitherto in restraining men from inquiring after the truth.

One of these circumstances is what may be called the *public spirit* of the Armenians. Within four or five years, large sums of money have been given by rich Armenians to their public school; and it has been enlarged and improved in consequence of these donations. They show also a commendable zeal in looking

after the poor and needy in their community. In the winter, especially, charcoal and articles of clothing are distributed to the destitute at their church; and certain houses, owned by the church, are given to poor families to occupy without rent. All this secures to the primates great influence over the lower classes.

Another of these circumstances is the union which exists here in the Armenian community. This is probably a cause, as well as an effect, of the great power of the primates over the people; but it is plain that this union increases the influence of the former in opposing the truth. In some other places it has often been the fact, that want of union among the Armenians has paved the way for the introduction of the gospel.

One other circumstance I will mention, which seems somewhat peculiar to Broosa; which is, that the great mass of the Armenian population here are mechanics or shop-keepers, and are generally without much capital of their own. Hence they are almost all involved in their business with each other. Very few, indeed, do business independently. They are either associated in partnerships; or have borrowed money for their capital; or occupy a hired shop; or are trading on commission; or are hampered in some such way. It is surprising to see how generally this is the fact here; and it is easy to perceive how this state of things gives the primates power over the people, to hinder them from embracing the truth; for they allow no connection in business between Armenians and Protestants. In villages and places more in the interior, where people live on the produce of their vineyards, farms or flocks, they are far more independent.

Still Mr Ladd is firmly persuaded that God has commenced a work at Broosa, which he will carry forward to its final triumph.

Aintab.

LETTER FROM MR. CRANE, DECEMBER 25, 1850.

MR. AND MRS. CRANE left Broosa the last of September, for the purpose of joining the brethren at Aintab. By reason of a series of detentions, entirely unexpected, and which, in the circumstances, could not be avoided, they did not reach their destination till December 13. It ap-

peared in the end that Providence had kindly and wisely ordered their steps for them.

In the following extract Mr. Crane describes his reception at Aintab, as also his first impressions in regard to the great and blessed work which the Lord has begun to accomplish in that place.

While we were yet in quarantine, the good native brethren of Aintab began to show their joy at the safe arrival of another missionary, each bringing some token signifying his warm welcome; one presenting a long and heavy bunch of grapes; another a bunch of flowers; and others oranges and fruits of various kinds. But the expression of their countenances, as they uttered their words of welcome, told us that what they said was not mere compliment, but that it came full and free from the heart. From our missionary associates also we received equally cordial greetings. In the quarantine we found a room fitted up and ready for our comfort, with a stove and other conveniences, to make our five days of imprisonment pass as lightly as possible. These were soon over, and we were released on the morning of December 17.

For the first few days we were literally thronged by those who were still eager to see and meet the new comers. But it was not in mere idle curiosity; for their remarks and questions soon revealed the eagerness with which they listen to the truth. Our sympathies were enlisted at once. Never has my heart burned more to preach to any people; and never have I enjoyed the privilege of preaching any where more than when standing before this crowd of anxious listeners, filling, and more than filling, the rude place where they assemble.

I addressed them for the first time last Saturday evening; and as I looked upon them, seated upon the mats spread for them on the ground, in one crowded mass, and saw their earnest looks and moistened eyes, I could not but feel that even one such opportunity more than repaid me for all the trials I had gone through in coming hither.

Until within a week before our arrival, they have been obliged to stand almost in the open air to listen to the truth, there being merely an awning stretched over to protect them somewhat from the sun. But not long since, feeling the need of some better protection from the winter storms, several of the brethren went out to the villages, and had sufficient matting prepared to enclose a space

capacious enough for four hundred or more persons. It is in the form of a huge tent, attached to the building in which the preacher stands. A side room serves for the reception of the women, all that can crowd in; and the open tent, and the small remaining room where the desk is placed, serve for the men. But already is this place found too strait for our audience. Last Sabbath there were almost four hundred present, the tent being crowded to overflowing, and many standing at the door and the windows, unable to obtain any entrance; and this at an ordinary service. There have been four hundred at other times; but those were special occasions, such as a wedding or baptism. We have the strongest reason, therefore, to hope for a still greater increase.

Mr. Schneider is now occupied in examining several for admission to the church. Some six or more individuals will probably be received at our next communion, which occurs early in January. More are anxious to come; but it is deemed best not to throw open the door too wide. Instead of being urged to come forward and confess Christ before men, they need to be restrained. Truly God has begun a great work in the midst of this people.

Abeih.

LETTER FROM MR. WHITING, JANUARY 15, 1851.

THE intelligence conveyed in the following letter shows that the gospel of our Lord and Savior Jesus Christ is slowly but surely advancing among the Arab race.

Accessions to the Church.

At our communion held at Beirût on the first Sabbath of this month, two persons were received into the fellowship of the church on confession of their faith. One of them is a member of the present senior class in the seminary at Abeih; and the other a woman from Hasbeiya, who came to reside at Beirût during the present winter. A third individual, an aged woman living in one of our mountain villages, had been propounded for admission at the same time; but she was not able to come to Beirût. We expect soon to have a special communion at her son's house for her accommodation.

This is a small accession; but it is encouraging to see even two or three indi-

viduals, concerning whom we have a good hope that they are the children of God, joining themselves to his visible church and people. There are several other candidates seeking the privilege of church-membership, some of whom will probably be received at our next communion.

We have much satisfaction in the two persons just admitted at Beirût. The young man gives promise of extensive usefulness. His influence in the seminary is good, and he spends his vacation, with commendable zeal, in efforts to enlighten and benefit the people of his native village, and also in going about and distributing tracts, and conversing with people in other villages.

Our Hasbeiya friend is a woman of an excellent spirit. She cannot read; but she can hear and understand. We trust she has heard the gospel with everlasting benefit to her soul. It seems to me that I never saw a person who is unable to read, show so thorough a knowledge of the word of God, and such an aptness in quoting it in conversation. And what is better still, she seems to have the precious truths of the gospel, not only in her memory, but in her heart. And rarely do we see one more zealous in endeavoring to communicate them to others. She has lately buried a beloved daughter; and her demeanor in affliction has been such, as greatly to honor the gospel, and edify those around her.

Mr. Whiting says the congregations both at Beirût and Abeih are solemn and attentive; and he thinks that there is more than usual prayerfulness among Christians. At Hasbeiya, and also at a village near B'hamdun, the word is listened to with apparent pleasure and profit.

Aleppo.

LETTER FROM MR. FORD, DECEMBER 27, 1850.

THE Herald for February contained a letter from Mr. Ford, dated October 30, giving a very interesting account of the recent outbreak of popular violence at Aleppo. In the present communication the history of this unhappy affair is continued to its termination.

Renewal of Hostilities.

During the fortnight succeeding the first outbreak, and up to November 1, the Pasha was actively employed in collecting a body of troops sufficient to enable

him to regain his authority. By special posts, despatched in all directions, he drew from the nearest towns of Syria and Turkey all the forces that could be spared; but prior to the date just mentioned, he had under him only about five thousand regular soldiers, with one or two thousand irregulars. Having received explicit instructions from the capital, however, as to the course he should pursue, and fearing that the defection would increase by delay, he resolved to make a bold onset. With five thousand troops, such as those of England or France, or with half that number even, his task would have been comparatively easy. But with the half disciplined and untried soldiers of Turkey, many of whom are convicts sentenced to the army, and with the strong probability that in a severe contest they would themselves turn rebels, his undertaking was somewhat hazardous; and those who knew how small the force actually was, when the contest commenced, felt no small degree of anxiety as to the result.

The first intimation which the inhabitants in general had of the renewal of hostilities, was the sudden roar of cannon, on the afternoon of November 5, while the markets were all open, and the streets crowded with their usual busy throng. On the morning of that day, while all was comparatively quiet, and no one suspected his design, the Pasha sent for the chief men of the city, for the purpose, as he said, of consulting with them on the state of affairs. A number of those who were invited, were connected with the rebels, directly or indirectly; and one of them was their favorite chief, for whom they had procured the office of governor or mayor of the city at their first revolt. No sooner had they all assembled, than the Pasha surrounded them with his troops, and told them they were prisoners. Those who had been implicated in the rebellion, were put into strict confinement; the others were only detained in a place of safety.

The intelligence of this measure at once aroused the anger of the insurgents; and they flew to arms. But before they had time to collect their forces, or make any aggressive movement, the cannon of the castle and barracks opened a heavy fire upon their quarter, and at the same time a body of troops, advancing into the streets, gained possession of a portion of the disaffected district. This they pillaged, and then set on fire.

Thus, without a moment's warning,

the city was thrown again into a state of siege; and the peaceable part of the citizens, hastily taking refuge within their own houses, remained in anxious suspense, unable to learn the position of things, and knowing what passed only from the roar of cannon and musketry, or from the clouds of smoke that rose above the burning markets and houses. It should be observed that Aleppo has a high castle in the centre of the city; and there are well fortified barracks just outside, on a hill towards the north-east. Providentially, as it would seem, the quarter of the city where the insurrection mostly raged, lay directly between the castle and the barracks; so that it was fully exposed to the fire of the troops from both places, and, at the same time, so separated from the rest of the city as to leave in comparative quiet those of the inhabitants who were not directly engaged in the warfare.

Darkness at length put an end to the struggle. The insurgents had already become convinced that they were unequal to the contest; hence they made but little resistance on the following day, and even began to think of a reconciliation with the Pasha. On perceiving this hesitation, the latter slackened his efforts, and drew off his troops from the attack; so that the day passed without any decisive results. Mr. Ford continues his narrative as follows.

The Final Contest.

But it would seem that the rebels mistook the moderation of the Pasha for cowardice; and, flattering themselves that either he was afraid to go farther, or the soldiers were disaffected and unwilling to fight against them, they began to rally to ward the close of the day for a more vigorous effort. Unfortunately for them, their hopes were at this juncture excited by intelligence received from the desert Arabs, that the latter were coming in large force to join them. Encouraged by the purport of such tidings, and now confident of success, they immediately despatched bands of armed men in every direction through the city, and called for recruits. Those whom they could not persuade by fair words and large promises, they endeavored to compel by threats and violence; and so hopeful did their cause appear, that many who had hitherto remained neutral, stimulated now by the desire of booty, and fearful of the consequences to themselves, should the rebels conquer without their assistance, were induced to join their ranks.

These efforts having been kept up throughout Wednesday night, a large force assembled in the disaffected quarter on the following morning, eager for battle and sanguine of success. The promised reinforcements from the desert did not arrive; but there was no time to be lost, and there seemed to be no lack of numbers to insure them the victory. They determined, therefore, to make a bold attempt, and gain possession of the barracks, where the Pasha then was with the principal part of the troops.

Collecting all their forces, they sallied out of the town into the open space between the city and the barracks, filling the air with their shouting, in which mingled the shrill voices of hundreds of women accompanying their husbands, brothers and sons, in true Arab style, to the battle. With dancing and gestures of defiance, some brandishing their swords, others with clubs and spears, and others still with long guns, crouching low among the grave-stones to mark each his man among the soldiers, they advanced slowly, as if waiting in their infatuation for the troops to leave their ranks in a body, and join them. About one thousand regulars, and fifteen or twenty pieces of cannon, were stationed just outside of the barracks, and coolly awaited the advance of the mob. It was a severe test of the fortitude and discipline of Turkish soldiers, who are but little accustomed to regular fighting; on this occasion, however, their conduct was admirable. As soon as the crowds were fairly exposed on open ground, and had advanced quite near, the cannon were brought to bear, with tremendous effect; and a galling fire of musketry swept down the foremost ranks of the rebels, and threw them at once into confusion and dismay. At this moment a large body of mounted irregulars, kept in reserve, charged upon them, and completed their overthrow. A precipitate flight saved the greater part of the crowd. Still a large number fell; and the soldiers, pursuing them into the streets and houses, and even into the sacred recesses of the mosques, slew many more. No further resistance was offered; and nearly the whole of the insurgent quarter became a prey to the eager soldiery, who pillaged, destroyed and burnt, till night interrupted their work.

The number killed during the three days is not accurately known. Some say five hundred, and others fifteen hundred; while the official report of the Pasha presents a higher estimate. Of the government troops not more than one hundred fell.

A New Pasha—His Measures.

For a few days the people seemed like men waking out of a dream, who know not where they are. Of those who took no active part in these scenes of violence, there were thousands who had looked on with indifference, if not with complacency; and there were very few, indeed, who would have been ready to take up arms for the maintenance of order, or the support of the rightful authority of the law. Most persons secretly rejoiced in the spoliation of the Christians; and some boldly avowed their regret that so little Christian blood had been shed. During the contest they felt no solicitude, except so far as they feared violence for themselves and their families. Such is the universal habit of orientals. Perhaps not one of all these thousands allowed his mind to reflect upon the consequences of this outbreak, or the awful scenes of pillage, bloodshed, and unmentionable atrocities that would certainly have filled the city, had the rebels gained a slight advantage over the troops. Nor did they seem to have thought of the possibility of such a severe retribution falling upon their lawless fellow citizens. The lesson was needed; and it has been felt, not only here, but throughout the country. In most of the large towns in Northern Syria, and even in Turkey, the spirit of rebellion was rife; and the fate of the Christians in many places seemed suspended on the issue of the contest in Aleppo. But the news from this city acted like a charm wherever it went; and the good effect of it will be felt, it is to be hoped, in future years.

Efforts were made to recover the property which had been taken from the Christians; but the endeavor was successful only to a very limited extent. A small portion was rescued from the village Arabs, and certain suspected houses were searched; still the amount regained was of little value.

At this juncture it was intimated that a new Pasha had been appointed, who had been selected with special reference to this occasion, and to whom full authority would be given to settle the affairs of the city. He was announced as the late Ambassador of the Porte to London, and a man of superior intelligence and ability. He arrived early in December, and proved at once, by the promptness and wisdom of his measures, and the energy with which they were executed, that he was well qualified for his post.

The work of apprehension and investigation has been carried on vigorously up to this moment. Several hundreds have been arrested as participators in the robbery; and many of them are from among the more respectable class of Mohammedans. The bastinado has been revealing secrets that astonish and put to shame all classes; for many who would have been thought above suspicion, have been forced, under the lash, to disclose their guilt, and produce the stolen property concealed in their houses.

So severe and stringent have been the measures of the Pasha, that the class of Moslems most open to suspicion, and the relatives of those already arrested, are well nigh driven to desperation. A few days since the city seemed once more on the point of rebellion. A large number of desperate men had formed the plan of attacking the Christians in the night, and murdering all whom they could lay hands on, and then hazard the consequences, willing to gratify their revenge at any risk. Prompt measures were taken to keep the peace; and in one night a number of persons were seized, being already armed and proceeding on their bloody errand. Report says there were several hundreds.

The Future.

But this whole affair, in whatever way it may be settled, seems likely to result in a very unhappy manner for the Christians. The spirit of hostility to them, so natural to the Mohammedans, has been stirred up afresh; and there is now a feud of blood which may last for years, and keep them in a state of perpetual terror, if not of imminent danger. If the Christians would take warning from the past, and order their conversation more in accordance with the gospel; could they be taught to cherish the spirit of forgiveness and charity for those who have injured them, there would be reason to hope for great benefits from what has occurred. But from all that we see, there is no ground to anticipate any such favorable change. On the contrary, the spirit of pride, violence and hatred seems to have increased in them; and they think only of revenge. Indeed, they exult over the sufferings inflicted upon the innocent as well as the guilty for their sakes. Neither priests nor people are ready to receive admonition; and God in his providence may yet visit them with sorer judgments, till they learn to fear him. *How sad it is to see churches, bearing*

the name of Christ, and thousands calling themselves Christians, who can in no way be distinguished from Mohammedans, Jews and infidels, except by their dress and their professions!

Mosul.

LETTER FROM MR. MARSH, DECEMBER 23, 1850.

MR. MARSH is still constrained to speak of "steady and crafty opposition" at Mosul; but he is persuaded, nevertheless, that the doctrines of the cross are making progress. This is proved, he thinks, by the number who assemble, from time to time, to hear the preaching of the gospel.

The following description of a meeting, held about the 1st of December, cannot fail to gratify those who desire the restoration of spiritual Christianity to a most interesting portion of the earth.

An Interesting Meeting.

Our brethren in Oroomiah have been greatly blessed of the Lord. Two stars from their system, in their revolution toward Bootan, where I trust they will prove stars of the first magnitude, were for a few days within the range of our vision. Deacons Syad and Mosheil left Oroomiah, November 7, and reached Mosul, November 27. They had an interesting tour through the mountains.

It was a novel spectacle for Mosul to see missionaries from Persia; and we felt that "the way of the King of the East" was preparing. On Sunday evening, December 1, they met with us for the last time. Jeremiah too was called for; and, with some solicitude for the result on our persecuted flock, I concluded to listen to the request, and let our right hand man go to escort and introduce our brethren from Oroomiah, and then return. At this farewell meeting I was surprised to see thirty persons present. Jeremiah, Mechiel, and our two angel visitors, with myself, were able to unite in a hymn in modern Syriac; and the impression was pleasant and solemn. Jeremiah preached, taking for his text that touching lament of his namesake, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" The small room was crowded; the subject was of deepest moment: the preacher was thoroughly roused. He sat, and we all sat around in oriental style. As the truth poured forth, like molten iron, our hearts began to melt and flow together.

and soon there was one common glow. The baptism of fire seemed, indeed, to have descended. Men leaned forward in the most eager, riveted attention; and once or twice approval was even uttered aloud, as if quite involuntarily. Deacon Syad followed in a strain so interesting, that his hearers called out Deacon Mo-sheil, as sometimes a favorite speaker is called out in America. He caught the spirit of the occasion; and when he closed, and fervent prayers had ascended, and another song of Zion arisen from happy tongues, Mechiel pronounced the benediction. But not one moved from his seat. They had listened for two hours; and the spell was so deep that none seemed willing to break it. I felt assured that God had purposes of mercy for Mosul. Next morning about a dozen accompanied the three deacons out of the city, and bade them "good-bye" between the Tigris and old Nineveh; and I rode on with them for some distance.

Deacon Jeremiah was absent nearly three weeks. At first there was no regular preaching at Mosul; but Mr. Marsh felt constrained to speak once or twice through an interpreter. "The spirit of prayer," he says, "appears to be steadily increasing."

A Trial—The Bishop.

We met, however, with one great trial in Jeremiah's absence, in the case of Botte. He is the poor man of whom I hired a school-room, and who, on that account was thrown into prison and beaten under pretence of his not paying his tax. Our enemies, provoked by our increasing prosperity, determined at all hazards to destroy this school. Before Jeremiah left, one of the very few Armenians in Mosul had been persuaded to withdraw his son; but soon after he went to Bootan, Satan put it into the hearts of three women to charge upon our teacher adultery with the wife of this Botte. Upon this the man was provoked to retort the slander of his neighbors; and during one night in particular, a great disturbance was occasioned. The father of Botte's wife began to beat her with stones, and would have killed her, had not a neighbor interfered. But by threatening to call in the authority of the Consul, the matter was promptly silenced. Botte, however, to secure peace with his neighbors, was induced to go and be reconciled to the Bishop. Last Sunday the Bishop, before all the people, received him again, pronouncing him clean with

a wave of his cross. At first the Bishop boasted of authority from the Pasha, and threatened to put him again in prison, and forbade him to speak to us. Botte told him that we were very good people, and that we required him to love the Bishop; and he flatly refused to cease to speak with us. The Bishop, therefore, compromised the matter by allowing him to speak with us when he had business. He seems likely to have business with us very frequently. A day or two since I met him by accident in one of the proscribed houses, and spent a half hour in preaching the gospel to him. He received it gladly, and longed for more when I was obliged to leave him. As soon as he came out of the church, after being reconciled, he began to speak to Meekha's uncle about the wickedness of the Bishop. Indeed, he continually denounces this high ecclesiastic. His wife and child continue to meet with us in the rented room; and both of them read daily to a boy who teaches for us. This affair has opened the eyes of not a few to see the sin of their church.

Encouragement.

A friend of Mr. Marsh, who has not the courage to attend his meetings, talks thus to the Bishop: "Do not call me an American. I cannot be like those good men. I cannot be so holy in the sight of God." Another individual is represented as almost persuaded to accept Christ. He describes himself as in the state which led Paul to cry out, "O wretched man that I am!" But he cannot yet, with Paul, praise the grace of Christ in his salvation. He speaks everywhere, and puzzles and confounds the Bishop by his bold and shrewd sayings.

Hannah, a blind woman who is perhaps sixty years of age, is a wonderful instance of the love of God. She seems to hunger and thirst after righteousness, and to grow daily in grace. To hear the Scriptures read is her delight, and she speaks boldly to all her neighbors, who have a reverence for her, owing to her blindness. Indeed, they lead her about by the hand, while she preaches Jesus to them. She is alone in the world, having no relatives; and she has a small house, the use of which she offered to us in case we should lose our room. She is a cheering instance of seed which has fallen into good ground, and brings forth an hundred fold.

Often, as I have heard her utter the name of her Savior, the blessed Yessoua El Messiah, my thoughts have returned

to the Blind Asylum in New York, where it was my privilege, for a year and a half, to superintend the Sabbath school and teach a Bible class, and where I saw a precious revival in progress; and I could not but marvel that so many there rejected their Savior, while this poor, or rather this rich old blind lone woman accepts him from the first. Oh, if I could stand again in that noble monument of Christian beneficence, I would plead with those dear fellow mortals, as I never pleaded before!

Jeremiah's Report—Changes at Mosul.

Jeremiah has returned from Bootan, laden with the mercies of God. The fields are white to the harvest. At Telkafe, at Jezirah, and at many other places, they had audiences of more than twenty. In their field of labor the deacons preached at times to fifty, and were received gladly. I am fully convinced that we need a Syrian missionary this side of the mountains. The movement at Telkafe, (which we fill with Bibles from the city,) increases in interest, and will soon, I think, demand a native preacher in the Syriac. Jeremiah saw three villages of Armenians, who have forgotten their native tongue, and want a missionary from Aintab. The leader of these villages intended to write by Jeremiah; but the latter was taken sick, and did not visit them a second time, as was expected. The report which Jeremiah brings, is very cheering. I dare not leave Mosul till our brethren get a little more established; but as soon as Mr. Williams comes, I hope to visit these interesting regions. In several instances Mohammedans heard and approved the gospel; particularly those at Jezirah. I intend to keep our brethren at work; and hope within six months to send out a missionary. Indeed, Jeremiah has already made two very interesting missionary excursions.

Mr. Marsh closes his letter in the following hopeful strain.

When I came to Mosul, none of the brethren took part in prayer, except Meekha; but now nearly every one is ready to plead earnestly. In this growth of prayer I see much occasion for joy and hope. I repeat, what I hope you will never be tired of hearing, that my hopes for Mosul were never more buoyant. I see life, growth, and the presence of the Spirit of God. There is in the community an increasing dread of our work;

and parents forbid their children to learn Arabic, "lest they should read the Bible, and become American." There is also an increasing conviction that we are right; and what I call the neutral territory, is becoming larger; and we intend to "annex" it all! Soon we expect to see the Spirit of God passing over the neutral ground, and laying hold of strong men to deliver them into our hands.

Bombay.

LETTER FROM MR. FAIRBANK, DECEMBER 17, 1850.

Forms of Opposition.

MR. FAIRBANK was obliged to leave Ahmednuggur some time since, and repair to Bombay, on account of the health of Mrs. Fairbank. She has derived manifest benefit from the change; and he is now laboring in connection with the brethren at that place. His present position brings him into contact with a new class of obstacles to the spread of the gospel in Hindostan. There seems to be a great change, especially in the large cities, in the estimate which is put upon brahminism; but the transition hitherto has been rather to infidelity than to the faith as it is in Jesus. Hence it becomes exceedingly desirable that missionaries should be "poured into that country, with as little delay as possible, lest the superstitions of its vast population merely give place to a dead and cheerless skepticism.

I find Bombay a very different field from the one in which I previously labored; and I meet with new and varied forms of opposition. One that appears to be peculiarly formidable, is the deism of educated Hindoos. They have no faith in brahminism; and, though professing to admire the morality of Christianity, they hate Christ, and dislike the Bible. There are small societies for debate and reading essays; and in some of these religious subjects are keenly discussed. Such subjects are also frequently treated of in the Prabhakar, the principal Mahratta newspaper which is conducted by Hindoos.

Educated natives tell me that there has been, during the last few years, a great change in the religious views of this community, and especially in the younger and educated portion of it. One who has good opportunities for observation, and who is himself speculatively convinced of the truth of Christianity, said to me the other day, "Our community has gone half way to your opinions; and do

not despair of the other half. I am firmly convinced that they will fully embrace your faith before many years." But the first half is easier than the last. They have rejected Hindooism, but in so doing they have become infidels. It is a question whether they are nearer Christianity than before they lost their faith in Hindooism.

A striking article appeared in the *Prabhakar* of last week, of which I send a translation. It exemplifies a kind of opposition which we often meet in discussions and religious conversation, as well as in printed articles. It is in the form of a letter to the editor, though written by himself, as I am assured.

Advice of a Native Deist.

The article referred to by Mr. Fairbank is as follows.

I cannot refrain from acknowledging, and with lively gratitude, that the missionaries who have come to our country, have exerted themselves with praiseworthy diligence to destroy sinful customs and practices. They have done us great favors. See! They have come thousands of miles from their native land, and have taught our people many arts, and the whole round of useful sciences. They are the men who first established schools, and convinced the government that this people is not averse to being taught, but is rather anxious for the knowledge possessed by enlightened countries. Afterwards the government followed their example, and began to establish schools. We must be grateful for what the missionaries have done for us, in establishing schools in so many places for instructing hundreds of boys and girls, even giving something for the support of such poor children as have no means, and thus instructing them. Besides, how many lacks of books have they published and distributed, year by year! And what excellent books are some of them; as, for example, the essays on the *Hole* and the *School Boy*!

But I think they have made a small mistake about their books; and if, by the favor of God, this can be corrected in future, they will not fail to render great benefits to this people. They do not seem to perceive their mistake, and so I must suggest it to them. The missionaries are ready to receive a hint from any quarter. They are not mulishly obstinate, as many Hindoos are. On this account I feel some confidence that they will heed my suggestion. But to the point.

The Hindoos are so credulous, that they implicitly receive as true the most improbable and even impossible accounts. Whatever fiction any one may invent, they assent to it, saying, "God can do anything." They do not at all inquire as to any inherent improbability or impossibility. They believe, in their credulity, that Avatars have come

from heaven and that Swayambhus have sprung up out of the earth. How can any one expect to remove such silly superstitions by telling that a virgin brought forth a son; and that a new star was created to herald his birth; that Jesus walked on the sea; that this Jesus, the Savior of the world, was seized and nailed to the cross, and murdered in such agonies; that he rose from the dead, and ascended with his body into heaven; that through faith in him we have salvation; and that no one who trusts him shall perish; and such like stories! If Jesus was produced in any different form of generation, then why not believe the same things as told in the Hindoo shasters? Why not believe the account of the generation of Shaliwahan, who is also said to have been born of a virgin, not yet twelve years old? How disprove that Tukaram was translated? In what is the relation of the death of Krishna by the arrows of Kaiwartak less remarkable than the death of Jesus? Why is it incredible that Ramchandra made stones float on the sea, if you allow that Jesus walked on the sea? If, in speaking of Ramchandra, you say that had he been an incarnate God, his wife had not been stolen by Rawan, nor he obliged to collect an army of monkeys to bring her home again, then how can you say that Jesus was seized by his enemies?

If you, disciples of Christ, say that Jesus was an incarnation, because he was perfect in his life, and wrought miracles, why do you find fault with those who call Ramchandra an incarnation, because he was powerful and holy? There are prophecies about Ramchandra as well as about Christ. If a star rose to herald the birth of Jesus, so did showers of flowers descend at the birth of Ramchandra and of Krishna, and that too previous to the appearance of Jesus. Tukaram, Ramdas, &c., were as spotless in their lives as Christ. There have been many such among the Hindoos; and perhaps they excelled him.

There have been many things written about the wanton sports of Krishna. Now if the object for which those were written, is left out of sight, and they are to be received as proofs of his abandoned character, why shall we disbelieve the disreputable things written concerning Jesus by some famous authors? And why conclude that those who wrote of his virtues only, are to be believed, and the others to be rejected?

When the missionaries begin to make a difference between things that differ, the Hindoos will not be slow in following. Well, these things are so; wherefore I beg, with the most profound deference, to suggest to the missionaries that there appears to be no advantage to the Hindoos from this kind of stories. Then draw from the resources of your own minds what will benefit these ignorant Hindoos. Instead of such vapid stuff, prepare for them books of sterling value. These should contain morality and religion too; only leave out the name of Jesus. Instead of that word, write

God. You believe that Jesus and God are one; then what matter if you put this word for that. If you obstinately cling to it, you deserve to be called obstinate.

I have seen your books in the hands of many who were reading them with much attention. I have seen such erasing the word Jesus, and writing the word God. You have published some excellent prayers in which the only fault is, that at the close you write, "Hear us for the sake of Jesus." Do reconsider this subject and cease writing these improbable things, that never happened, and things about Jesus. If you will write about the true God only, you may bring back the backslidden Hindoos, who worship thousands of gods.

If plain Mahratta is not good enough for prayers, and you must imitate the brahmins in using Sanscrit, (referring to the Church of England prayer-book, in which high words abound,) and if you think you must say there is no salvation but through Jesus, then let prayer be made night and day to God, that if it is his will, the Holy Spirit may enter these hearts. It is a difficult business. Better throw it on God, and yourselves engage in really making your books (what you call them) "useful to the Hindoos."

Do not forget either that man has a body as well as a soul, and that these are intimately connected. It is of little use to talk to hungry men of the things of eternity, though in the most solemn manner. His thoughts will still rest on time, and he be contriving how to satisfy his hunger. This people have a saying, namely, "Potoba and then Vithoba;" which means first the body, and afterwards the things of religion.

But a word to the wise is sufficient. If you do not attend to the suggestion I have made, your labor will prove vain; your books will be used, as they now are, for waste paper in the bazar shops; and the rich benevolent people who think to make merit by sending you here and propagating their religion, will at last begin to think that you too are laboring only for the sake of a living. If you do not heed my suggestion, I believe you will have to answer for it before the bar of God. I am your friend and impartial adviser, and a

Worshiper of the God of Nature.

Ahmednuggur.

LETTERS FROM MR. WILDER.

THE present letters are devoted to the religious history of a young brahmin. A perusal of the extracts which follow, will enable the friends of missions to understand and appreciate the trials through which many are obliged to pass in heathen lands, on avowing themselves the disciples of the Lord Jesus Christ. Nor is this all. Some will possess a better idea, after reading this communication, of the disappointments and griefs to

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which missionaries are occasionally subjected. At the close of the letter, Mr. Wilder says, "You see here one reason why your missionaries die soon. Such cases occasion anxiety, which cannot be endured without injury to health and life." The first letter is dated September 21.

Baptism of a Brahmin.

The native town of Vyankut Row is Mominabad, about ninety miles distant, in the dominions of a native prince. But the treaty stipulations between this prince and the English government provide that his army shall be officered, to a certain extent, by Europeans; consequently, several English gentlemen have been stationed there, and a school has been established for native youth. In the providence of God a pious Indo-Briton, connected with the Church of England, was called to be the teacher of this school. In accordance with existing regulations in all the government schools of the country, he was required to exclude the Bible and all religious instruction; but fearing God rather than man, he seems to have improved every favorable opportunity for acquainting his pupils with Christianity. Among these pupils was Vyankut Row.

His teacher did not understand Mahratta, being employed to teach only English. Their medium of communication, therefore, was Hindostanee and broken English, their only Bible being in English. But strange truths fell on the ears of this young idolater; his soul was startled by them. He had been instructed according to the strictest principles of brahminism, and thought himself sure of the highest joys of an imaginary paradise. Now, however, he learned that he was a sinner, justly condemned by the law of a holy God. He found his own conscience answering to this truth; and hence the need of a Mediator. He looked again to his heathen gods; but they were powerless to save. Then came the doctrine of salvation by Christ, in the simple language of his humble teacher. But it is not for me to tell what feelings were stirred in his bosom. Suffice it to say, he became convinced of the truth, and also, as we trust, a humble believer in Christ.

My first acquaintance with him was nearly four years ago. He came to Ahmednuggur, bringing a letter of introduction from his teacher to the English chaplain, who happened to be absent. Learning for the first time that there were missionaries here, he immediately came to

us. His object in visiting Ahmednuggur was to renounce Hindooism at once. We became greatly interested in his history. He joined our seminary as a scholar, and remained some days.

But his friends soon followed him. They had marked the change in his appearance with sorrow; and, fearing his purpose, they hastened to arrest it. The tears and entreaties of his mother prevailed, and he returned with her. Our prayers followed him, and we improved every opportunity of hearing from him. At length his teacher passed this way, and our hearts were gladdened with the assurance that he was still firm in his purpose to follow Christ. He had abandoned all the essentials of Hindooism, and his friends had become discouraged in their efforts to bind him again in the shackles of their faith. The most which they could hope for, was to prevent, or at least delay, the overwhelming disgrace they feared he would bring upon them by publicly professing his faith in the despised Son of God.

In September, 1849, our young friend came again to Ahmednuggur. He started with a fixed purpose to renounce Hindooism at once. On his way he met with a pious English gentleman, who became exceedingly interested in his history, and who, in the exuberance of his joy at finding one so remarkably called and taught of God in the midst of this dense darkness, showed him very injudicious attentions, immediately taking him under his patronage, and introducing him to many other persons that naturally felt a similar interest in him. The result was as might have been apprehended. He lost his balance. The triumph of grace over nature is seldom perfect in this world; and certainly we should not expect it in such a case. After spending some time in Ahmednuggur, the gentleman left, placing our young friend in the seminary, and providing a very liberal allowance for his support.

A new development of his character now appeared. He had been caressed, till his expectations of money and distinction were greatly raised. On the other hand, the ties that bound him to his relatives, especially his mother and his young wife, were strong; and he felt every inducement to put off his purpose of immediately professing Christ. Indeed, some of his new Christian friends advised him to delay, and try to get his wife to come with him. This was Satan's artifice, and it succeeded. He wrote to his friends, and even prevailed on his

wife to come to him; but his watchful mother and sister came also; and, instead of any opportunity to persuade his wife to renounce Hindooism, he found the strictest possible watch instituted over himself.

Weeks and months passed on. He was often with me, always ready to read the Bible, and talk of the love of Christ; and he prayed and wept with a degree of feeling and earnestness that I have never seen in any other Hindoo convert. But when we read Matthew x. 32—39, he looked troubled, and was silent. At length he would remark, "Yes, I must give up all for Christ;" but it was evident that he felt unprepared.

At the end of seven months, he was still unprepared for the decisive step. Some thought him a hypocrite; and of this number was the English gentleman who had done so much for him. He returned to his home; but he found no peace. At length he went to Ahmednuggur again, drawn thither, it is hoped, by the Holy Spirit.

Since his return to us he has appeared to be of "one mind," ready and anxious to give up all for Christ. He was baptized last Sabbath, and has thus far witnessed a good confession. A crowd of violent brahmins assailed him, immediately after the morning service, and pressed him so hard that he took refuge in our house. They again interrupted our communion service in the afternoon, and we were obliged to call in assistance from the magistrate to keep them quiet.

A severer trial is still pending for this young disciple. His parents will soon hear of his apostasy, and will hasten, with mingled rage and affection, to tear him from us. They cannot restore him to caste; but having him once in their power, they can doom him to a life of disgrace and sorrow, and prevent any active efforts by him in the cause of Christ. Pray for him, that he may have grace to endure to the end, and may be delivered from the wiles of the adversary.

A Strong Temptation.

Mr. Wilder continues the history of this interesting young man, under date of September 27, as follows.

What we most feared, has actually taken place. Vyenkut has left us, and gone back with his parents. They came, as we knew but too well they would. They reached Ahmednuggur Tuesday evening, September 24. Contrary to the

usual policy in such cases, instead of coming directly to our premises, and collecting an excited mob, which would have served to alarm the new convert and put him on his guard, and which would have enabled us also to repel them by aid of the civil magistrates, they encamped at a distance in the city, and commenced their weeping and lamentations, sending messages to him, that they were starving themselves to death, were just on the point of dying, and begging him to come and see them "once more." He was much agitated, and burst into tears, with an exhibition of strong filial affection. We conversed and prayed with him, and he seemed strengthened.

But the next morning his feelings again overcame him. Most affecting messages continued to arrive from his parents, and his resolution failed him. As before, we only advised and prayed with him, leaving him free to act for himself. Irrepressible as his anxiety was to see his parents, he still had some idea of the danger, and begged us to let him have some persons to accompany him. Three or four native Christians, and two government persons went with him.

The interview was described to me by the Christians who accompanied him. There was much weeping on both sides; and earnest entreaties were made by the parents and brother, that he would go back with them. After two or three hours the party returned, and we blessed God for the deliverance.

But soon all our anxieties were again painfully aroused. In the evening his parents sent pressing entreaties for him to come and see them "once more." Again Satan got the mastery. Vyenkut wept and begged to be allowed to go. As before, we advised him, and strove faithfully to point out the danger to his body and soul. He listened to our advice, seemed strengthened and resolute to endure. The next morning (yesterday) we conversed with him again. He spoke of his firm purpose to cleave to Christ, and give up all for him. But at eight o'clock a message came that he was leaving with his parents. The shock to our hearts and hopes I need not describe. It was even so.

Taking with him two or three Christian friends, he had gone to see his parents again, without first acquainting me with his purpose. His friends and their party took him aside, and had a private interview with him. When he came out of the house, he seemed half consenting to go. Once

he begged his friends to let him come back to us for a short time, and then he would see them again. They seized their moment; drove away his Christian friends, and hurried him off. A friendly native soon came to tell us that the party were just outside the city gate, poor Vyenkut sitting on an old tomb and refusing to go. We hastened thither to encourage him with our presence; but he was not to be found!

A letter was subsequently received from the Indo-British teacher of Vyenkut, which stated that his parents had taken him to a village near their residence, where they kept him in close custody.

A Good Deliverance.

Mr. Wilder wrote again, November 21, in the following language:

A young brahmin, in European dress, knocked at our gate, under the assumed name of Peter. His voice betrays him. It is young Vyenkut. By the aid of his faithful friend, the Indo-British teacher, he posted horses; and, watching a favorable opportunity, he eluded the observation of his friends, threw on his European dress, the better to disguise himself in case of pursuit, and thus escaped, as a bird from the snare of the fowler. We praise God for his deliverance, and hope and pray that he may prove a second Peter, to strengthen his brethren, and manifest like love and zeal in the cause of his Savior.

Vyenkut was at Ahmednuggur on the 14th of December. He appeared well, and resolute in his purpose to cleave to his Master at whatever sacrifice.

Fuh-chau.

LETTER FROM MR. PEET, OCTOBER 21, 1850.

It is already known that our brethren in Fuh-chau have been somewhat embarrassed in obtaining suitable accommodations for dwellings, chapels, schools, &c. Mr. Peet is now able to report a very unexpected change in the policy of "the powers that be;" and we may indulge the hope that hereafter this hindrance to missionary labor will have no existence.

The Heen of Min—Change of Policy.

I take the liberty to send you a translation of a proclamation, recently put forth in our favor by the authorities of

this city, which seems to me, all things considered, to be one of the most interesting documents of the kind that I have seen since I came to China. The officer who issued it is a Tartar, and occupies the office of Heen. "In common language," says Dr. Morrison, "the name of the Heen answers for the name of the officer who presides over it." The city of Fuh-chau with its suburbs is divided, from north to south, into two heen. The eastern portion, in which we live, is called Min Heen. The officer in his proclamation, therefore, speaks of himself as the Heen of Min, in the same way that we speak of a justice or a judge of any particular place.

This officer, about a year ago, prevented me from renting a room in a temple in the city, for the purpose of distributing tracts and talking to the people; and he declared to my teacher that while he held office here, I should not have such a place in the city. Not long afterward, he opposed Mr Richards, and prevented him from renting a building lot in the eastern suburbs, outside of the city wall. And, again, a few months since he obliged us to relinquish a bargain already made, for a lot in Nantai, a place situated in the southern suburbs, between our present stations and the city. We gave up the place, but refused to receive back the money which we had paid, insisting that we had special need of another dwelling place, and requested him to assist us in obtaining one.

At length another place was offered for rent, within thirty rods of the one we had just been compelled to abandon. The owner of this received a private note from the Heen, giving him permission to rent to us. At the same time, however, there began to be some opposition to this step from two or three old men, who seemed to have much of the neighborhood under their control. We rented the place, nevertheless, and according to agreement it was to be delivered up in one month.

The next day, towards evening, I visited it; and in a short time I found myself surrounded by a small army of boys and youth, headed by these old men. They talked very loud, and threatened many things, while I remained; and they allowed the boys to follow me with shouts and stones for some distance. A few days afterward, Mr. Doolittle was at the place, and they treated him in like manner. The Heen then put a notice on the wall enclosing the ground, forbidding disorderly conduct, &c. This was soon

torn down by the old men; and a remonstrance was put up in its stead. In the mean time we received a request from the Heen not to go to the place, "till he had called the old men to his office and counseled them." Soon after this, the Heen issued the following proclamation, which was posted up in five different places in the district; and another copy was given to us for our use on the ground.

On the day that the lot was to be given up according to agreement, Mr. Doolittle and myself went to the place, and took possession by receiving the key from the owner. Several well dressed and elderly looking Chinamen were present, and nodded assent to the transaction, the whole neighborhood around being perfectly quiet. Not a dog even moved his tongue against us. Thus the Lord has caused one of the rulers of the land, unsolicited on our part, to speak in our favor; and by this means he has made even our enemies to be at peace with us.

It is expected that Messrs. Johnson and Doolittle will reside at this new station; which is considered one of the most eligible sites for a missionary that can be obtained outside of the city walls, it being about midway between the place at present occupied by our brethren and the city walls, and in the immediate neighborhood of a large population.

The Heen's Proclamation.

Men holding office in China are promoted or degraded by their superiors, according to their merit or demerit. There appears to be a certain scale by which the claims of successful aspirants to rank and power are graduated; and hence the author of this proclamation speaks of his "ten degrees of merit."

It will be inferred from the tenor of the following document, that Gning-seong-p'hwo is a district of Fuh-chau. The "shays" which constitute the district, are four in number, each of them having its temple or altar. Formerly twenty-five houses composed a shay; at present, however, the number of dwellings is by no means uniform.

A special proclamation by Lae, Heen of Min, Fuh-chau, promoted to the tenth degree, for ten degrees of merit, issued in order that the business of the "flowery flag" nation's teachers, who have rented a dwelling-place of Teong, in Gning-seong-p'hwo, may be clearly and fully understood.

That place is outside of the city. It accords with the treaty, and is no infringement of it. Therefore, the lease ought to be respected. Disturbances growing out of this cannot be tolerated. Yet the igno-

rant and stupid people of the place still allowed their sons to assemble children, in large numbers, to throw pieces of tile at the outside-country-men, when they passed in and out, to hoot at and to press upon them, in order to terrify the outside-country-men, to make them flee, that they might not quietly dwell there, till the Heen made a clear announcement, that to presume further in their self-will and obstinacy would be truly contempt of authority.

The Heen having sent messengers to the four shays of Gnŭng-seong-p'hwo, to assemble their elders and chief men at the Hall of Justice, to make investigation, has now received their testimony at the Hall, clearly given, that they desire to respect authority and their compact, that the men of their village shall not again dare to make disturbance, which is on record.

Notwithstanding, fearing that depraved persons may again open the former track, besides sending messengers and rigidly examining every item, a special proclamation has been added, to make the scholars, elders and people of each of the shays of Gnŭng-seong-p'hwo understand. Ye ought to know that the outside-kingdom-men have obeyed the imperial will, in renting a dwelling-place outside of the city. Disturbance depending upon the mouth, and springing from it, cannot be allowed.

The house lot has now been rented, and the bounds are clearly defined. Moreover, it does not interfere with the inhabitants of the place, even so much as the down of the feather. Hereafter it will be important that there be mutual instruction and counsel (among the people), as they are severally bound in compact with their sons and younger brothers. When meeting the outside-kingdom-men coming in or going out, treat them with propriety, modestly yielding, and holding self in check; then both parties will dwell quietly, and each being without crime, it is hoped that there will be lasting harmony, and that great peace will be mutually enjoyed.

Should depraved persons, despising this compact, again open the old track, and with the mouth beget disturbance, soldiers will at once be sent out to seize and bring them to the Hall of Justice, and a severe punishment will follow. The elders and principals of the shays will be involved in the same, and suffer with such offenders. It being thus decided, can it not be inflicted, eh? Let each tremblingly revere, and not treat with contempt, a special proclamation!

Taou Kuong, 30th year, 8th month, 11th day, put forth.

The date of the foregoing proclamation is September 16, 1850.

Value of this Document—Meaning of Port.

The above document is important, as it bears honorable testimony to the cor-

rectness of the course which we have hitherto pursued; as it gives us our proper title as teachers, and of course recognizes our right to teach; and as it severely censures those who have treated us ill without a just cause, and threatens them with punishment if they repeat it again. The Lord has thus been pleased to bring us into communication with the authorities of Fuh-chau in a very peculiar and interesting manner; so much so, that some of the people now accuse their own officers of favoring us more than they do them. There is, however, no good ground for this assertion. All that they have done for us, they have been compelled to do from the force of providential circumstances, and not from any particular desire, or even willingness, on their part to aid us in our work.

The following statement of Mr. Peet in regard to the meaning of "Port," as contained in the treaty between England and China, will be read with pleasure.

Our English brethren, in an official and legal manner, have secured a portion of a Buddhist temple within the city walls, where they continue to reside; although the Chinese still contend that it is contrary to the treaty. It is probable that it was partly on this account, at least, that the officer took occasion in his proclamation to say, that we had acted in accordance with the treaty in renting a place outside of the city. This is an important admission, and shows that the words in the treaty, translated "port," are not to be taken in a perfectly literal and restrictive sense, but, according to this officer, mean outside of the city simply, however near. This being once granted, the treaty gives us the same right to settle within the city walls, as it does in their immediate neighborhood outside.

It has been quite a common sentiment among the people here, that the treaty requires us to locate at least thirty *le* (nearly ten miles) from the provincial city; that it is so understood at Peking; and that it is simply owing to the condescension of the officer that we were allowed to settle where we first located, nearly three miles from the city. We now hear very little about such restrictions; and expect to hear still less the longer we continue here. The question now pending is, whether foreigners shall be allowed to reside within the city walls or not? Our English friends are practically giving an answer to that question.

Proceedings of other Societies.

THE RHENISH MISSIONARY SOCIETY.

THE January number of Evangelical Christendom contains a history of the Rhenish Missionary Society, prepared by the Rev. L. Von Rohden, Assistant Inspector of the Barmen Missionary Seminary. As it is the most satisfactory account of this society which has appeared in the English language, the friends of missions in America will doubtless be glad to have an opportunity of perusing it.

Tidings have recently been brought to this country from Cape Town, setting forth the imminent peril of the stations of the Rhenish Missionary Society in Damaraland. It would seem that the Namaquas are waging war with the Ovaherero nation, and that much blood has already been shed. One missionary and his wife escaped with difficulty, the place in which they lived having been destroyed. The Namaquas threaten the ruin of the other stations. These facts will invest that part of the following sketch which relates to Damaraland with a melancholy interest.

Organization.

The Rhenish Missionary Society was founded in the year 1828. Three associations, those of Elberfeld, Barmen and Cologne, united in the autumn of the above year, that they might, with common powers, attempt to send out missionaries to the heathen world, and take under their direction the stations which might be founded by them, and implore their common Lord for his blessing on that work. The above three associations were soon joined by others, in the Rhenish provinces and in Westphalia, having the same objects in view. The associations thus combined, which, up to the present time, have been joined by about fifty other small and large associations in Western and Middle Germany, bear altogether the name of the Rhenish Missionary Society. The associations have appointed a committee, or, as we call it, "a deputation," consisting of twelve individuals, the whole residing either in Elberfeld or Barmen, who have the management of its affairs in their hands. They hold, for this purpose, regular meetings once a month, or oftener, in the mission-house. A part of the correspondence is conducted by the members of the deputation themselves; but the principal part of the business devolves on the inspector of the mission-house. Once a year, or even oftener, the deputation summons delegates from all the combined associations to a general assembly at Barmen; lays before them a report of their proceedings; and adopts such resolutions as may appear to be necessary for the extension and furtherance of the work. The general assembly decides by a majority of votes.

When the Rhenish Missionary Society met in the autumn of 1828, one of the associations composing it, viz., that of Barmen, had already for three years established a mission seminary; and had published also a missionary gazette, the Barmen Missionary Gazette, of which 20,000 copies were in circulation. The mission seminary had at the first for its object to give young mechanics the necessary instruction to qualify them for going out as missionary assistants to the heathen. But soon this plan was enlarged so far, that the young men should be educated with a view of becoming actual missionaries, who should pass their theological examination here, and should be ordained to go out as ministers to the heathen; only by way of exception are they sent out without being ordained as catechists, or even as assistants and mechanics. The Rhenish Missionary Society undertook, immediately after its foundation, the direction of the Barmen mission seminary. The Inspector and the pupils were placed under its control. The first was a permanent member of the deputation. Dr. Richter was then the Inspector; and he remained so till the spring of 1847, when he suddenly died. He was assisted by his brother, W. Richter, who died about two years before him. His place was filled by the writer of these lines, L. Von Rohden, and that of Inspector by C. Wallmann since 1848.

South Africa Mission.

The first missionaries of the Rhenish Missionary Society were sent to South Africa, to the territories of the Cape. They were four pupils of our mission seminary; one of them was a medical practitioner, and married. In the summer of 1829, they proceeded, together with the first missionaries of the Paris Missionary Society, in the same ship with Dr. Philip, superintendent of the London Missionary Society at Cape Town. The Lord granted them the success of establishing there at first three stations, and soon afterwards two new stations. The two brethren, Lückhoff and Zahn, were, immediately after their arrival, invited by two small missionary associations in Stellenbosch and Tulbagh to enter into their service. They did so; and they remain at these stations up to the present time. Those local associations have lately made over their chapels and buildings to the Rhenish Missionary Society; and Stellenbosch and Tulbagh are now our stations. To the first belongs also the out-station of Sarepta, and to the last the out-station of Steinthal. At these four places there are now about fifteen hundred baptized persons, of whom about five hundred are communicants.

The two other brethren who went out

with Dr. Philip proceeded farther into the interior of the Cape territory, and purchased in the neighborhood of Clanwilliam the property of a boor, to which they gave the name of Wupperthal. That was our third station. There they established a little colony of heathen of color, to whom they endeavored to communicate not only the spiritual blessings of the gospel, but the benefits of civilization. The Dutch boors call these small missionary colonies institutes, and are very hostile to them, because the poor heathen naturally go more willingly to the missionaries at the institutes, where they are treated with friendship and kindness, than remain at the farm-houses of the boors, where they are subjected to treatment both iniquitous and unmerciful. Carpenters, shoemakers, curriers, hatters, house-stewards, partly sent by the Missionary Society itself, settle in the African Wupperthal, and instruct the three hundred Hottentots who have gathered around them, not only in Christianity, but in various handicrafts and other useful arts. The result is not very brilliant, but it is very satisfactory. The institute of Wupperthal maintains itself, and requires no assistance from home. All who reside in it are baptized, and walk worthy of the gospel. A strict discipline is kept up, and every one exerts himself to earn his livelihood in a respectable manner, and to leave off the former Hottentot habits of filth and theft. But the German colonists who have settled among them have, in part, set them a bad example; and the society has believed it to be their duty to abstain entirely for the future from sending out such a class of colonists.

Already, in the year 1830, two other stations had been founded in the Cape colony; and to fill them three new missionaries were sent over from Barmen in that and the following year. One of the newly formed stations was also an institute at the mouth of the Elephant River, and is called Ebenezer. The other, at Worcester, was placed in circumstances precisely similar to the village stations at Stellenbosch and Tulbagh, and experienced very similar fortunes. Ebenezer was, much against the will of our society, established in a very unfavorable situation. For the fertility of the soil depends on the rise and overflow of the Elephant River; and often for several years, sometimes for six or seven years in succession, it never overflows its banks; whilst the continuous drought is of very usual occurrence, and the Hottentots of the district suffer severely from famine; and the station would at last have been given up, if it had not formed an extremely important starting point for intercourse with the territories of Namaqua and Damara, to which the principal operations of our society are now turned. The number of inhabitants at Ebenezer is comparatively small, between three and four hundred; but they are nearly all baptized, and they walk as becometh Christians.

These five were, till a short time ago, the only stations of our society, within the old

limits of the Cape colony. Latterly there have been added the institute of Saron, near Tulbagh, and the station of Kommaggas, in the north-west corner of the colony. At all the stations, buildings for the schools, and churches, and dwelling-houses for the missionaries, have been erected; and everywhere a formal living in community has been organized, that is, in every missionary community there are chosen, from among the baptized natives, elders or presbyters who form the kirk session to the missionary, and who maintain discipline over the community. Clerks and church officers are chosen, native assistants are educated, who especially give their aid in the schools. Missionary associations are established; and the people, though nearly all very poor, contribute according to their ability to the support of their ministers. The number of the natives in the territories of the Cape that are under the superintendence of our mission, reach probably to about seven thousand; of whom twenty-three hundred and forty are baptized, and seven hundred are communicants. The preaching of the gospel has nowhere encountered systematic opposition from the natives themselves; and the government has hitherto shown itself, for the most part, very favorable to the operations of the missionaries. On the other hand, the boors are, almost to a man, bitter foes of the missionaries, because they rescue the negroes from their cruel oppressors; and if they, the boors, should ever succeed in obtaining a share in the government, there would be reason, not only for our missionaries, but for all the missionaries in the colony, to fear the worst.

Borneo Mission.

In the year 1834, the Rhenish Missionary Society adopted the resolution of commencing a mission in Borneo. At that time the stations in Africa were efficiently filled, with no prospect of being extended; a pretty large number of pupils were prepared for being sent out; and there was no lack of demands to occupy that large and hitherto wholly neglected island filled with heathen. In the above year, two messengers of mercy were despatched thither; and in 1836 three others followed. In succeeding years, six have been sent at different times. Thus, in the whole, eleven missionaries have gone to Borneo. But of these only five are now in the field; the rest are dead, or have been obliged to withdraw; for the southern coast of Borneo, where our brethren settled in order to enjoy the protection of the Dutch government at Banjer, is marshy and in the highest degree unhealthy. The marsh fevers prevail almost to the same extent as on the perilous coasts of Western Africa. The Dutch government did not seem, at first, to regard with pleasure the introduction of our preachers into Borneo; and our first messengers had first to undergo a year's probation in Java, before they could obtain permission to pass over into Borneo; but now

the government is much pleased with the settlement of our missionaries there; supports them wherever they can; and seeks by this means to introduce among the heathen tribes some portion of civilization and morality. Our missionaries in Borneo labor partly among the Mohammedan Malays and among the Chinese in Banjer, with scarcely any visible effect; partly among the Dyaks, farther in the interior of the island, without any important immediate result. They have three stations in the interior, with several out-stations. These stations have churches, schools, and dwellings for the missionaries. The principal labors of the missionaries have hitherto been in the schools, which are attended by about five hundred children. Of the scholars there is no reason to complain; but the old are mostly quite apathetic. Every missionary has a little household gathered around him, consisting of liberated debtors, who had fallen so deeply in debt that they had pledged life and limb to their creditors, and had become their property. The result of these measures is not yet important, though from forty to fifty Dyaks have been already baptized. More, however, may be expected for the future Christian literature of the Dyaks from the translations in which our brethren are engaged. A number of small school books have been already printed and distributed among them. By the aid of the English Bible Society, they have been enabled to print the whole of the New Testament in the Dyak tongue, and by means of the scholars to circulate it among the people; and, at present, one of our oldest and ablest missionaries is employed, in the service and at the expense of the Netherlands Bible Society, to translate the Old Testament into the Dyak language.

Plans for the North American Indians.

In North America, too, our society made an attempt, in the years 1835-1839, to carry the gospel among the heathen Indians; but it did not succeed. One of the two missionaries at first sent out to Borneo returned thence, after repeated attacks of alarming illness; and the physicians stated that he might recover in a climate such as that of western North America. He was sent there, in company with another brother; but the difficulties of reaching the Oregon Indians were too great. The brethren had to wait long at St. Louis for an opportunity of pursuing their journey. Meanwhile, one of the brethren sickened and died, after lying long ill. Another brother was sent out to the survivor; but again a multitude of difficulties arose to their reaching the Indians; both the missionaries at last entered into the ministry in that district, among the communities of German emigrants; and the Indian mission in North America was given up by the society.

Recent Efforts in South Africa.

Until the year 1840, the missionaries of our society in Africa had not advanced far-

ther to the north than Ebenezer, and not once to the present northern boundaries of the Cape colony. Near to the boundary at Kommaggas, an esteemed German missionary was stationed, in connection with the London Missionary Society. His name was Schmelen. At an earlier period he had been in Namaqualand, on the other side of the Orange River, and he was now worn out with age. The London Missionary Society declined to send him any assistants, because they had given up the western coasts of South Africa, and left them to be occupied by the Rhenish Society; thus Schmelen turned to us, and prayed for fellow-laborers. The first brother we sent him, Kleinschmidt, went out to him in the year 1840; and in the following year, five other brethren went, who were not, however, all disposed to remain in Kommaggas, but resolved to proceed thence farther northwards to the Little Namaquas on the south of the Orange River, and to the Great Namaquas on the north of the Orange River. They first received from Schmelen all the information which his experience could furnish, and made also their first attempts in the difficult Namaqua dialect, which, on account of its wonderful clicking sounds, can scarcely be pronounced by Europeans. In the year 1842, the three first brethren removed into Great Namaqualand, and as far as the tropic of Capricorn, where the boundaries of Negroland or Damara close, almost hermetically, opposite to the territory of the Yellow Namaquas. Next year they were followed by two other missionaries into Little Namaqualand; and when, in 1848, the old Schmelen died, Kommaggas continued to be occupied by one of our missionaries. Thus we have to the south of the Orange River, in Little Namaqua, three stations, Kommaggas, Kokfontein, and Pella, with several out-stations. In these are placed three missionaries, with several native assistants. They carry on their labors among some two thousand Namaquas, who are scattered over many hundred miles of these deserts, and, besides their Namaqua tongue, for the most part understand also the Dutch. About three hundred have been baptized, and the desire to obtain baptism (at least for the sake of the honor) is universal. The people are poor and filthy; but little grain is grown; and for cattle little grass can be found. The whole country is now English territory; and thus it is sure to happen that the rapacious boors will take from these poor people their last wells and their fertile strips of land.

Of the three brethren who proceeded into Great Namaqualand, two, as we have said, advanced to where the Zwakop flows into Whale-bay, and forms the northern boundary of Namaqualand. The third remained in the heart of the country, and built himself a house and a church near a beautifully lying fountain, and called the place Bethany. From this centre he commenced his labors all round, in a wide circle, which is larger than all Ireland. But very few people reside in these districts, only

Some three thousand; who, in order to find food for their small cattle, travel incessantly from one pasturage to another, keep as long as possible by their teachers in Bethany, but must always soon pull down their huts, in order to to set them up again, for a short time, in more suitable localities. The missionary, too, travels the greater part of the year, and visits all the separate parties in the desert, remains with each a few weeks or months, teaches and administers the sacraments, and then returns again to the centre at Bethany. With each troop is a native assistant, who carries on the work of instruction in the absence of the missionary. About one thousand are baptized, of whom, probably, the half partake of the Lord's Supper. The missionary usually employs an interpreter, as the pronunciation of the Namaqua dialect is too difficult. But they have already succeeded in fixing the language by writing, and, besides a catechism, they have translated the Gospel of Luke into that tongue; and by the assistance of the English Bible Society have had it printed at the Cape, and distributed among the people. At present the large circuit of the desert of Great Namaqualand is divided into two parts; and a second missionary has been sent out to the help of the one who has hitherto occupied the field alone.

The two missionaries who proceeded, in the year 1842, to the northern boundaries of Namaqualand, met with a very friendly reception from Jonker, the Namaqua chief of that district, who had dwelt before in Little Namaqualand, and had there been baptized. They were the means of suppressing the desolating warfare which had hitherto been waged between the Namaquas and the Damaras, and of establishing peace. Upon this they thought that the door was opened to them to visit the populous tribes that live to the north, towards the Niger; but disputes in their own neighborhood prevented all extension of missionary undertakings. The Wesleyan missionaries were the only individuals who had hitherto penetrated into these desolate tracts; and though it was towards the interior, they thought that they had a prior claim to Jonker's locality. This occasioned painful disputes, and at length our missionaries abandoned the locality. The Wesleyans occupied it; but it is lamentable that Jonker with his people have relapsed into the abominations of heathenism; and they have become the worst robbers and murderers, so that our missionaries in that district have no more dangerous foe than that Jonker, who formerly sat at their feet. Directly after our missionaries were obliged to abandon Jonker's locality, two brethren were sent out to their aid in 1845. They now divided themselves. Two went forward into Damaraland. One established at Whale-bay the station of Scheppmansdorp, of the highest importance for intercourse by sea; and one, somewhat farther to the south, and towards the interior, founded the flourishing Rehoboth, at some hot springs which are pretty numerous

in that district, and the country round about is rather fertile. The Namaqua tribe, which has settled there to the number of one thousand eight hundred souls, is not compelled, by the want of food for their cattle, to disperse at every instant; but reside so constantly that the chief and several of his principal retainers have begun to build for themselves stone houses near the beautiful church and school, a thing hitherto unheard of in Namaqualand. The congregation numbers four hundred baptized persons, and about one hundred participants of the Lord's Supper; and though it has existed only for a short time, it is one of the most prosperous of our missionary communities. The two elders, the four deacons and deaconesses, discharge their offices in an exemplary manner; public worship is very regularly attended; a strict discipline is administered. Amidst the tumults of war, always raging around, Rehoboth has hitherto been preserved as a community of peace. A missionary association has also been formed.

The two missionaries who resolved to penetrate northwards into Damaraland, and to whom lately two other brethren have gone, have had to struggle with very great difficulties among the rude and savage negro tribes. Without an interpreter and without any assistance, they had to master a language to which they were perfect strangers, and which, from the hoarse throats of the people, sounds unintelligible in the highest degree, and appears to be extremely copious in inflections. It would seem that the Damaraland language is allied to that of the Kaffirs. Our missionaries have, with unspeakable pains and labors, reached that point, that they can both preach in the language, and they have printed some little books in it. At first they kept together at one station; but they have now three separate stations, and will probably extend them to a wider circle, as soon as the travels undertaken to explore the country beyond Whale-bay towards Lake Ngami have opened paths into the interior. In Damaraland, though the missionaries cannot yet speak of the fruits of their labors, they can speak of many lovely buds and blossoms.

Our African mission has also, within the last five years, planted an offshoot, the only one which, on the western coast, has been carried far into the interior of the country. On the northern boundary of the Cape colony, not far from the middle, lie the Karroo mountains, on one extremity of which live a tribe of Bastards, on the other a tribe of Kaffirs, that have been separated from their kindred tribes, and have wandered up and down for many years. Among both tribes a mission has been commenced; in 1845, among the Bastards (600), of whom one hundred and fifty have been baptized; in 1847, among the Kaffirs (700), of whom already one hundred are baptized. The two stations are called Amandelboom and Schietfontein. They would all have the prospect of pleasing prosperity, if the hos-

the Dutch boors did not penetrate to them, with an intention to drive out the tribes, and to seize upon their fine pasture lands for their own herds.

China Mission.

Lastly, in 1847, the Chinese mission was commenced. When the tidings spread on every side that China was open, at Gutzlaff's pressing invitation, two missionaries were sent thither, to superintend that portion of the native preachers who speak the Punti dialect, in the province of Kwang-tung, among nineteen millions of Chinese. A year after, a third was sent out; but before he arrived, one of the two first (Koster) had died. Between the survivor (Genahr) and Gutzlaff several points of difference had arisen, which led Genahr to leave Hong-kong, and to proceed with a native assistant to Taiping, on the road to Canton. Lohscheid, the brother that followed, seemed to agree better with Gutzlaff; but he soon longed for an independent sphere of labor; and when he had a little mastered the language, he too departed from Hong-kong to Sai-heong, between Hong-kong and Canton, where a very extensive field of labor was soon open to him. By his medical practice he found access everywhere. Thus he left small Chinese tracts, and as with his native preachers he could go without hinderance from place to place, the districts were contending for his visits. Unfortunately his health soon became much impaired, and on this account he engaged brother Genahr to go to him at Sai-heong.

The latter undertook the chief management of the station, instructed the assistants, and founded a small seminary for future Chinese preachers; while on the other hand, Lohscheid, as much as his feeble health permitted, was almost constantly engaged in missionary journeys in the country around. A short time since another brother has been sent to their aid, who is now in Sai-heong, engaged in learning the Chinese language.

Summary.

Thus the Rhenish Missionary Society supports twenty-five stations, with several more out-stations, in three different parts of the mission-field; viz., in South-eastern Africa, in Borneo, and in China. It has sent out fifty missionaries, who are, for the most part, married, and of whom seven have already died. The yearly income amounts to from 28,000 to 32,000 Prussian thalers, or from £3,150 to £3,600. It possesses a mission-house, in which the pupils are educated, ten at a time, and a small congregation and mission-chapel, near the mission-house, in which public worship is conducted by the pupils exclusively, under the direction of the Inspector. Once a year missionary meetings are held in all the congregations connected with the society, which have assumed the character of public festivals. Once a month missionary prayer meetings are held. Every fortnight there appears a report of the labors of our missionaries; and once a year a general report is published.

American Board of Commissioners for Foreign Missions.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 4th of March the following persons sailed from Boston for Smyrna, in the bark Osmanli, Captain Kendrick:—Rev. David T. Stoddard, of the Nestorian mission, Mrs. Sophia D. Stoddard, of Berlin, Vermont, Rev. Samuel A. Rhea, of Blountville, Tennessee, and Miss Anna Louisa Whittlesey, of Ogden, New York. Mr. and Mrs. Stoddard, and Mr. Rhea, are expecting to proceed from Smyrna to Oroomiah, with as little delay as practicable. Miss Whittlesey is designated to the Syria mission. Mr. Rhea is a graduate of Knoxville University, and of the Union Theological Seminary, New York.

INSTRUCTION OF MISSIONARIES.

MR. and Mrs. Stoddard, and Mr. Rhea, received their instructions in the Chapel of the Theological Seminary at Andover, on the 23d

of February. Mr. Stoddard also delivered an address on the occasion. The subjoined extract is from the instructions.

The Aim of the Missions in Turkey.

The charter just granted by the Sultan to the Protestants of Turkey, secures to every nominal Christian in the Turkish empire, whether Greek, Armenian, Nestorian, Syrian, or Catholic, and to every Jew, and probably to every Druze, the right of joining himself to the Protestant community without detriment to his civil privileges, and of having full liberty to follow the dictates of his own conscience; a result which the great Lutheran reformation has not so completely secured for the Protestant sects of continental Europe, or even of Great Britain.

The organizing of a Protestant community in the Turkish empire with chartered rights, and the consequent changes in the civil relations of the evangelical Armenians, have been the direct result of the labors of the mission; for had there been

no evangelical converts, there would have been no materials, no reason for such a community.

But it is essential to the proper understanding of the course which has been pursued by the missionaries, and of the instructions which have at different times been given them by the Prudential Committee, to say, that such a result as is now presented by this chartered Protestant community, though regarded as probable, and even certain, in the distant future, has at no time been the grand object of the missions. The manner in which religious toleration and protection were to be secured to the evangelical subjects of the empire, was left, at the outset, to the developments of God's providence. And, in point of fact, they were at last secured mainly by the efforts and influence of Sir Stratford Canning, the much respected British Ambassador at the Porte.

To apprehend clearly the real object of the missions, it is needful to have a clear apprehension of the nature of those communities, on which they were to operate. To call the *Armenian* community, for instance, a *Church*, though this is common and often convenient, is yet, in such a discussion as the present, to mislead by a name. The *Armenian* community is really a *nation*. It is one of the nominally Christian nations, which were embodied in the Turkish empire by Mohammed Second, in the fifteenth century, and with the constitution, substantially, which it happened then to have; but with the addition of a civil head, called *Patriarch*, who is in effect appointed by the Sultan, and is his responsible agent for that portion of his subjects. The *Armenian* community, in its direct relation to the Turkish empire, is a civil, rather than an ecclesiastical community. We might almost as well call the newly chartered community a *Protestant Church*. But neither of the nominally Christian communities, as sustained by the Turkish government, can properly be said to act in an ecclesiastical capacity. The action may, indeed, be by ecclesiastics; but, so far as they are sustained by the government, it is in their relations to the State. So far as Turkish law is concerned, excommunication by the Patriarch is a civil expulsion, not an ecclesiastical; in effect, an *outlawry*. At all events, the new Protestant community in Turkey is no more ecclesiastical, than is the Commonwealth of Massachusetts, though embracing the Protestant churches. It is in fact the practical introduction of a new idea, of an entirely new social element, into the Turkish empire, and into the oriental world. We here see distinct churches existing in a body politic, and entitled to protection, without forming, as churches, a part of the body politic; churches existing in widely distant parts of the empire, and independent both of each other, and of the civil community in which they exist, and which secures to them their religious

liberty. It would be possible, indeed, for these churches to be of different sects; and men might belong to the Protestant community, and do in fact belong to it, who are not members of any Protestant church; and men belonging to the Protestant churches might be excommunicated from those churches, without at all affecting their membership of the Protestant community.

Thus has a most important distinction become practical and visible in the Turkish empire; namely, the distinction between the civil and the religious, between the church and the state. In the newly chartered Protestant community, the two are separated, and made to work as they do in our own country. And the Sultan will find that this, which is really compatible with all forms of government, will be alike conducive to the peace and prosperity of his empire.

Now it was not for the Board, nor for the mission to assume at the outset, and take for granted, that no such toleration as now exists in the *Protestant* community, would be found possible in the *Armenian* community. Nothing of the kind could, indeed, have been expected from the *Romish* church; and the utter intolerance of the *Greek* community was very early discovered. But the case seemed to be different in the *Armenian* community. There was actually in it much toleration. Nor was there any difficulty in the way of toleration, provided the *Armenian* community and the Patriarch had enough of the spirit of religious toleration to continue to their countrymen, who differed from them in religious opinions, their civil rights. It was at least thought, and not without reason, that the evangelical community might be tolerated in the *Armenian* body politic for a considerable time, and that this would be greatly to its advantage. And these expectations were answered, to some extent, as to the *time*; and they were more than answered as to the *beneficial effects*. The general expulsion of the evangelical Armenians from their national body, which led at once to the formal organizing of churches, came not a day too late. The substantial advantages of such an organization had been actually enjoyed before by means of private associations; and perhaps a wider sweep would have been given to the reformation in the metropolis, could the decisive expulsion have been longer delayed. And such was evidently the belief of the *Armenian* hierarchy. It is of more importance to say, that the evangelical course actually pursued by the mission, was equally proper and expedient, whether the Protestants were to be allowed to remain in the civil community, or to be early expelled from it.

The Plan pursued.

And now we must briefly state what that evangelical course was. The missions to the oriental communities were entered

upon,—as were the missions in all other parts of the world,—with the simple object of bringing sinners to a saving knowledge of the Lord Jesus Christ, and of effecting this by preaching to them Christ in his various offices and work as Redeemer. It will not be denied, indeed, that the incidental results of this enterprise are of great value, and may properly be motives for prosecuting the missionary work; but the missions are not framed and prosecuted with reference to these as among their leading objects, but to the one grand object of drawing attention to the crucified Lamb of God, who taketh away the sins of the world.

It is true there has been room for much simplification, as the result of experience, in the working of the system. We no longer send farmers and mechanics, as we once did. We do not think so much of medical cures and surgical operations. We have less confidence in the sciences, as companions of the gospel, in its first propagation among uncivilized or partially civilized pagans. We have less expectation from all merely civilizing causes; and we have, as the result of experience, an increasing persuasion, that *preaching Christ crucified* will be the "power of God and the wisdom of God" to all them who are called. This is the reason for the well known fact, that missions have been increasing in influence, of late, while they have been diminishing in actual expense; in other words, why the same amount of funds supports a more extended system now, than it did ten years ago. The grand object, the grand means, are the same; but the working process has, in various ways, been simplified, and made more spiritual, and to bear more directly, steadily and effectively on the hearts and consciences of men. And there can be no doubt that farther improvements in this respect will be made, under the divine influence, as the work proceeds.

It has seemed to be the mistake of some, that the great object of American missions should be to reproduce our own religious civilization in heathen lands, and just in the precise social and religious forms, which that civilization has in this country. It may be that the gospel will produce just these results, in process of time, all over the world; but that is not the proper object of gospel missions. Their object is to proclaim salvation for immortal souls, through repentance and faith in the Lord Jesus. This is what they are evidently commissioned to do. This is all they are really responsible for. It is no fault of the mission at the Sandwich Islands, that the social progress at those Islands, under the preaching of the gospel, has resulted in a constitutional monarchy, rather than a republic. Nor is it the fault of the Armenian mission that Protestant Christianity there adapts itself exactly to the constitution of the Turkish empire, and pays tribute to Cæsar. Nor is it the fault of the Cherokee and Choctaw missions, that slavery is not at once regarded by their mission churches,

in the same manner as it is by the churches of Massachusetts. Nor is it the fault of the missions in India, if the native churches there do not come immediately into our modes of viewing caste, and its attendant evils. Our appropriate objects may be gained long before all these are, or can be. Grace may have been begun in the heart, and may give credible evidence of its existence, while there is still much to be reformed. This is of course more true amid the darkness and degradation of heathen lands, than it is among ourselves. With the holy apostle Paul, we may have long and earnestly to warn not a few mission churches,—as well those gathered among nominal Christians, as those gathered from among the heathen,—against disorder in worship, irregularity at the Lord's table, neglect in discipline, debates, envying, wraths, strifes, backbitings; and sometimes even lying, stealing, and impurity. Many most desirable results, in the individual and social character and condition, are necessarily the work of time, and some the slow growth of ages, presupposing churches long established, an enlightened and pervading education, a rich and varied literature, and established freedom of thought, speech and action. We cannot possibly stop for all these results. They cannot be all required of us. The first object, the positively required duty of missionaries, is to publish the gospel, and begin the process of individual and social redemption in a community from the thralldom and ruin of sin; and this they do by preaching Christ, as the appointed means of conversion to all them who are called of God.

The Advantages of this Plan.

This perfect simplicity in our object, and in our means of attaining it, adapts itself to all the varying circumstances in the great field of the unevangelized world. It aims at the heart of the mighty evil to be destroyed. The different forms of all false religions are owing to substantially the same cause. That cause is the desire which wicked men everywhere have, to work out a righteousness of their own. The direct antagonist power to this arch-error of sinful man is Christ crucified. Our errand and business, as missionaries, is to go everywhere, proclaiming that there is no salvation except in the cross of Christ. This is our sole errand and business with the votaries of every false religion, by whatever name called and wherever existing. All have the same disease, and all need the same remedy. For it will be found, on a searching inquiry, that there is actually little difference in the nature, developments, worship, and influence of the great superstitions of mankind. Popery since the Council of Trent, (we speak of the system, not of individuals,) Orientalism in its worst forms, Judaism in all its sects, Mohammedanism, Boodhism, and Brahminism are singularly alike in their fundamental prin-

ples and religious practices. Their methods of seeking salvation are remarkably the same. The different religions are so many temples, of different forms of architecture, but, practically, with the same deity, and with almost a common priesthood and worship. It may not seem so to a superficial observer, but so it is in fact. Now the gospel was framed on the basis of there being a common apostasy throughout the race of man, the same universal disease of the moral nature, demanding the same spiritual treatment. And in like manner are those missions framed, which go for the simple publication of Christ crucified. They take and apply the remedy as it is given them of God. They do not waste time in clipping the leaves, and lopping the branches of the deadly tree, when, with this heavenly instrument, they can strike at its trunk and heart, and destroy its very life. There is a power in that doctrine, which the world knows nothing of, and concerning which the church has yet much to learn. Not one of the great superstitions can stand a moment in the heart of a man, when the conviction is produced in him that there is salvation only in Christ. Then old things pass away, and all becomes new; and the man flies from the time-honored halls and porticos of his rejected religion, as from a falling building amid the rockings of an earthquake.

The General Objects of the Board.

The missionary policy of the Board, in all the missions under its care, may be concisely stated. It is, 1. To send forth missionaries who can be trusted, and to recall them when it is found they cannot be. 2. To concede to them, individually, and when associated in missions, as large a discretion as is safe. 3. To sustain them, as far as possible, in the proper exercise of their judgments. 4. To induce them always to act on purely gospel principles, doing what is *right*, in the fear of God, and without fear of man.

The missionaries in Western Asia affirm, with one voice, that neither they nor their converts have ever countenanced what is sinful in the ecclesiastical system of the oriental churches; and certainly they have never been advised to a course of conduct that would do this by the Prudential Committee, or by the Secretaries of the Board. If there had been compromising, why should the missionaries and their converts have been so hated and persecuted by the Armenian and Greek hierarchies? And among the Nestorians, why would they and their converts have been persecuted in like manner by the Nestorian Patriarch, had he possessed the power? The position of the missionaries, in respect to all the great doctrinal and practical points of religion, has always presented to the native eye a well defined outline, and has been misunderstood only as spiritual teachers are liable to be by perverse and ignorant men. Nor have

the misrepresentations of such men been to the intent, that the missionaries were temporizing, but generally that they were disturbers of the peace, and turning the world upside down.

That local churches have not yet been organized among the Nestorians, is owing to peculiar and remarkable providential circumstances, in connection with the grace of God, causing the reformation to advance hitherto more rapidly and on a more extended scale, without such local organizations, than there is reason to believe it would do with them; and yet perhaps with as much of such organization, as is clearly traceable to the earlier apostolical missions, at least among the Jews. Whether the Nestorian reformation can be perfected under the present Episcopal form of government, remains to be seen. It is, at any rate, a curious and interesting work, that is in progress in those Assyrian regions; and more beautifully spiritual, as it would seem, than the Lutheran reformation in Germany, or that of Zwingle and Calvin in Switzerland, or that of John Knox in Scotland. And no wonder. It is in the nineteenth, and not the sixteenth century, when spiritual causes have a far greater power (so to speak) than they then had, and when it would seem that the time is at hand, if not already come, when the Church of our Redeemer is to be constrained and enabled to take her strong hold upon the world. What is to be the final result of this reformation among the Nestorians, is more than human wisdom is yet able to foresee; but we may cheerfully leave the future to that infinite grace, which has been so conspicuous in all its successive stages of progress.

On the whole, the missionary policy in the several missions under the care of the Board, may be said to have a *substantial unity*, with a *circumstantial variety*. The *conversion of sinners* is the grand end, and *Christ crucified* the grand means. The *forming of churches*, as such, is not an end, but simply a means to the end we have in view; and churches are formed sooner or later, with more or less of organization, with more or less of the responsibility of self government devolved upon them, and with or without native pastors at first, as the attainment of the object seems to demand. In judging and deciding upon these grave matters, the New Testament, as an inspired directory and written by missionaries in the midst of the missionary work, is regarded as the only sure guide, and the only one to be implicitly followed; and as such it is urged continually upon the attention of the missionaries. We are aiming at *gospel* propagation, rather than *church* extension, and would have the latter to be wholly subservient to the former.

Recent Intelligence.

CANTON.—An edict was issued last August, by the prefect of a department north-east of Canton, against the Romanists in that region. Several persons were arrested and imprisoned at the same time; and among them there was one Frenchman. He did not make himself known as a foreigner, however, till he had been some time in custody; and as soon as his character was ascertained, he was immediately released and sent to Canton. The French Minister requested that the edict might be recalled; and it is said that this was done. Mr. Williams, in speaking of this document, says that in some respects it is not unlike what an amplification of Festus's address to Agrippa may be supposed to have been. It begins by saying that "there is in the western world a doctrine of the Lord of Heaven, which originated with Jesus. So long as the barbarians propagate or practice this amongst themselves, expounding its books, and worshipping according to its ritual, there is no occasion to take notice of it; but it is not permitted them to enter the Inner Land to propagate this doctrine." It disposes of the miracles of Christ as follows: "You should all be aware that Jesus, born in the time of Ngai Ti, of the Han dynasty, ranks no higher than Hwa Toh, Chuh-Yu, and others of the same class, being merely skilled to relieve mankind by curing them of disease. His power of breaking seven cakes into food for three thousand men is not any more than the witchcraft of the rationalists, by which things are shifted from one place to another. In other ways he had no peculiar ability." In regard to his resurrection, the edict says: "His vagabond disciples fabricated a report that, when he had been three days buried, he revived, and after forty days took his flight upwards. This tale was devised with a view to delude men by the doctrine they preached; and it, again, resembles that of Sun-ngan, who drowned himself when his troops were defeated, and was reported by his followers to have become a water-sprite." "Of all the nations beyond the sea," the prefect affirms, "none so much believes in the Lord of Heaven as Germany;" and yet "more than one partition of its territory has been made, and its power is in ruins. Why, as believing in the Lord of Heaven, has not happiness been bestowed upon it?"

Another letter of Mr. Williams, dated December 28, brings intelligence of a very painful character. Mr. James G. Bridgman inflicted a wound upon himself on the 1st of December, during a temporary aberration of his mind, which in the end proved fatal. His death occurred December 6. In consequence of impaired health and *severe application to study*, his brain had become *diseased*; and a feeling of despondency had

taken hold of him, which it seemed to him that he could not endure.

Mr. Bridgman went to China in 1844. He did not receive an appointment from the Board, however, till he had been there some two years, and his ordination occurred still later. "He was much respected by the community in Canton," Mr. Williams writes; "and no one was more beloved by his brethren for gentleness and guilelessness of heart, simplicity of purpose, and consistency of conduct." "We all entertain the belief that he passed from the sufferings and conflicts of this life to happiness and peace in the bosom of his Savior."

AMOY.—The intelligence from this mission is encouraging. On the last Sabbath in July five persons were admitted to the church; and others are candidates for the same privilege.

FUH-CHAU.—Letters have been received from Messrs. Johnson, Cummings and Baldwin, announcing the sudden and severe illness of Mr. Richards. He bled at the lungs on the 15th of September, and he was advised by his brethren, in accordance with the opinion of Dr. Welton, of the Church Missionary Society, to embark for a southern port as soon as practicable, in the hope that the voyage would prove beneficial. He was at Amoy on the 29th of November; and his symptoms were thought to be more favorable. He was expecting to proceed immediately to Hong-kong.

A letter from Mr. Peet, dated December 10, speaks of the melancholy death of Mr. Fast, a Swedish missionary at Fuh-chau. In company with his fellow-laborer, Mr. Elggust, he went to the mouth of the river to convert bills of exchange into money. Having obtained two hundred dollars, these brethren set out upon their return; but when they were just out of sight of the ships which they had visited, a band of pirates assailed them. They discharged their pistols; after which a spear entered the side of Mr. Fast, Mr. Elggust thinks, and he fell into the water, and was seen no more. Mr. Elggust jumped overboard, and swam to the shore. The Chinese officers subsequently destroyed the village of these pirates, arrested several of them, and carried them to Fuh-chau for trial. One died of his wounds. There was a report in the city, when Mr. Peet wrote his letter, that five of the pirates were to be decapitated in the presence of Mr. Sinclair, who was in charge of the English consulate, Dr. Bowring, English Consul at Canton, who happened to be in Fuh-chau at the time, and another Englishman. "This is a melancholy affair," Mr. Peet says; "and it is much to be regretted that the brethren should have armed themselves with 'carnal weapons.' It is my belief that had they not attempted thus to defend themselves, they would have received but little injury com-

Paratively, and lost but little besides their money."

MADRAS.—In November last, Mr. Winslow made the following announcement :

We have finished the printing of the new complete version of the Tamil Bible, which has been in hand more than three years, and has had the labors of the united revision committee of the Madras and Jaffna Bible Societies, consisting of Messrs. Percival and Spaulding of Jaffna, and Mr. Brotherton of the Church of England and myself in Madras, for two years, most of the time daily, except the Sabbath. The committee finished the revision in manuscript more than two months ago; but corrections were made, as it passed through the press, occasioning much labor; and this was completed only on the 18th of October. At the meeting of the general committee of the Madras Auxiliary Bible Society, October 21, the printed copy of the whole Bible in Tamil was presented, and received with congratulations and thanks.

An American lady, the wife of Mr. Bancroft, who went to India four or five years ago, has recently been admitted to the church by our missionary brethren.

Under date of December 13, Mr. Winslow wrote again as follows :

We have recently had a united communion, similar to one held in 1845, for the members of the Missionary Conference, and for their people, so far as they pleased. It was last Sunday, at seven o'clock in the morning; and it was an interesting and refreshing season. The Rev. Mr. Porter, of the London mission, gave out the first hymn, and read from the Scriptures; Mr. Hardey, Wesleyan, prayed; Rev. Mr. Hamilton, senior chaplain of the Scotch Church, preached; Dr. Scudder addressed the communicants before the communion; Rev. Mr. Braidwood distributed the elements, after praying; the address after communion was by myself; and the Rev. Mr. Drew, of the London mission, closed the exercises by prayer and benediction. Thus all the different denominations, forming the Conference, were represented. There are no Episcopalians now in the Conference; although there have been at different times. They form much the largest body here, and are generally friendly; but the rules of their church prevent them from joining us. There were twenty ministers and missionaries at the table, and not far from twenty native converts acquainted with English. The remainder were the missionaries' wives, and English and East Indian communicants, of the different churches represented, in all about one hundred and seventy-five. There was one civilian of high standing, and one Lieutenant Colonel in the army; but the greater part were from the middle or humbler walks of life.

CEYLON.—A small class was admitted to the Oodoville boarding school last autumn, consisting of Margaretta E. Armstrong, Letitia Backus, Isabella H. Borland, Mary Cleaves, Jane Darling, Philena Fobes, Augusta Griffin, Sarah D. Lockwood, Mary Ann Odiorne, Mary H. Severance, Jane Locke Wadsworth, Mary A. Wilson, and Elizabeth G. Woodbridge. All of them are the daughters of church members, except two.

"They are very interesting children," Mr. Spaulding writes; "and having Christian parents, we hope that they may be more Christian than heathen in their hearts and manner of life. They are nearly of the same age, having been born in 1841 and 1842."

Under date of January 4, Mr. Spaulding wrote as follows: "The cholera is very prevalent about us. It has been within a mile or three-fourths of a mile for two months; now it is very near. Last Sabbath a little girl from Colombo Salapam, south of Manar, who was left by her father in my care with the hope of her being educated in our school, was removed by death. She was well and happy Saturday morning, and was buried Sabbath morning. Of course, all about us are frightened; and even my helpers are not willing to be on the premises. We have a native doctor, J. Evarts, Senior, who remains with us night and day; and two of our church members spend all their time in visiting the sick and dying, and in burying the dead. This they have done about two months."

BOMBAY.—Under date of January 17, Mr. Hume says: "On the last Sabbath in December two persons were admitted to the native church, on profession of their faith. One of them is a young man, a son of one of the church members at Ahmednuggur; the other is a pupil in the female boarding school. Three children were baptized at the same time; and one suspended person was restored to his standing in the church."

NESTORIANS.—The visit of Deacons Syad and Mosheil to Bootan is mentioned in a letter of Mr. Marsh, which will be found in the present number of the Herald. From a letter of Mr. Breath, dated December 19, it seems that their journey from Oromiah to Mosul was very fatiguing, and not altogether free from danger. In a letter which they sent to "the gentlemen and ladies and men of the mission premises," dated November 14, and written "by the light of a fire," they describe their route from Gawar to Ishtazin. "The mountain pass," they say, "was stopped up with snow. With great difficulty we crossed. The load of the horse we took upon our backs; and he descended with great difficulty." "We often thought we should remain out on the road" during the night. "On that mountain pass we were in great danger; for the place is very bad for tempests. But the Lord delivered us." After they left Ishtazin, they "met with many difficulties, dangers and straits"; "but," they add, "we put our confidence in God. Behold, we in truth strongly believed that God was with us, to take care of us." It will be seen from the foregoing statement that these Nestorian preachers are admirably fitted for the missionary work in the mountains of

Koordistan. In the same letter Mr. Breath states that Deacon Benjamin, "the most evil disposed of the Patriarch's brothers," was expected to spend the winter in the region which Deacons Syad and Mosheil had gone to visit, for the purpose of collecting money for Mar Shimon. "This would seem to be an untoward circumstance; but it can, and we trust will, be overruled for the advancement of the truth."

TREBIZOND.—On the 14th of January, Mr. Powers was at Sivas, having been there more than three months. "There has been a great deal of discussion," he says, "among the people on the subject of religion; and some, we hope, are savingly interested in the truth; while others are apparently sincere inquirers after the way of life. But we are now in the midst of a persecution. Not that the violent scenes of 1846 are acted over again; but the Armenians are doing every thing which they dare, in the face of the Sultan's firman. Some they coax and flatter; some they intimidate; some they buy; and in various ways, for the time being, they hinder the cause of truth." Mr. Powers estimates the Armenian population of Sivas at ten thousand.

A native brother from Trebizond has been sent to Divrik, the residence of Israel; but he was driven away. He was to return thither again, however, with a letter from the Pasha of Sivas to the Governor of Divrik, which will probably secure his protection. Besides Israel, of whom a notice has already been published in the Herald, there is another "excellent brother" in the place. Both have suffered much from their nation.

DIARBEEKR.—Mr. and Mrs. Dunmore arrived at Smyrna, February 2, in health and safety. The conduct of Captain King toward them is mentioned in terms of decided commendation. They expected to leave Smyrna for Diarbekr on the 22d of February.

BEEKR.—Mr. Hamlin, in speaking of the seminary under his care last January, wrote as follows: "This institution is composed of very interesting materials; and from the present tone of feeling and attention to religious instruction, we feel encouraged to look for a special blessing. There is more of the spirit of prayer, I think, than I have seen for a long time. May it be the precursor of a great blessing!"

A letter of Mr. Everett, dated February 3, represents the state of the female boarding school as deeply interesting. At the commencement of the term, there were eighteen pupils who were not professors of religion; and a strong desire was felt that God would visit them with his converting grace. The last Monday in January was observed as a day of fasting and prayer; and a blessing attended the services. During the week which followed, the thoughtfulness and

solemnity increased, and some began to indulge a hope, for the first time, that their sins were forgiven.

Under date of February 4, Mr. Goodell speaks of the same institution as follows: "The minds of almost all seem very tender; and the voice of prayer and praise is heard from morning till night. Four are rejoicing in the salvation of which they have recently become the partakers."

CONSTANTINOPLE.—In a letter dated February 4, Mr. Dwight says that the congregations in Pera and the city are larger and more encouraging than they have been; there being no Sabbath which does not bring some new hearers to the services. "We had a most interesting monthly concert at my house last evening," he adds, "for the Armenians. It would have done your heart good to listen to the stirring statements of Baron Vertannes in regard to the progress of the work in the interior. God is still among the Armenian people. I find that the number of male and female members of the churches in this city who are now abroad in other places, is no less than twenty-seven. Some of them are preachers, some teachers, some colporteurs, and some translators; while a few are engaged in secular employments."

CHOCTAWS.—From a letter of Mr. Copeland, dated January 22, it appears that two new out-stations have been commenced in the western part of the Choctaw nation. He also says, "The out-station between this and the Boggy is in a very flourishing condition. We have received seventeen members into the church from that neighborhood within the last year; and eight others have been propounded for admission." And again he says, "On the first Sabbath in January I was at the Chickasaw Council House, and had a communion season. Two colored persons were admitted to the church."

In writing from Good Land, January 31, Mr. Stark says,

The church here is still in a flourishing condition. The past year has been one of great ingathering; and, from what we see around us, we have reason to believe that still greater blessings are in store for us. The truth is rarely dispensed, in any form, without producing evident impressions. What our people need very much, is more instruction. They have the Testament, and very many can read it for themselves; but they need to have it explained.

Just now we are busily engaged in the erection of a substantial and handsome church. And I must say that I never, in any country, saw an undertaking of this kind entered upon and carried forward with so much resolution and alacrity. The expense is not trifling, as you can readily conceive. Still the sum necessary to complete it, in a style equal to the church at Goodwater, has been raised. One individual has paid me the handsome sum of fifty-five dollars for this purpose.

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Portland, Unknown,	5 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Winslow, T. R.	10 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Richmond, Little girls' sew. so.	5 00
Wiscasset, A. B.	10 00—15 00
	30 00
Belfast, Cong. ch. and so. 75; Machias, C. 17; Oxford, Rev. I. C. 3; W. Brooksville, Rev. J. G. M. 1.50; Wilton, Mrs. A. C. 1;	97 50
	127 50

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Stoddard, M. F.	5 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Gent. 102.50; la. 73.72; m. c. 38; R. Boylston, 30; wh. and prev. dona. cons. DAVID RUSSELL, EDWARD D. BOYLSTON and Mrs. REBECCA W. CLARK H. M. 242 92	
Litchfield, 1st pres. ch.	10 00
Manchester, 1st cong. ch.	50 00
New Ipswich, Gent. 41.02; la. 62.52; m. c. 15.16; Mrs. D. Everett, 15; 133 70	
Peterboro', J. Field,	30 00—465 92
Merrimack co. Aux. So. G. Hutchins, Tr.	
Canterbury, Cong. ch. and so.	26 00
Concord, E. cong. ch. and so. 17.34; W. do. 20; S. do 100; 137 34	
Dunbarton, Cong. ch. and so.	9 06
Loudon, 1st do.	5 00—177 40
Rockingham co. Conf. of chs. Francis Grant, Tr.	
Candia, Cong. ch. and so. 98.15; m. c. 18.85; which cons. Mrs. CAROLINE H. MURDOCK an H. M. 117 00	
Deerfield, Cong. ch.	35 00
Greenland, Fem. miss. asso.	11 00
North Hampton, Cong. so. 17.63; m. c. 18.54; for hea. chil. 2.55; 38 72	
Portsmouth, N. ch. and so. la. miss. so. wh. and prev. dona. cons. Mrs. RUFUS W. CLARK an H. M. 50 00—251 72	
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Gilmanton Centre, 33.07; Mrs. Tenney's s. s. class, 1.57; 34 64	
Sanbornton, Cong. ch. and so. 14; m. c. 2; 16 00—50 64	
	950 68
Lancaster, Cong. ch.	5 00
	955 68

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Peacham, Cong. ch. and so.	60 00
St. Johnsbury, 2d do. m. c. 72.96; s. a. 19.75; E. & T. Fairbanks & Co. 150; 242 01	
Walden, La. miss. so.	15 00—317 01
Chittenden co. Aux. so. M. A. Seymour, Tr.	
Burlington, Mrs. E. W. Buell,	18 00
Orange co. Aux. So. L. Bacon, Tr.	
Newbury, Cong. ch. and so.	45 00
W. Fairlee, do.	8 00—53 00
Orleans co. Aux. So. H. Hastings, Tr.	
Barton, Cong. so. 23; Derby Centre, Cong. ch. and so. 15; 38 00	
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon, Cong. ch. and so. 52.86; m. c. 74.51; wh. cons. Mrs. CHARLOTTE A. WHEELER an H. M. 127 37	
Clarendon, Cong. so. m. c. 4 61	
Pittsford, Andrew Leach, to cons. Miss CHARLOTTE S. MOULTON an H. M. 100 00	
Rutland, E. parish, gent. 99.75; la. 61.86; m. c. 20.67; Mrs. W. 2; 184 28—416 26	

Washington co. Aux. So. J. W. Howes, Tr.	
Plainfield, Cong. ch. and so.	3 25
Windsor co. Aux. So. J. Steele, Tr.	
Woodstock, Cong. ch. and so. m. c.	24 00
	869 52

Legacies—Barre, Nancy Taft, by Josiah Wood,	167 00
	1,036 52

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Pittsfield, 1st cong. ch. s. s. to cons. HENRY G. DAVIS an H. M. 100 00	
Boston, S. A. Danforth, Agent. (Of wh. for debt, 500; a friend, 25; do. for Sandw. Isl. m. 1.) 6,127 62	
Brookfield Asso. William Hyde, Tr.	
Barre, Ortho. cong. ch. 37.05; m. c. 3.23; 40 28	
Essex co. North, Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Cong. so.	30 00
Ipswich, Rev. C. Kimball,	18 00—48 00
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Gloucester, J. P. T.	10 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Agawam Falls, 1st cong. so. m. c.	19 00
Chicopee, Mrs. M. C. Bemis, which and prev. dona. cons. Mrs. T. W. CARTER an H. M. 50 00	
E. Granville, Cong. so. m. c.	40 47
E. Longmeadow, Cong. so.	23 10
Feeding Hills, Cong. so. 7.50; m. c. 4.90; 19 40	
Holyoke, 2d cong. so. m. c.	37 00
Palmer, Cong. so.	50 00
Springfield, George Merriam, av. of a special effort in business, to cons. Miss MARY C. MERRIAM, Miss HANNAH L. MERRIAM, Miss SARAH FISKE, Miss HELEN SPRING and Miss HENRIETTA L. SPRING H. M. 500; Mrs. Merriam's inf. class, for miss. sch. Ceylon, 5; Willie's earnings, for a boy in do. 50c.; fam. contrib. for W. Africa, 1; S. cong. so. 71.46; m. c. 87.30; 665 26	
Westfield, Cong. so. m. c.	61 00
W. Springfield, 1st cong. so. m. c.	36 31
	984 54

Ded. for printing reports,	23 00—961 54
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Amherst, Cong. ch. m. c.	10 80
Plainfield, Cong. ch.	20 76
S. Hadley, m. c. 9.49; s. s. 80c.; J. N. 31c. 10 60—42 16	
Middlesex North and vic. J. S. Adams, Tr.	
Fitchburg, Cong. ch. chil.	9 72
Middlesex South Conf. of chs.	
Concord, Trin. cong. ch. m. c.	6 83
Lincoln, La. miss. sew. so. wh. and prev. dona. cons. Miss MARY S. RICE, of Oroomiah, Persia, an H. M. 75 00	
Natick, Cong. ch. 50; m. c. 26.10; 76 10	
Sherburne, Ortho. cong. ch. and so.	40 80
Southboro', Pilgrim ch.	23 02
W. Needham, Cong. ch. and so. m. c. 25 00—246 85	
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
Brookline, Misses C.'s classes for Nestorian miss.	2 00
Medfield, Evan. cong. ch. and so.	33 00
Roxbury, Elliot ch. and so. gent. 495.75; la. 134.75; m. c. 18.82; 649 32	
W. Roxbury, Spring-st. ch. m. c. 4.62; Mrs. L. G. M. 10; juv. miss. so. 3; 17 62—701 94	
Palestine Miss. So. E. Alden, Tr.	
E. Bridgewater, Trin. so. m. c.	15 00
W. Middleboro', Cong. so.	14 00—29 00
Pilgrim Aux. So. J. Robbins, Tr.	
Kingston, 2d cong. ch.	20 55
L. Marshfield, Cong. ch. and so.	30 00—50 55
Taunton and vic. Aux. So.	
Berkley, Cong. ch. and so.	13 75
Pawtucket, Gent. 50.50; la. (of wh. for Constantine and Hannah M. Blodgett, Ceylon, 40.) 75.38; a	

friend, 10; m. c. 113.50; (of wh to cons. Mrs. LYDIA NEWELL and H. M. 100.) 257 38
Taunton, Trln. cong. ch. and so. wh. cons. HIZAKIAN W. CHURCH and THOMAS C. BROWN H. M. 207 03—478 21
Worcester co. North, Aux. So. B. Hawkes, Tr. Gardner, A. B. S.; Miss D. 1; J. W. 50c.; M. C. 50c.; 7 00

8,252 87

A friend, 50; Billerica, Rev. Mr. Stearns, 10; Charlestown, 1st par. 130; Chelsea, Winisimmet ch. m. c. 58.50; E. Cambridge, evan. cong. ch. and so. m. c. 10.61; Lowell, a friend, 10; N. Chelmsford, cong. ch. and so. 25; Reading, 8. par. 2d cong. ch. and so. gent. and la. 51.11; S. Malden, Winthrop cong. ch. and so. m. c. 9.02; W. Roxford, s. s. class for sem. at Bobek, 5; Weston, Miss M. Fiske, for Nestorian ed. 20; Winchester, cong. ch. and so. 183.70; 502 94

9,415 81

Legacies.—Cambridge, Charles Valentine, by H. M. Chamberlain, Exr. 200; Abington, Edward Cobb, by Ziba Torrey, (prev. rec'd, 1,000,) 250; Westfield, Zebina Fowler, by deacons of cong. ch. (prev. rec'd, 800,) 450; 900 00

10,315 81

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr. Sherman, 1st cong. ch. 30 00
Fairfield co. West, Aux. So. C. Marvin, Tr. Greenwich, Rev. M. Mead, 10 00
Norwalk, A friend, 25 00
Ridgefield, Young la. miss. so. for a child at Gaboon m. 15 00
Stamford, Mr. Betts' sch. for sup of a boy in Batticotta sem. Ceylon, 20 00—70 00
Hartford co. Aux. So. A. W. Butler, Tr. Bristol, m. c. 22 00
Hartford, Centre ch J. L. B. to cons. Miss SARAH W. BOSWELL of Norwich an H. M. 100; C. Day, to cons. CHARLES SKYMOUR, Jr. an H. M. 100 c. 900 00
Plainville, Ch. and so. 15 50
W. Suffield, 20 00—257 50

Hartford co. South, Aux. So. H. S. Ward, Tr. Glastenbury, David Hubbard, to cons. DAVID L. HUBBARD an H. M. 100 00
Portland, Gent. 40.12; la. 20.99; 60 41—160 41
Litchfield co. Aux. So. G. C. Woodruff, Tr. Bridgewater, Coll. 43 07
Hitchcocksville, Gent. 31; la. 15; 46 00
Litchfield, 1st eccl. so. 88
New Milford, La. mite so. 16 25
S. Canaan, Coll. 15 00
Watertown, do. 15 00—136 20

Middlesex Asso. S. Silliman, Tr. Haddam, 1st cong ch. and so. gent. and la. 42.90; m. c. 20; 62 20
New Haven City Aux. So., A. H. Maltby, Agent. New Haven, Centre ch. E. E. Salisbury, 200; 1st ch. and so. 91; union m. c. 23.40; Yale coll. do 9.61; col'd s. s. for sup. of a boy in S. Africa, 20; 344 01
New Haven co. East, Aux. So. A. H. Maltby, Agent. Branford, m. c. 9 12
Madison, m. c. 114 29
N. Branford, Cong. ch. and so. 29 06—152 47

New Haven co. West, Aux. So. A. Townsend, Jr. Tr. Milford, 2d so. 2 10
Waterbury, 1st so. 33 22
West Haven, 99 37—134 69

Norwich and vic. and New London and vic. F. A. Perkins, Tr. E. Lyme, Cong. ch. m. c. 14 50
Hamburg, A. E. L. 2 00
Ledyard, Coll. 30 00
Norwich, 2d and Main-st. ch. m. c. 27.07; Main-st. ch. gent. (of wh. fr. W. A. Buckingham to cons. WILLIAM A. BUCKINGHAM, 2d, an H. M. 100,) 170; 197 67—244 17

Tolland co. Aux. So. J. R. Flynt, Tr. Rockville, Cong. ch. juv. miss. asso. for Mr. Scudder's sch. Madras, 25 00
Windham co. Aux. So. J. B. Gay, Tr. Eastford, La. miss. asso. 48 00
N. Woodstock, Ch. and so. 133 00
Pomfret, Gent. and la. 321.08; m. c. 35.86; 356 94—537 94

2,154 50

Legacies.—Griswold, Oliver Coit, 500; Miss Olive Coit, 133.33; Westfield, Molly Willcox, by Jedidiah Willcox, Ex'r, 25; 658 33

2,812 92

RHODE ISLAND.

Providence, Richmond-st. cong. ch. 511.53; Benef. cong. ch. bal. 1; young men's Bible class, for Nestorian miss. 5.50; J. S. A. 10; 528 03

NEW YORK.

Auburn and vic. H. J. Sartwell, Agent. Auburn, Theolog. sem. so. of inq. 10 09
Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.

Albany, 3d R. D. ch. 66.15; L. K. T. 5; 71 15
Bloomingdale R. D. ch. 50 00
Clarkstown, do. 36 25
Cohoes, do. 35 00
Flatlands, do. 23 66
Flushing, do. 18 20
New Hempstead and Ramapo, R. D. ch. 14 13
New Lotts, R. D. ch. 17 40
New Utrecht, do. 2 00
New York, Houston-st. Ger. evan. miss. ch. 51.12; T. by Dr. De Witt, 30; 81 12
Tarrytown, R. D. ch. 16 00
Tompkinsville, do. 20 00

383 91

Ded. disc.

15—383 76

Buffalo and vic. J. Crocker, Agent. Buffalo, 1st pres. ch. 132.21; m. c. wh. cons. NOAH H. GARDINER, an H. M. 100; La Fayette-st. pres. ch. s. s. 3.52; 235 73
Lancaster, Ch. 83 12—318 85
Chataque co. Aux. So. S. H. Hungerford, Tr. Silver Creek, Ch. 15 00
Westfield, 1st pres. ch. and so. 57.88; disc. 50c. 57 38—72 38

Geneva and vic. C. A. Cook, Agent. Auburn, W. N. C. 1 00
Batavia, Pres. ch. 51 33
Bellona, do. 8 25
Burdette, 70 00
Clyde, Pres. ch. 42 07
Hammondsport, do. 46 00
Livonia, do. 108 00

Lockport, 1st cong. ch. 38; m. c. 25; to cons. Rev. E. W. GILMAN an H. M. 63 00
Lyons, Pres. ch. 41.90; m. c. 16.08; la. 24.25; E. W. Sylvester, 30; 112 23
Newark, Pres. ch. 50.76; m. c. 20.32; A. F. Crensey, 20; 91 08
Palmyra, Pres. ch. 55; Rev. H. Eaton 20; 75 00
Penn Yan, Pres. ch. E. B. Jones, 50 00
Riga, Cong. ch. 16 00
Romulus, Pres. ch. 82 00
Volney, J. T. 5; Rev. B. L. 1; 6 00

821 96

Ded. disc.

57—821 39

Greene co. Aux. So. J. Doane, Tr. Catskill, Mrs. M. B. Day, 30 00
Hunter, Pres. ch. m. c. 10 00—40 00
Monroe co. and vic. E. Ely, Tr. Bergen, 1st cong ch. 20 57
Rochester, 1st pres. ch. 199 05—219 62
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.

(Of wh. fr. friends, for Armenian miss. 100; for Nestorian m. 100; M. H. Strong, dec'd, for Mr. Bliss, Trebizond, and Mr.

Bushnell, Gaboon, 4; A. Walker, dec'd, 1; G. Loomis, U. S. A. 66; Pearl-st. ch. 66; Central ch. G. Carpenter, 50; 10th pres. ch. 20, 46; s. s. miss. asso. 10; Brooklyn, 3d pres. ch. 182, 19; H. K. CORNING, wh. cons. him an H. M. 100; Frederick Deming, to cons. FRANCIS E. M. BACHSLER an H. M. 50; J. Corning, to cons. Rev. JOHN F. MARSH of Brooklyn and Rev. HENRY E. ROGERS of St. Charles, Mo. H. M. 100; S. pres. ch. m. c. 102; Williamsburg, 1st pres. ch. 40;) 1,747 12

Oneida co. Aux. So. J. Dana, Tr. 12 00

Boonville, 1st. cong. ch. 58 18

Camden, Cong. ch. 54, 68; s. s. chil. 3, 50; 58 18

Clinton, s. s. (of wh. for. sch. in Ceylon, 21, 64;) 27 64

Mr. Vernon, Pres. so. to cons. Rev. WILLIAM W. WILLIAMS an H. M. 50; a friend, 4; 54 00

Northern Miss. so. Bond and int. 401 17

Oneida Lake, D. R. B. 3 00

Utica, Mrs. C. H. Williams, to cons. GEORGE H. WILLIAMS an H. M. 100; 1st. pres. ch. m. c. 21, 08; H. F. 10; 131 08

Dad. disc. 687 07

4 52—682 55

Otsego co. Aux. So. D. H. Little, Tr. 16 50

Buel, Pres. ch. 16 50

Cherry Valley, do. 53, 31; m. c. 92, 66; D. H. Little, wh. cons. Mrs. JAMES O. MORRIS an H. M. 100; 175 87

Middlefield, Pres. ch. 43, 31; s. s. 18, 26; 61 57

New Berlin, Cong. ch. and so. 32 75—286 69

Plattsburgh and vic. L. Myers, Tr. 4 50

Champlain, Cong. ch. 79, 00; Mrs. Hubbell and sons, for Frederick E. Cannon, Ceylon, 10; 89 06

Chazy, Pres. ch. 10; J. C. H. 10; 20 00

Keeseville, Cong. ch. 92, 34; Rev. J. Mattocks, 25; to cons. PETER I. MYERS of Clintonville, an H. M. 117 34

Malone, Pres. ch. 70; m. c. 40; Mrs. L. Thompson, 25; juv. miss. so. for ed. a boy at Ahmednuggur, 30; 165 00

Plattsburgh, Pres. ch. and cong. (of wh. fr. T. W. & A. C. Moore and others, for Benjamin Mours, Ceylon, 20;) 100 00—491 40

St. Lawrence co. Aux. So. H. D. Smith, Tr. 4 50

Brasher Falls, Pres. s. s. for sch. at Ahmednuggur, 4 50

Syracuse and vic. J. Hall, Agent. 48 75

Camillus, Pres. ch. 17 00

Onondaga Valley, do. 2 00—67 75

Truxton, Pres. s. s. 2 00—67 75

Watertown and vic. Aux. So. A. Ely, Agent. 290 48

Watertown, 1st ch. 195, 57; m. c. 94, 91; 5,436 58

Albany, 3d pres. ch. m. c. 10; Chestertown, pres. ch. 10; Cohoes, Mrs. S. V. S. 5; Crown Point, 1st cong. ch. 44, 77; 2d do. 23, 17; Danby, pres. ch. 12, 69; la. cent. so. 11, 31; Miss C. C. 3, 50; J. M. 1, 50; Dexter, pres. ch. 3, 25; E. Avon, pres. ch. 10; Eden, J. P. 4; Factoryville, pres. ch. m. c. 25, 23; Fly Creek, pres. ch. 9; Franklinville, pres. ch. 35; Glens Falls, pres. ch. 85; Haverstraw, 1st pres. ch. m. c. 30, 50; Hopewell, Mr. S. 25c; Ithaca, pres. ch. 62, 62; Kingsboro, Dr. Yale's cong. C. Mills, to cons. Mrs. MARGARET A. MILLS an H. M. 100; W. J. Heacock to cons. Miss ANNETTE HEACOCK an H. M. 100, 40; U. M. and Mrs. S. B. Place to cons. JOSHUA WINDORS an H. M. 100; S. S. Mills, 50; E. Leavenworth, 16; Rev. Dr. Yale, 10; Mrs. T. Yale, 10; Mr. and Mrs. McL. 6; H. S. 10; E. L. 10; Litchfield, cong. ch. m. c. 1, 50; Marathon, three sisters, 7; Marshall, cong. ch. and so. 23; Milford, pres. ch. 14, 51; Montgomery, J. J. Judd, 18, 88; Newburgh, 2d pres. ch. m. c. 7; a friend, 100; New Haven, cong. ch. m. c. 29; Northville, cong. ch. m. c. 17, 38; Par-

ma Centro, pres. ch. 8, 19; Patchogue, H. M. A. 1; Plymouth, ch. 3; Portland, cong. ch. 14; Ripley, pres. ch. and so. 64, 10; disc. 50c.; Rockland, juv. miss. so. 2; Rushford, cong. ch. and so. 97; Schenectady, Mrs. H. 5; Mrs. S. 5; F. S. 1; Springfield, pres. ch. 38, 19; Staten Island, J. D. Dix, 20; Tribes Hill, pres. ch. 11, 19; Troy, 2d pres. ch. m. c. 98, 72; G. Grant, 100; D. B. Cox, 25; H. Merriam, 20; A. Weed, 20; E. W. Boughton, 20; indiv. 190; la. indiv. so. for Sarah Sackett and Jane L. Wadsworth, Ceylon, 40; Walton, 2d cong. ch. m. c. 27; Walworth, cong. ch. m. c. 4; W. Galway, a friend, 5; Westown and Unionville, pres. chs. 26; 1,792 94

Legacies.—Trenton, Mr. Younglove, by Thomas E. Clark, Ex'r, 254, 62; Troy, S. W. Dana, by R. D. Stillman, Ex'r, (prev. rec'd, 50,) 63; 314 62

7,543 44

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr. 91 38

Blawenburgh, R. D. ch. 26, 38; m. c. 65; 8 57

Boundbrook, R. D. ch. s. s. for ed. hea. chil. at Amoy, 8 57

English Neighborhood, R. D. ch. 15 00

Jersey City, Rev. M. Lusk, 5 00—119 95

Chatham Village, Pres. ch. 50, 06; Fairfield, Rev. E. Osborn, 10; Madison, juv. miss. so. for Madras m. 20; Mendham, Rev. D. H. Johnson, 12; S. T. 10; Newark, 1st pres. ch. fem. miss. asso. 185, 74; 3d do. m. c. 20; Orange, young people's miss. so. 50; S. Orange, a friend, 20; 377 80

497 75

PENNSYLVANIA.

A friend, 10; Darby, 1st pres. ch. 19, 87; Franklin, 1st pres. ch. m. c. 21; Hamiltonville, pres. ch. 17; pres. ch. m. c. 75; s. s. 8; Marple, pres. ch. 35, 25; J. R. E. 5; Northern Liberties, Central pres. ch. W. T. S. 5; S. McClennan, 20; Philadelphia, 1st pres. ch. 50; A. White, to cons. PETER A. WHITE of Cincinnati an H. M. 100; S. Tolman, 20; a cheerful giver, 30; Clinton st. pres. ch. Mrs. F. 10; Arch-st. pres. ch. Miss M. 5; Mrs. C. S. 1; Mrs. W. 5; Mrs. P. 1; Western pres. ch. Mrs. Patton, 15; Union fem. miss. mite so. to cons. Miss ELIZABETH HILL of Albany an H. M. 100; 3d pres. ch. R. W. Davenport, 20; a boy, 50c.; 573 62

Legacies.—Union co. Andrew McClenahan, by J. F. Linn, (prev. rec'd, 1,343, 44;) 68 33

641 95

DELAWARE.

Wilmington, Hanover-st. pres. ch. s. s. 20 00

MARYLAND.

Board of For. Miss. in Ger. Ref. ch. Rev. Elias Heiner, Baltimore, Tr. (Of wh. fr. Rev. J. S. C. 5;) 149 25

Baltimore, 5th pres. ch. m. c. (of wh. from a friend, to cons. Rev. THOMAS NEWMAN of Maryland, D. W. McCLELLAN, HIRSH JONES, Mrs. MARTHA JONES, Mrs. ANN GRAHAM, Mrs. ELIZABETH BUNN, Mrs. RHODA CLARKINS and J. F. McJilton of Baltimore, H. M. 750;) 929 75

1,079 00

DISTRICT OF COLUMBIA.

Washington, 2d pres. ch. 55 00

VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr. Bedford co. Rev. G. W. Leyburn, 7, 40; Leesville, pres. ch. 10; Richmond, Deval-

st. pres. ch. 34,56; Rev. I. I. R. 5; I. I. R. Jr. 5;
Abingdon, Pres. ch. 45; French Creek, A. B. 2; Mrs. J. S. 1; Mrs. M. P. 1; Marion, Mr. Wood's fem. sch. 9,30; Shepherdstown, ch. 17; Strasburg, pres. ch. 14,50; Woodstock, pres. ch. 29,50; m. c. 15,61; s. s. 3,39;

61 96

138 30

200 26

SOUTH CAROLINA.

Charleston, Mrs. M. Smith, 30; Circular ch. m. c. 10; Mrs. W. 1; John's Island, pres. ch. for m. to Syria, 25,75; col'd mems. of do. for sch. in W. Africa, 6,25;

73 00

GEORGIA.

Savannah, Male and fem. for miss. so. in Indep. pres. ch.

5'5 61

OHIO.

Western For. Miss. So. G. L. Weed, Tr. Barlow, Rev. D. Perry and wife, 3; Centro College, 9,50; Rev. E. Garland, 12; Mrs. G. 6,37; Cincinnati, 1st ortho. cong. ch. m. c. 6,50; 2d pres. ch. m. c. 11,60; Colville, 24,25; Coaltocton, coll. 12,50; chil. 2,50; Dayton, M. & M. s. s. for Africa, 6; Granville, 186; chil. 4,43; Harmar, coll. 62,20; m. c. 20,34; chil. 2,15; Johnstown, 16,50; Liberty, m. c. 5; by S. W. C. 1; Little Muskingum, Mr. F. 93c; Miss C.'s s. s. 45c; Marietta, coll. 201,98; juv. miss. sew. cir. 5; Miss W.'s s. s. a. class, 34c; college so. of inq. 1,50; Newark, m. c. 9,55; South Fork, ch. 4,50; S. Salem, Mrs. McD. and fam. for Dakota miss. 5; Walnut Hills, Lane sem. ch. m. c. 12; Williamsburgh, O. D. 2;

635 09

Western Reserve Aux. So. by Rev. S. G. Clark. Bazetta, 3,75; Brocksville, 13,35; A. Adams, to cons. Rev. WILLIAM S. KENNEDY an H. M. 50; Bristol, 6; Cleveland, la. miss. so. 11; for fem. sch. in Ceylon, 30; for two girls in Bombay, 24; Mrs. E. A. Weddell, 20; D. B. 5; L. B. C. 1; 2d pres. ch. 106,53; T. S. Beckwith, 20; E. F. Gaylord, 15; five indiv. 50; E. Cleveland, 20,33; Euclid, 10,57; m. c. 1; Independence, 1,29; Newbury, 14,50; Parma, J. J. B. 1; Richfield, cong. ch. 7,80; Rome, 10; Ruggles, a boy, 10c; Strongsville, 13,64; m. c. 9,56; Willoughby, Rev. D. G. 1; Williamsfield, H. H. V. 5;

451 42

Plato, S. H. J. 5; Williamsfield and Wayne, 1st cong. ch. 3;

8 00

1,094 51

Legacies.—Chester, Mrs. M. Bates, int. (prev. rec'd, 30,) 12; Cleveland, P. M. Weddell, by H. C. Kingsley, (prev. rec'd, 620,) 200;

212 00

1,306 51

INDIANA.

By G. L. Weed, Tr. New Albany, 2d pres. ch. s. s. for John M. Bishop, Ceylon, 20; Niconza, Shiloh, s. s. for Robert Schuler, Ceylon, 20;

40 00

ILLINOIS.

By G. L. Weed, Tr. Chatham, ch. 5; Jerseyville, do. 36,50; Springfield, 2d pres. ch. 5; Augusta, juv. miss. sew. so. for Mr. Ireland, S. Africa, 10; Chicago, 1st pres. ch. s. s. miss. so. for miss. sch. at Madras, 20; Friendsville, J. R. C. 5; Jacksonville, Mrs. L. 2; Peoria, m. c. 3; Pittsfield, cong. ch. m. c. 3;

43 00

89 50

MICHIGAN.

Allegan, pres. ch. 10; California, m. c. 6; Bay, L. Shaw, 5; Washenaw co. W. C. Voorheis, Tr. Ann Arbor, 1st pres. ch. 121,29; m. c.

21 00

11,60; Stoney Creek, pres. ch. 47,61; Ypsilante, 1st do. 82; disc. 1,50;

261 00

282 00

WISCONSIN.

Lancaster, cong. ch. 6; Milwaukee, 1st pres. ch. m. c. 27,87; Racine, 1st pres. ch. m. c. 20;

53 87

IOWA.

Burlington, cong. ch. m. c. 3,65; Rev. A. L. 10; Davenport, cong. ch. m. c. 18;

31 65

MISSOURI.

Fort Leavenworth, E. A. Ogden, 10,56; Rockville, ch. 10,50;

21 06

LOUISIANA.

New Orleans, Prytanis-st. ch. to cons. Rev. ELIAS R. BRADLEY an H. M. 50; juv. miss. so. 30;

80 00

KENTUCKY.

Paris, m. c. 5; Ruddles' Mills, Miss L. D. T. 5;

10 00

TENNESSEE.

Blountville, ch. 48,93; S. Rhea, 25; J. R. A. 10; E. P. R. 10; disc. 95c; Farmington, Rev. T. J. Hall, 1; Hickory Wythe, Miss C. J. Hazelton, 11; By Rev. E. Heiner, Tr. Maryville, New Providence ch.

105 00

50 75

155 75

TEXAS.

San Antonio, E. B. Babbitt, U. S. A.

36 00

CALIFORNIA.

San Francisco, 1st cong. ch.

100 00

IN FOREIGN LANDS, &c.

Doaksville, Choc. na. m. c. 60,10; do. by col'd people, for African miss. 6,10; Mt. Pleasant, Chickasaw ch. 4,10; col'd people for African m. 5,75; Pine Ridge, Miss H. G. 10; Hilo, Sandw. Isle. a friend, to cons. RUFUS H. LYMAN and ELLEN E. LYMAN H. M. Montreal, C. E. Amer. pres. ch. and cong. 277; EBENEZER C. TUTTLE, wh and prev. dona. cons. him an H. M. 50; Rev. C. B. 10;

86 05

200 00

337 00

21 25

644 30

Donations received in February, (of which for debt, \$500,)

\$26,922 83

Legacies,

2,520 28

\$29,443 11

TOTAL from August 1st to February 28th,

\$158,029 29

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February,

\$547 88

DONATIONS IN CLOTHING, &c.

Charlestown, N. H. A box, fr. la. sew. so. for Rev. L. Grout, S. Africa. Fairfield, Cher. na. 16 bu. of corn fr. W. Pettit; one do. fr. W. Vann; a cow and calf, from Judge Hicks. Pepperell, Ma. A box, fr. la. benev. so. for Rev. A. Grout, S. Africa. Thetford, Vt. A box of sab. sch. books fr. Miss M. E. Denny, for Choc. m.

30 00

THE

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West Africa.

LETTERS FROM MR. BUSHNELL.

MR. BUSHNELL was advised, a few months since, to make a short excursion to different points on the coast of West Africa for the improvement of his health. An opportunity for taking this step was afforded by one of the British vessels which visit the Gaboon. It is hoped that the experiment will be attended with favorable results. An extract from a letter which Mr. Bushnell wrote after his return to the Gaboon, dated December 20, contains some statements which will be read with interest.

Batanga—Kamma People.

During my recent voyage I visited several places on the coast, and met with many natives, to some of whom I imparted religious instruction. I spent one Sabbath at Batanga, about one hundred and eighty miles north of the Gaboon, where I suppose I preached the first sermon which the people ever heard. They were attentive, and expressed a very strong desire to have a missionary come and reside among them. Regarding it as an eligible situation for a mission, my prayer is that their request may soon be granted.

I also visited Kamma, about one hundred and fifty miles south of the Gaboon. At this place I was invited by the king and people to go on shore and preach to them on the Sabbath. All trade was suspended; and I met a large and attentive congregation at his house, to whom I preached in the Mpongwe language.

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They listened quietly; and at the close of the service the king informed me that they had long been waiting for a missionary to come and take up his abode with them. He was glad to see me, and hear the words that I had spoken; but they would soon forget them, unless they were repeated often. I encouraged him to hope that his wishes would be gratified by the arrival of some missionary, who would spend his life in preaching the gospel to him and his people.

The Kamma people are a branch of the Mpongwe family, originally from the interior. Their language, manners and customs are generally the same; though, having had but little intercourse with Europeans, they are less civilized than their Mpongwe neighbors. They are much addicted to thieving and fighting. In their quarrels they seldom resort to the use of guns, but commonly make use of knives and long clubs. They believe in witchcraft, and many victims are sacrificed to the ordeal of drinking sassa wood. They do not bury their dead, but cut them in pieces, place them in boxes, and leave them suspended from trees or sticks fastened in the ground. The slave-trade is still carried on among these people to some extent. About two hundred were shipped from one of their towns a few weeks since. The people are more numerous, I think, than the Mpongwes, but live scattered over the country, many of them being at some distance from the sea.

While at Kamma I met with Mburu, a young man who was for two years or more a member of our mission school at Baraka. Last year he united with the church, and for a time gave good evidence of having experienced a change of heart. He has since returned to his people, where, I trust, he is exerting some good influence. But he is alone, as a lamb among wolves; and he begs most earnestly for a missionary. From what I could learn while at Kamma, I think a branch of the Gaboon mission ought to be located there, as soon as the necessary men and funds can be obtained.

A Tour to the Akuma.

On the 1st of January Mr. Bushnell wrote again, giving a brief account of a preaching excursion which he had just made.

Last week I made a tour up the Akuma, a branch of the Ikâi. I spent several days among the towns in that region, some of which I then visited for the first time. The people everywhere received me courteously, and listened with apparent interest to the truths of the gospel. But, like all the people in this country, they are exceedingly degraded, and can at first but very imperfectly comprehend the principles of Christianity.

In one place I found the natives preparing for a hostile expedition, to avenge the death of two of their family who were killed some months since. I endeavored to explain to them the doctrine and duty of forgiveness, and to persuade them to abandon their purpose; but they seemed to have no idea of pardoning an injury, and could only be satisfied with life for life.

At the same place, noticing a pair of manacles in the king's house, I took occasion to reprove him for selling slaves. He admitted that he had formerly sold many, sometimes his own people, and even his own family. He said that once it was customary to sell their children when they were unhealthy, or destitute of what they considered good sense; and also for men to sell their wives, when for certain reasons they became dissatisfied with them. In this way some of the tribes in this vicinity, which were once numerous and formidable, have literally "sold themselves out," and now are found only in small companies, scattered along the banks of the creeks and rivers, without any general bond of union or defence against their enemies. The nefarious slave traffic

not only robs its victims of liberty, and consigns them to unmitigated woe; but it also leaves its blighting and withering curse on the country from which they have been taken.

South Africa.

LETTERS FROM MR. ABRAHAM.

MR. ABRAHAM embarked for the South Africa mission on the 7th of April, 1849, in company with Messrs. Wilder and Tyler. They arrived at Cape Town on the 13th of June, and proceeded soon afterwards to Port Natal. At the annual meeting held by the mission in September, 1849, Mr. Abraham was requested to commence a new station at Mapumulo. In a letter dated September 14, he describes the field which his brethren have assigned to him, as also his first experience in the missionary work.

New Station.

Mapumulo is a valley or basin embracing the north-western portion of the Umvoti location. It is from four to six miles wide, and from ten to twelve long, extending from the Umvoti River north-west to within a few miles of the Tobela, the boundary of the colony.

The site selected for the station is central in regard to the people. Though situated in a basin, it is sufficiently elevated to be airy, and yet not so much so as to be exposed to the heavy winds so prevalent in this country. The numerous little hills and meandering rivulets, flowing through the valleys and deep ravines with which the basin is filled, together with the high hills and the table land in the distance, which completely encircle it, all covered with verdure, impart both variety and beauty to the scenery.

The station is about twenty-five miles from the sea, sixty-five from Port Natal, and about the same distance from Pietermaritzburg. To reach it from the Umvoti station requires a ride of from four to six hours on horseback; and the distance is nearly the same from Esidumbini. These are the nearest stations. With a wagon it is accessible only from Umvoti and Pietermaritzburg. The road to the latter is said to be good. It is a journey of a day and a half from Umvoti by the present wagon road. We enter the valley at its northern extremity; and then wind about in almost every direction, on the ridges, over the ravines, up hill and down hill. With a little labor,

however, I think a road may be made, where it will be much easier entering the valley, and by which we can go to Umvoti in eight or nine hours.

Mr. Schreuder, of the Norwegian Missionary Society, recently commenced operations on the table land, north of Mapumulo, at the distance of an hour's ride on horseback. He has three associates.

The whole valley bears marks of once having been thickly inhabited, the ruins of numerous old kraals being found in all parts of it. At present it has comparatively few people. I have not yet been able to estimate the number of kraals. Chaka depopulated this part of the country; and hitherto the terror of Umpandi has kept the natives from resettling so near his territory; but now they are becoming less fearful, and are moving in from the Zulu country, and from other parts of the colony. At present there is reason to believe that we shall soon have a numerous population about us. Within a few months past, several kraals have been built in sight of the station. The soil is remarkably rich and fertile, and the country is just what the natives like. They build their kraals on the hills, and cultivate the valleys. Though the land is well adapted to the natives, who till their farms wholly with picks, it is too much broken to be sought by the civilized agriculturist; and hence we shall not be likely to be disturbed in our labors, at least for some time, by the tide of emigration which is coming into this colony.

Preparatory Labors.

Mr. Abraham next speaks of his efforts in preparing the station for the occupancy of a missionary family. The following extract will show how the brethren in South Africa are obliged to proceed in their earliest operations.

A stranger in the country, with very little knowledge of the language, and no knowledge of building, I was obliged to go into the wilderness, thirty miles from any civilized inhabitant, to erect a temporary dwelling. When I came to this place, January 2, all the assistance I had, was a team of fourteen oxen, a wagon, a horse, and a small boy, whom I engaged on my way hither. I had not even a driver or leader for my oxen. The borrowed driver and leader who brought me here, left me the morning after we arrived. I knew not where I should get a stick of timber for building,

or that there was any in the whole valley.

But I received a most cordial reception from the people; and Umkonto the chief, in particular, treated me with great hospitality. He offered me the best hut in his kraal, and invited me to occupy it till he could call his people together, and build one at my station; which he said would be ready in three days. He went with me to find a driver and leader, as also other persons to assist me in getting timber and building. He also showed me where I could obtain building timber. I soon had as much assistance as I needed. At one kraal we found several boys who had lived with Dutchmen, and understood various kinds of work.

At the end of three days, as my promised hut was not finished, and was not likely to be for as many weeks, I left Umkonto's kraal, and took up my abode in the tent of my wagon, that I might be near my work. In this I lived seven weeks. When the hut was finished, I let my boys occupy it. Building timber was so far off, and the road to it so bad, that we could only get a small load in one day. This made our progress slow. Besides building, I have had my goods to remove, and that over a very bad road. I have several times been set at the bottom of long steep hills, and have been obliged to unload, and carry the goods up by hand; and this is no uncommon occurrence in this country.

About the middle of June I had my house so far completed, that one room was ready to be occupied; and my goods had been removed, except a very few articles. I left the station with my wagon, therefore, expecting to return immediately with Mrs. Abraham; but when I arrived at Umbilo, where she was staying, instead of finding her able to ride seventy miles in an ox-wagon, I found her on a sick bed, and so low that I was not able to leave her to return to the station for eight weeks. My cattle, house and goods, were left in the charge of two native boys. When I returned, three weeks ago, quite to my surprise and much to their credit, I found that everything had been well taken care of.

Latest Intelligence.

On the 39th of November, Mr. Abraham wrote again as follows:

We have now been here ten weeks. Thus far we are well pleased with our situation, and are daily becoming more

and more strongly attached to it. We have an abundance of good garden ground, in which various kinds of vegetables are growing, together with some young orange, lemon, peach and banana trees.

Our congregations at present are small, owing in a great measure to the famine. The people are obliged to live principally upon herbs and the milk of their cows. Indeed, many of them are almost starving. The famine has been caused by the drought of last year. But we hope that there will soon be an ample supply of food.

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LETTER FROM MR. LEWIS GROOT, NOVEMBER 4, 1850.

*Religious Interest at Umsunduzi.*

It is Mr. Groot's privilege, in the following letter, to speak of the quickening influences of the Holy Spirit at Umsunduzi, the post which he has occupied for some time past. Will not Christians remember this and other stations, in their requests at the throne of grace, that there may be a turning of multitudes in every land unto the Lord our Righteousness!

When I last wrote you, I mentioned the cases of several individuals, who had come to ask what they should do to be saved. We hoped that the good work of God's grace had been in operation some days; and we have reason to believe that it has not yet ceased, but that it has continued and increased in power to the present time. I know not how many of this benighted people have been made of late to feel that they are sinners, and that they can be saved only through the blood of Christ; but I am sure that the Spirit of God, sent down with power from on high, has been with us for some weeks, and that a few connected with the station, and more living among the people, have been roused to such a perception and apprehension of the truth as they never had before.

Eleven have expressed their desire and purpose to forsake their sins and live henceforth in obedience to the commands of God. Four of these are married men, having each of them only one wife; and two are married women, wives of two of these four. They have labored with their hands, or sold cattle, or given up some other article of value, to purchase clothes; and some of them are already very decently clad. And by cutting off the "ring" and the "red-top," made of hair

and gum or clay, and worn upon the crown of the head, the former by men and the latter by women, those marks of the beast, or, as they call them, "marks of Satan," as well as by clothing themselves decently, they have taken a bold stand on the side of Christianity, if not on the side of Christ.

*Other Signs of Good.*

All of the eleven, of whom I have just spoken, may be true Christians. I hope some of them are; and I hope all will be. But their hearts are known to God only; though time will in some measure reveal them to us, should they be spared. A religious meeting was held at one of their kraals some distance from the station, on the afternoon of Wednesday last; and all the people of several of the nearest kraals to which these persons of promise belong, were present. And I am told that it is already the practice of the men to call their families together, morning and evening, for devotional purposes.

Another proof of the presence and power of God at this station is seen in the willingness of the women to attend a religious meeting during the week. Ever since we came here, now three years, Mrs. Groot has been trying to hold a religious meeting for females during the week. Not till recently, however, has she been able to gather any, except such as lived upon the station, and were under our control. But a change has now taken place. Last week she had the pleasure of meeting twenty-five, of whom only five belong to the family. And most of those who have expressed an interest in the truth, endeavor to be present at my family or day school, where they enjoy both intellectual and religious instruction.

The evidence of God's presence is seen also in the greater order and stillness of the station, and in the quickened zeal and devotion of our infant church. The members of our little Christian band, and others about us, seem to feel that time is precious, and that life is short, and that they have a great work to do for God, for themselves, and for others.

Nor has God left our own hearts without reason to testify to his blessed presence. Indeed, the promise of Christ to be with his ambassadors has never failed us; but of late, more than ever, have we had reason to bless his name for the reviving influence of his grace in our own souls. And let others also magnify his glorious name, and remember his precious cause in this dark land.

## LETTER FROM MR. IRELAND, NOVEMBER 4, 1850.

MR. IRELAND is still at Ifumi, a station which Mr. Bryant commenced, but which he was obliged to relinquish some time since, on account of his declining health. The object of the present letter is to show the progress which has been made in the district committed to the care of the writer, during the previous year.

*Religious Services.*

The average size of our congregation, since I last wrote, has been about seventy-five. But now that we use our old house for a chapel, our congregation is larger; and for the past six weeks the average has been nearly one hundred. Twenty-five or thirty are usually present at the Sabbath school, which is becoming one of our most pleasant and interesting exercises; and about one-half of this number are formed into a Bible-class. At first I call upon each member of the class to repeat the lesson of the week; and they afterwards repeat the whole in concert. I then make such remarks and explanations as the occasion seems to require.

During the greater part of the year, religious services have been held once a fortnight at an out-station, five or six miles distant, in a more thickly settled portion of the country; and the congregation has generally been larger than the one at the station. There are also two other points about equally distant from us, where I have long thought it desirable that religious services should be held, as often as practicable; and since our annual meeting, I have made the three places a kind of circuit for week-day preaching. My plan is to send out a man, the day before, to inform the people when and where to meet me. Last Sabbath more than twenty of those who have been at my week-day service, came at least six miles to attend meeting at the station. I am encouraged to think that this may be a profitable way of spending a portion of my time.

*Christian Families.*

Mr. Ireland mentions two Christian marriages as having recently taken place at Ifumi. He then proceeds to remark as follows:

Little communities of Christian families are gathering around our older stations, which are every year increasing in number and influence. These we regard as the oases of this vast moral desert;

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and it is our ardent prayer that they may soon become as so many cities set on a hill. At this station, we have already the germ of such a community. Three men have been married in accordance with the usages of Christians, each of the men and one of the women being members of our infant church; and we have reason to hope that the wives of the other two have given their hearts to Christ.

In addition to these individuals, we have another married man residing at the station, who is a member of the Wesleyan church at D'Urban. Shortly before I came here, he asked permission of Mr. Bryant to build near the mission premises. His request was granted; and within the past nine months he has erected an upright house, containing three rooms. He was married in the native way; but his wife is an interesting and promising woman; and she has recently expressed to me the hope that she loved her Savior. During the past nine months another man and his wife have come out from among the people, and have built near the station. The woman is the mother of one of our church members, and also of two little girls who have resided for more than a year in our family. They have both recently expressed to me their determination to live according to the word of God.

Among the remaining members of our little community are three women, the mothers of young men connected with the station. Each of these women, together with the two young men whose marriages I have just alluded to, have native houses in the kraal of Umatanda, the blind man. Two of these mothers also are among those who have recently expressed a hope in Christ. All the women above mentioned, eight in number, are regular in their attendance at Mrs. Ireland's weekly female prayer meeting; and most of them, we have reason to think, are endeavoring to walk in the narrow way.

## LETTER FROM MR. TYLER, DECEMBER 24, 1850.

*Death of Mr. Bryant.*

THE death of Mr. Bryant has been anticipated for a number of months. Indeed, he carried with him a disease which might have done its work more speedily, had he remained in New England. The genial climate of the Natal Colony, &c.

presumed, has materially lengthened his valuable labors. There is no reason, therefore, for regretting the change which he made from a New England parish to the kraals of South Africa.

Mr. Bryant became the pastor of the church and congregation in Littleton, Massachusetts, in the autumn of 1840. His connection with his people was uniformly happy, and not without the divine blessing. But having come to the conclusion that it was his duty to preach the gospel to the heathen, he sailed for South Africa on the 15th of April, 1846. His character as a missionary will be gathered from what follows.

Tidings have just reached us that our dear brother Bryant is no more! He died at Inanda, December 23, at two o'clock in the afternoon. This affliction, I am sure, will deeply affect the heart of each member of our mission. I speak my own sentiments, and I doubt not those of my brethren and sisters in this field, when I say, "It is to me as if an own brother had fallen." Our band, previously too small, is thus diminished. There is one less to proclaim salvation to these perishing heathen; one less to translate the word of life; one less to advise in our missionary meetings with discretion rarely equaled; one less to extend the hand of sympathy and kindness when needed; one less to diffuse the influence of a living, consistent example.

Blessed be God, the savor of his holy life cannot be lost. Though dead he yet speaketh. We who are left to bear the heat and burden of the day, are stimulated by his conduct to higher aspirations after holiness, and to greater diligence in our Master's service. And those among these people who were converted through his instrumentality, will bless God eternally that, when their Macedonian cry reached his ears, he was willing to relinquish the comforts and refinement of his New England home, and spend the remainder of his days in leading them to the Savior of sinners.

His interest in the mission from the first was deep, constant and ardent; and he was eminently happy in his work. For our sakes and the welfare of this benighted people, we could have desired that he might remain with us longer; and that he might especially have finished the translation of the Acts of the Apostles, which he had commenced. But he is doubtless removed to a higher and holier sphere of activity and enjoyment, re-counting with those eminent Scripture worthies whom he delighted to study and imitate, the wonderful acts of God. He

had but just completed the portion of the Psalms which had been assigned to him for translation; and now he has gone to unite with the sweet singer of Israel, in songs and hallelujahs before the throne and the Lamb.

Being located in the vicinity of Umsunduzi, where our departed brother spent many of the last weeks of his life, I was able to visit him somewhat frequently; and, I assure you, it was sweet to hold converse with a soul fast ripening for heaven. During one of my visits he remarked to me, "Within two or three weeks past, I have seen more than in all my life before of the desperate depravity of the human heart, the vanity of earth, the worth of the soul, the loveliness of God, and the glories of heaven." His peace was as a river.

#### ~~~~~ LETTER FROM MR. LINDLEY, DECEMBER 25, 1850.

MR. LINDLEY has furnished some additional particulars in regard to the event which is mentioned in the foregoing letter. It was at his station, and in his house, that this lamented brother spent the closing hours of a brief but useful life. "One month before his death," Mr. Lindley says, "Mr. and Mrs. Bryant came to reside with us; and this afforded us the privilege of seeing and hearing him in his last days." The reader is already prepared for the emphatic and decisive testimony which follows: "They were eminently days of peace."

#### *Last Hours of Mr. Bryant.*

Through all his sickness, Mr. Bryant was comparatively free from bodily pain; and, with the exception of a brief period, he was filled "with all joy and peace in believing," and abounded "in hope through the power of the Holy Ghost." A few weeks before his end, the sinfulness of sin was so clearly revealed to him as to make him abhor himself, and to fear for a moment that he should be "abhorred of God." But this was only the passing of a shadow over a prospect usually serene and joyful.

The last record which he made of his feelings was found in an unfinished letter to his "dear parents." It is dated thirteen days before his death. "I am happy to inform you," he wrote, "that my mind still continues calm and comfortable. I do not feel anxious either to remain or depart. I know that God's time is always the best; and I am willing to wait his time and his disposal. I

have no merit of my own to depend on for salvation; but my hope rests entirely on the merits of Christ. I sometimes feel joyful in the prospect of a speedy release from this world of sin, and of being forever pure and holy in the presence of God. Oh, what a change it will be, to leave all our sins and imperfections and temptations and trials behind us, and awake in God's likeness! Surely we shall then be 'satisfied'; and we shall not then regret any labor, sacrifice or self-denial which we have endured for God."

Eight days before his death, Mr. Bryant remarked, "God is dealing with me exactly as I could wish. The prospect is that I shall not be long confined to my bed, and not long deprived of reason." It was even so. He was not confined to his bed for a single day. And even on the last morning of his life, he rose from his bed as usual, and sat in his chair an hour and a half.

A few hours before his death, which was not thought to be so near, I said that another week like the past would probably bring him to his end. He at once replied, "God's will be done." After a little pause, during which he was evidently thoughtful, he said, "It seems almost too much to think that in a week, or a little more, I shall be with Him in heaven, and with all the noble spirits there. Heaven contains all that is desirable in this world, and a vast deal more. There is no loss of any kind in going there; it is all gain."

His mind was perfectly clear to the last. He said to Mrs. Bryant, "I think I am dying." These were his last words. He kissed her; and this was his last act. The next moment he was unconscious of everything around him, and without moving even a finger, he gently ceased to breathe. His spirit lives in heaven, and knows by glorious fruition what it is to be "with Him" and with all "the noble spirits there." O brother, we will praise the Lord for his goodness to thee!

#### *Character as a Missionary.*

Mr. Bryant was a member of this mission a little more than four years and four months. During this time he was ever found a humble, cheerful, conscientious Christian, and a laborious missionary. When he became unable to speak in public, he took up his pen; and in the way of original composition he did much to advance the cause in which he

was engaged. He worked almost to the last. He was in heart a missionary.

He was an affectionate, faithful friend. We loved him, all of us. We loved him exceedingly; and had it been possible for others to bear the pain of his sickness, we all should have wished to endure a part. At our next meeting when he shall be spoken of, we shall weep together, as good brothers of the same family weep together for the loss of the best brother they had. And why not? He never spoke to us, or thought of us, otherwise than in love. Just a week before his death, he was found weeping. Mrs. Bryant asked him why he wept. He answered, "I was thinking of the brethren, and how happy we have always been together in all our meetings; and also of you, that probably by next Monday you will be a widow." On the Monday which he named, he left his wife a widow, and his brethren to mourn his loss. These, it is believed, were the last tears he shed; they were tears of affection. The day on which he died, he said, "Give them my love." This was his last message to his fellow laborers.

The coincidence mentioned in the following paragraph is striking; and we may hope that the moral effect will be happy.

During his sickness Mr. Bryant expressed a wish, several times, that he might glorify God in his death. This wish was granted in a way which no one had anticipated. Your first missionaries to this country arrived here, December 22, 1835. The members of our several churches now hold an anniversary on this day, to commemorate, by appropriate religious exercises, the time when light first begun to dawn on this darkness. By previous appointment this meeting was held this year at Inanda. Some seventy of our church members were here on the occasion, and at the time of Mr. Bryant's death. The most of them saw him while expiring; and they saw too how cheerfully a good man can die. They had seen gloomy, dejected heathen die in sullen silence, but had never before witnessed the decease of a joyful Christian. It will do them good. They felt and said that they had lost a friend. Some of them helped to shroud him; and then they all went in a body and dug his grave.

This is the first grave which has been opened in South Africa for any one connected with the mission.

## Amoy.

LETTER FROM MR. TALMAGE, DECEMBER  
17, 1850.

*New Residence and Chapel.*

MR. TALMAGE first speaks of the house which he has occupied since October 1, and of the chapel which he intended to open in a part of the building, on the Sabbath next after the date of this letter. The services at the church were expected to continue as heretofore. In describing his new residence, Mr. Talmage says :

Our house is pleasantly situated, having a good view of the inner part of the harbor and of several small islands in the harbor. We have, moreover, a pleasant view of the main land beyond the harbor. We can count a number of villages on the main land, beautifully situated among large banyan and other shade trees. Beyond these our prospect is bounded by the rough and barren hills, which form so prominent a feature in this part of the country. We hope that the situation will prove to be healthy.

I like our location most of all, however, because I think it well adapted to our work. We are near the northern extremity of the city, along the water's edge; while the other missionaries are near the southern extremity. Thus, on entering the harbor from Quemoy and other islands near the mouth of the harbor, or in coming from the cities and villages on the sea-coast, the first foreign residences which meet the eye are those of missionaries; and in approaching from the cities and villages which are inland, the first foreign habitation which meets the eye, is also that of missionaries.

As an additional recommendation of the place which Mr. Talmage has chosen, he mentions the fact that the gospel has never been preached in that part of Amoy. It is also at some distance from the principal marts of business and from the foreign merchants. This circumstance he regards as favorable to the missionary work.

While some of the foreign merchants are very gentlemanly men, and all treat us with much kindness, they are nevertheless engaged, more or less directly, in that wicked traffic which has already entailed a fearful curse on this land, destroying property, health and morals, and consigning the soul to eternal death,

and which is yearly increasing the number of its victims. The opium trade is carried on by men from Christian lands, who appear before the heathen as Christians; so that the leading idea which the Chinese have of the Christian religion, is that it permits its votaries to violate all law, and promote habits which even the heathen class with the lowest vices. Wherever we go in the cities and villages, we are continually liable to be questioned about opium. Hence we feel it necessary to keep ourselves as distinct as possible from it, and to prove by our conduct that we speak the truth, and are altogether in earnest, when we not only disclaim all connection with the traffic, but pronounce it a wicked business, from beginning to end. That there are difficulties in the way of carrying on mercantile affairs at such a place as Amoy, and yet keeping the hands entirely clear of this trade, is freely admitted and felt. But that they are sufficient to justify persons in ruining their fellow men, cannot be admitted without reversing the entire code of Christian morals.

*Opium in its Bearing on Missions.*

Aside from the reproach which the traffic casts upon the Christian religion, we find it a great obstacle to the evangelizing of this people. We cannot put confidence in an opium smoker. A man who uses it in this way, even in the smallest degree, we should not dare to admit into our church. But, according to the statements made by intelligent Chinese, more than one-half of the men of Amoy are more or less addicted to the practice! Of these the missionary can have comparatively but little hope. We know that the grace of God can deliver from every vice; and there have been instances of reformation even from this. Still, when talking to an opium smoker, we always feel discouraged.

But though this be an unpleasant feature in our operations, it should only serve as a stimulus to the church to send more laborers, and put forth greater efforts, in order that the tide of destruction which the Christian world is pouring in upon the heathen may be stayed. To say nothing of the principles of benevolence, justice demands of Christendom that the evil should be arrested, and reparation be made, if possible, for the injury already done. If nothing more is attempted, let there be an equivalent given for what has been received from China. It is an astounding fact,

that the money which Christian nations have received from this nation for this one article, far exceeds all the money which has been expended by all Protestant churches, on all Protestant missions, in all parts of the heathen world, since the days of the Reformation! The amount of money yearly drawn from the empire in exchange for opium exceeds thirty millions of dollars!

Mr. Talmage states that Dr. Young, of the Presbyterian Church of England, is a member of his family, and has charge of the school for boys which was formerly under Mr. Doty's care. The same brother is about to open a dispensary, in connection with the chapel of Mr. Talmage.

#### *Baptisms—A Happy Death.*

Since our letter in July, we have had the pleasure of welcoming five from among the heathen to Christian fellowship. On the last Sabbath in July, Mr. Doty administered the ordinance of baptism to two men and three women.

One of the men is both active and intelligent; and we think he will make a useful Christian. He first heard the gospel from the mouth of Mr. Abeel; and he has long been apparently interested in the truth. He is probably thirty-five or forty years of age. The other is a young man. He met with much opposition from his parents, when he determined to enrol himself among the followers of Christ. He first heard the gospel from Mr. Pohlman, a short time before his death. Thus we continually find the fruit of the labors of these dear brethren. "One soweth and another reapeth;" "that both he that soweth, and he that reapeth, may rejoice together."

One of the women recently baptized is the wife of a church member. She belongs to the family which was received into the church last year. Another was the wife of Hok-kui-peh, one of the two old men who were the "first fruits" of Amoy. Her husband died a few weeks after her baptism. The third woman is also a widow. Her husband died during my absence. He was not a church member, but he had been for some time a respectful listener to the preaching of the gospel. This woman has two small children, who have since been baptized.

Having alluded to the death of Hok-kui-peh, in the preceding extract, Mr. Talmage naturally refers to his Christian character. On this subject he writes as follows: "He was a good man, and

a consistent Christian. He witnessed a good confession until the last; and he died in peace. His heart was cheered a short time before his death, as I have just said, by the baptism of his wife. She had been the occasion of much trouble and anxiety to him, during the early part of his Christian course, in consequence of her thoughtlessness and superstition." In the same connection Mr. Talmage says: "This is the first of the members of our little church who has been called, as we cannot doubt, to the church above. Those who remain, appear to live consistent lives, and to be growing in knowledge and grace. Some of them are very valuable men, full of zeal for the glory of God and the salvation of their countrymen. They seek opportunities to recommend the gospel unto others; and thus they illustrate the truth that 'the kingdom of heaven is like unto leaven.'"

#### *Inquiries—Ignorance.*

In continuing his report, he takes pleasure in the following announcement.

We think that a good work is going on in the hearts of others. Nine or ten have asked to be admitted to the Christian church. Of some of these we have a good hope; and before long, probably, we shall administer to them the ordinance of baptism. They all seem to be sincere inquirers after the truth. In the case of most applicants we find much difficulty in deciding whether to receive them or not. We fear lest we may take those who are not really new creatures in Christ Jesus, and who, in the hour of temptation, may fall away and bring a reproach on his cause. We also fear lest we may refuse some whom Christ has accepted. We have thus far put off admitting the applicant to baptism for a long time, and until we could have the evidence of his conduct, as well as the confession of his mouth.

Much of our embarrassment in this matter arises from the ignorance of the people. Probably not more than one-tenth of the men of this region can read with intelligence. A woman who can do so is very rarely met with. Consequently, a very large majority of the candidates for admission into the church must receive all their knowledge of the gospel from oral instruction. And the same may be said of church members. Only a very few can read the word of God with any degree of intelligence. Some cannot read a single verse. While laborers are so few, therefore, we must expect to find much ignorance.

And the nature of the written les



guage is such, that this state of things must continue for a long time. It is more than probable that a majority of the people in this region, where I suppose the difference between the written and spoken languages is greater than in most parts of the empire, will never become intelligent readers of their own written language. A boy is now sent to school simply for the purpose of learning to read. If he be a bright lad, he becomes acquainted with the names of the characters used in their classics and school books, in the space of from three to five years. These comprise all the characters which are in common use. In the space of two or three years more he is taught to translate these characters into the colloquial language. A boy who is at all dull rarely, if ever, masters the characters so as to read them understandingly.

#### *An Interesting Experiment.*

After perusing these statements, the friends of missions will not be surprised to learn that our brethren are very anxious to devise some way by which the obstacles to education in China may be diminished.

Some of us are now trying to ascertain whether, by means of a part of the Roman alphabet, the sacred Scriptures and other religious books may not be given to Christians and Christian families, and to any others who cannot read, but who take interest enough in the subject of Christianity to wish to read the Bible for themselves. By the use of seventeen letters we can express every consonant and vowel sound in the Amoy dialect; and by the use of a few additional marks, we can designate all the tones. Now as the language is monosyllabic, (all the dissyllables or trisyllables being really phrases of two or three distinct words,) and the alphabet which we adopt is so simple, a person will require but a very short time to master all the letters and tonal marks, and all the sounds represented by them in every variety of combination.

Dr. Young has commenced teaching the colloquial language as written with the Roman alphabet in his school. From his experience hitherto, he is of the opinion that boys who are at all apt in acquiring knowledge, may be prepared for reading the Scriptures in less than three months. I have a class of three or four adults who spend an hour four evenings in the week, receiving instruction in the colloquial language. They

have taken some half dozen lessons, and are making good progress. At present we have no printed primers or spelling books; and we are compelled to teach mainly from the black-board. When we shall have more facilities for teaching, doubtless they will learn to read in a much shorter time. We think that almost every member of the church can soon learn to read by this system.

Arrangements have been made to print a part of the history of Joseph in the colloquial language. If our experiment shall succeed according to our present hopes, it may be well to have the whole Bible, and other religious books, printed in this manner. They will not only serve to establish the Christian converts in the truths of religion, but will enable many of them to become public readers, and furnish them with the materials to communicate instruction to others. A little more experience will enable us to speak with greater confidence in regard to the plan.

Under date of December 23, Mr. Talmage wrote again as follows: "Yesterday morning my chapel was opened. I preached my first regular sermon from the text, 'There is one God and one Mediator,' &c. The room will seat one hundred comfortably; and it was crowded. In the afternoon Mr. Doty preached, and I took his place in the church."

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#### Greece.

LETTER FROM MR. KING, FEBRUARY 22, 1851.

#### *Change in Public Sentiment.*

THE reader will take a special interest in the following statements, inasmuch as they justify a more hopeful feeling in regard to spiritual religion at Athens than has been generally entertained in past years.

Since I last wrote to you, several things of an encouraging nature have occurred. The public feeling appears to be now much more favorable to me than it was three years ago. Several persons of distinction have expressed their decided opinion, that I ought to be free to preach in my own house as I please; and that the attacks in the newspapers ought to cease; so that the Greeks may not appear to other nations as a barbarous people. Among those who have expressed themselves thus favorably to me, are several of the professors in the University.

The number of my hearers has considerably increased; and this is especially true of students from the University. Some attend from curiosity, I suppose; some as spies; and some from a real desire to know the truth. Much is said, as I have reason to believe, among the students, and in society generally, with regard to me and my doctrines; and some are for me, and some are against me. In the mean time, I think the truth is making progress.

Some say that I hire men to attend my service, and pay them for becoming proselytes. And within a few days past, persons have called and offered their services as such. Only three or four days since, a man came and presented me a written petition to be enrolled among my followers, saying that he was building a house, and was in want of aid. My reply to him was, that I wished men to become proselytes to Christ, and not to me; that I preached the truth, as contained in the word of God, and should be glad if all would believe and be saved; but that I would not give a farthing to buy him and his whole nation; that it was contrary to my religion to buy men to my faith.

An intelligent young man, who has been two or three years in the University, made a similar proposal, and received a similar reply. Mr. King mentions a call from a medical student, who did not disclose any interested motive. He also says: "A Roman Catholic priest, who has lately read in Italian my 'Exposition of an Apostolical Church,' called and expressed to me his desire to become a member of that church. And he avowed his intention of translating into Latin my 'Exposition,' or of putting the substance of it into Latin, with additions of his own, as he said it was too concise, together with a tract by Mr. De Sanctis on confession. He wishes to publish the whole in one book, and send it to Rome for the benefit of the clergy. He formerly officiated as a priest in that city."

#### *Interesting Cases.*

But there are two persons with whom I have lately become acquainted, in whom I feel a peculiar interest, and whom I think it my duty particularly to mention. The one is a man somewhat advanced in years, and from a small island near Naxos. For six successive Sabbaths he has attended my Greek service, and given the most undivided attention. And the truth seems to have made on his mind and heart a deep impression. He called on me a few days

since to converse on certain subjects; and he said that since he had begun to attend my preaching, he felt himself to be a new man; that he had an enemy on whom he wished to take revenge before he attended my services, and had sometimes come to the determination to do this at all hazards; but that now he is troubled, because he cannot fully get rid of those feelings which he formerly entertained; and one object in his calling to see me was to learn how to overcome those feelings. I cannot but hope that this man has now entered the path which leads to heaven.

The other man is a blind Psariot, called generally by his countrymen, as I am told, the "philosopher." He is about forty years of age, and was either born blind, or became so very soon after his birth. I had heard of him, but I never saw him till last Sabbath, when he came for the first time to my Greek service, in company with an intelligent young man of Ipsara, whose name is Demosthenes. The name of the blind man is Andrew Patounas; and though he is blind, he supports a sister and her family by teaching French, which he appears to understand well, and speaks fluently. He has studied philosophy, and is a man of much thought and reflection. He has a very retentive memory, and quotes from various writers with great accuracy.

After my Greek service last Sunday, he remained and conversed a long time with me; and last Thursday evening, he came in and spent several hours. He says that formerly he embraced infidelity; but that he finds this will not answer his purpose; and that he now takes the Scriptures as his only guide. Unhappily he has not yet read the Old Testament; but he has now received it, and will soon, I trust, have a good knowledge of it. The New Testament he seems to know well; and he quotes from it familiarly in ancient Greek. On all religious subjects with regard to which we have conversed, his views fully agree with mine; and he boldly expresses them, I am told, in his conversation with others. He condemns the worship of images, prayers to saints, the invocation of Mary, and the calling her "mother of God;" rejects the traditions of the fathers and the decrees of councils, as being of no authority in religion; and speaks against the holy fire at Jerusalem, and the lying wonders at Tenos, which are wrought by the image of the Virgin Mary, as many suppose

to worship which thousands go thither every year. On my asking him whether he believed that salvation was the gift of God, and by faith in Christ, or by works, he avowed his belief that it was wholly by faith, and not by works; and he immediately quoted different texts from the Epistles of Paul to show that this doctrine is clearly taught in the word of God.

This man, though blind, has more eyes, and sees more clearly, than most of his countrymen. He speaks fluently, and gives a reason for every thing he advances. He is a very interesting man, and I rejoice in having formed his acquaintance, and in seeing another raised up here to testify to the truth as it is in the word of God.

After communicating the foregoing facts, Mr. King found that the Age of February 22 contained an article which complained that the government had taken no measures to arrest his labors; that there was no effectual movement on the part of the people, nor was there "any feeling decidedly expressed." And this was permitted, the writer said, when the very foundations of the community were in danger! A prosecution had been commenced; the holy synod of the church of Greece had petitioned the ministry; still nothing was done. "King lives and reigns in Athens"! To the ministers the writer says: "Do not suppose that you are supporting and serving Greece by plans of laws; when she will not exist, if her religion be overturned."

#### Constantinople.

LETTER FROM MR. DWIGHT, FEBRUARY 15, 1851.

#### *Progress of the Truth.*

THE reformation among the Armenians of Constantinople is evidently advancing. Mr. Dwight has stated some facts in the following extract, which will strengthen the confidence of Christians in the ultimate triumph of the gospel in Western Asia.

There is now much discussion of the subjects connected with Protestantism in almost every part of this city. Two or three vartabeds, it is said, have been put in the mad-house by the Armenian Patriarch, on suspicion of Protestantism. Others among the vartabeds and priests, and even one bishop, are suspected. *The bishop alluded to openly avows his belief in the evangelical doctrines; and*

he also purchases and circulates our books. A vartabed who is the preacher of the Armenian church in Galata, now proclaims salvation by grace alone, without the deeds of the law.

In Haskeui there is scarcely an Armenian family in which the subject of Protestantism is not daily introduced for conversation. Whereunto all this will grow, we know not. One thing is certain, there is a deep work going on in the Armenian church; and, sooner or later, it will show itself in some form or other of external development. We feel, and I think that our native brethren feel, the need of prayer for the abundant out-pouring of the Holy Spirit more than ever.

The religious interest in the two seminaries continues; and in both several hopeful conversions have occurred. There are also some twelve or more individuals in the city, who appear to be special inquirers after the truth. I cannot but hope and believe that we are soon to see, more distinctly than ever, the power of the Holy Spirit in this city.

LETTER FROM MR. VAN LENNEP, MARCH 5, 1851.

#### *Persecution among the Greeks.*

AFTER what has been said in previous numbers of the Herald in regard to the spirit of inquiry which has been recently awakened among the Greeks, the reader will not be surprised at the subjoined statements.

A short time since, a Greek youth who is about sixteen years of age, a native of Yenikeui, but apprenticed in Constantinople, became obnoxious to his employer by reason of his assiduity in reading the Scriptures. He vainly endeavored, by threats and promises, to dissuade him from this course, and finally dismissed him. His relatives were excited against him, as they are very bigoted; and they sought for him, openly declaring that they meant to hand him over to the Patriarch, who would banish him to Mount Athos. The boy fled, and took refuge in our seminary at Bebek. The case was brought before the Pasha of the police, who demanded the boy, and declared that if he should avow himself a Protestant, he might go where he chose; but if he confessed himself a Greek, he should be given up to his relatives. So the youth was brought to the city, and shut up to await his trial.

In the prison the Greeks who were confined with him, cursed him, and heaped upon him many vile epithets, using many threats. But a Greek priest, formerly a deputy of the Greek Patriarch, a man of talents and influence, who has been calling himself a Protestant, and has forwarded an evangelical confession of faith to the Protestants with his signature, was also confined on account of a large debt incurred by the Greek community in favor of the Turkish government during his administration. He encouraged and comforted the boy, and advised him, when he should be called up, and inquiry should be made as to his religious sentiments, to answer that he was of his (the priest's) religion. The priest thought he should then be called up himself, and questioned as to his own religion; and he resolved to take the opportunity to defend the cause of Protestantism.

The boy was called before the Pasha, and gave answer according to the priest's advice. But the Pasha said: "That man is a Greek priest;" and so he delivered the lad to his relatives, without allowing him to say anything more. We have not been able to discover what has become of him since.

The priest has several times expressed his sorrow that the matter took such a turn. He seems to be intellectually convinced of the truth; has the courage to avow his convictions, and forms great projects for a reformation in the Greek Church; but I greatly fear that his heart little feels the power of the truth.

Mr. Van Lennep gives some account of the "confession" referred to in the foregoing paragraph. In the two last articles the priest declares "his adherence to all the doctrines taught by the Protestant Church, and his rejection of all that she rejects." He beseeches the brethren to strengthen him in the truth, and signs himself their "faithful brother and preacher of the holy gospel."

A Greek teacher of a large school in one of the suburbs of this city has lately been dismissed, under the pretext that his employers could not afford to give him so high a salary, but in reality on account of his evangelical opinions. He became acquainted with a missionary in Jerusalem some years ago, and a change in his views seems to have begun at that time. He has a wife and children living in Ghemlik. His oldest son was with him in the school; and as he does not wish the lad to be in any school of

the Greeks, he has entreated us to take him into the Bebek seminary, which we have done. He has lately been a regular attendant at the Greek services, but has just left the city for his home.

We have been obliged to refuse several applications from persons wishing to enter the Greek department of the seminary; though an offer was made, at least in one case, to pay any sum that might be judged proper for tuition, lodging and board. The number of Greek pupils now in the seminary is seven; and in the female boarding school there are three.

### Aintab.

#### LETTERS FROM DR. SMITH.

##### *Persecution at Diarbekr.*

IN consequence of the interest in spiritual Christianity which has been recently awakened at Diarbekr, it was deemed advisable that Dr. Smith should spend a number of weeks in that city. Accordingly he left Aintab last November, and arrived at Diarbekr on the 4th of December.

On alighting from my horse at the house occupied by our assistant, I was informed that the Armenian community was in a state of high excitement, and concentrating all its efforts to put down the good work already begun. In one of the leading measures, the banishment of a prominent Protestant, who is our bookseller, the Catholics and Jacobites united with the Armenians; and the Pasha of the district was induced to yield to their misrepresentations. Our brother was sent into banishment to Argona, a town about forty miles distant; and at the date of my arrival he had been gone a week.

Satisfied of his innocence of any offence against Turkish law, I called upon the Pasha to make inquiries in regard to the case; and he at once disavowed all intention of doing any thing which should be construed as an act of intolerance towards the Protestants. He had been most grossly deceived, however, and prejudiced by the false accusations of the Armenians; and he would not assent to the injustice of his course; but he readily promised to recall the banished man immediately, if any two of the Protestants would become security for his future good behavior. Two individuals presented themselves accordingly, and were accepted; and in less than three weeks from his departure, our

bookseller was again at his post, more free than he ever was before. He is now exposing for sale Turkish, Arabic, Syrian and Armenian Bibles, in as public a manner as the Scriptures are sold in any store in America. While he was absent, a great effort was made by all the priests of the place to convince their people that the Pasha had taken this as the first step towards rooting out Protestantism from Diarbekr; but his quick return, and the opening of a shop full of books, has utterly done away this false impression.

Dr. Smith is confident that the bearing of this instance of persecution on the progress of the gospel will be favorable. Indeed, the effect has already been good in several respects.

An immediate consequence of the sentence of banishment was the coming out, in a public manner, of some of the brethren in our friend's defence. Others from among the Protestants stepped forward subsequently, and were received as bail; so that the Pasha must henceforth feel that the sect is well established in his district; and he will be less likely to listen to what may be said to its prejudice.

Another effect of this man's sentence was to bring from her retirement his widowed mother. She declared that while an Armenian, and until within a few months, her son was intemperate and profane; and that he was so abusive towards her she had ceased to live with him, and had forced herself to regard him as no more her son; but that since July last he had been restored to her as a new child. As she repeated the story to me, she lifted her tearful eyes to heaven, and, with a stifled utterance, thanked God for the gift!

Since his return this mother and two married daughters, all of whom were once bitterly opposed to the evangelical movement, have become its warm advocates; and they every where talk of the work of grace which God has wrought in the heart of their son and brother. One of the daughters, moreover, has committed a little girl to us for instruction, in spite of opposition which would have deterred many of our Protestant brethren from taking the step.

At Argona also this banishment was attended with good results. Our brother was commended by the Pasha to the Governor of that town, as "a leading man among the Protestants, banished on account of some difficulty with the Armenian nation." The Governor, not

knowing whether the Protestant was a large or a small community, naturally concluded that our brother, being a leading man among them, was worthy of due honor; and he commanded the ruler of the Armenian nation in Argona to receive him as a guest. Accordingly, every thing was done to make him feel at home, rather than as one in exile. His kind demeanor and affectionate deportment won for him the good will of his host and hostess; and since his return, he has received from them presents, and other assurances of their good will.

He took with him books on his departure; and, through the Governor and his influential host, he was brought into contact with several who needed them, and whom he could hardly have hoped to reach in any other way. He was even sent by the Governor, in considerable state, to visit a monastery a few miles distant; and there he had an opportunity of preaching the gospel to individuals who might otherwise never have heard it. And the effect of this trial on our brother was good. He was led by it to a fuller experience of the power of the Christian faith to sustain in time of trial; and all our friends remark in him a humble spirit, and one less irritated by the daily opposition of the enemies of the gospel. Who can tell where the triumphs of God begun in this one event will end?

Other modes of persecution were resorted to by the Armenians; such as the imprisonment of debtors, weekly excommunications, the separation in one case of a boy of fourteen from his widowed mother, and the same general system which has been tried by Armenian ecclesiastics in every place where the gospel has begun to take root. "But not a person," Dr. Smith says, "has gone back; and the only obvious effect has been to keep from us that class of men who are represented by Nicodemus."

On the 30th of January, Dr. Smith wrote again as follows:

The spirit of persecution which existed at the date of my last letter still prevails. The wife of one of the brethren has been induced by her parents to forsake him; and the parents of another have driven their son from their house. This latter is a young man of wealthy connections; and he was hardly disowned by his step-father and mother, before he was welcomed as a Protestant to the house of his uncle and grandfather. His case is one of interest, as he received his first knowledge of evangelical

truth, some eight years ago, from a colporteur sent by the Broosa station to the fair of Balikhissar. Since that time he has been traveling alone, generally in twilight darkness; but within a few weeks has begun to rejoice as if in the brightness of meridian day. Such instances of fruit gathered after long delay are exceedingly encouraging; and they testify oftentimes, as in this case, to the productiveness of seed sown at random, a kind of tillage which we are in danger of underrating.

Dr. Smith closes his communication by a reference to the general progress of the gospel at Diarbekr: "The religious interest is decidedly advancing; and tearful eyes often indicate the work of the Spirit on the heart. The brethren have formed themselves into a benevolent society, and agreed to raise twenty dollars during the year; but as their numbers and graces increase, the amount pledged will doubtless increase."

LETTER FROM MR. SCHNEIDER, JANUARY 20, 1851.

### *The Hearing Ear.*

MR. SCHNEIDER is still permitted to speak hopefully of the missionary work at Aintab. There has been a gradual increase in the number of Sabbath worshipers, since his last communication; the congregation ordinarily ranging between three hundred and fifty and four hundred. On one occasion there were five hundred present. But there are other tokens of good, as will appear from the following extract.

The attention given to the preaching of the gospel continues to be not only encouraging, but often very solemn; and not unfrequently there is great tenderness of feeling. At an evening meeting last week, after the subject had been fully developed, I noticed that a young man was resting his head on his hand, and I heard his sobs. Behind him sat a man of strong and vigorous constitution in tears. And near me was another robust man, who sobbed out aloud several times. Yesterday forenoon (the Sabbath) two individuals wept during much of the discourse; while the riveted attention and solemn appearance of others plainly indicated that the truth was making a deep impression on their hearts. Such visible evidence of the presence and power of God's Spirit, is what we very often behold. Nay, I may say that in a greater or less degree we observe it constantly

Yesterday afternoon we had our communion. Seven new members were received, six of them being males. This makes the present number of church members forty one, though two of them are suspended. The occasion was one of deep interest. On account of the stormy weather, the assembly was not so crowded as it would otherwise have been; and yet it was large. As the eye passed over the audience, many were seen in tears, both among the communicants and the non-communicants. One young man, who has recently joined our congregation, a person of character and standing, covered his face with his handkerchief and sobbed. There were a number of Armenians of the old church present, two of whom formerly manifested much bitter hostility. It was noticeable to see how their attention was arrested by the exercises. The eyes of one of them were even bathed in tears. Altogether the scene was one of great interest; and we cannot doubt that, through the divine blessing, many deep and salutary impressions were made. Memory will love to recur to it in future days.

### *Other Signs of Progress.*

Mr. Schneider speaks of the first Monday of the present year as a very interesting day. At the concert for prayer in the evening there was a full attendance; and there was also unusual fervency in supplication.

The Sabbath school has been continued through the year; and recently it has been considerably increased by the addition of a number of women, who have been learning to read. As fast as they acquire the ability of perusing the word of God intelligibly, they unite with the Sabbath school, and thus make a practical use of their attainments. They manifest much interest in their lessons.

The Bible classes have continued through the year. As has been formerly stated, some six or eight of our best and strongest men come to us weekly to receive instruction on some particular subject, as it is presented in the word of God. Thus furnished, they go into different quarters of the city on the Sabbath, and spend an hour or more before the morning service in instructing all who may come to hear them. Usually there are from ten to fifty present at each place of meeting. Though most of these belong to our community, there are generally some of the old chu

present; and this has proved one means of bringing them under the influence of the truth. We believe much good has been done by this instrumentality.

Mr. Schneider says that the contributions of the Protestants to benevolent objects, during 1850, amounted to ninety-three dollars. "This, in their extreme poverty, is doing quite well. A country congregation of the same size in America, giving proportionably according to its ability, would collect ten times as much." Fifty-eight dollars have also been expended for educational purposes, and about one hundred and twelve dollars for the publications of the American Bible and Tract Societies.

The spirit of inquiry in the region round about us continues much as it has been. Though we have nothing specially new to communicate from Killis, Kissah, the Armenian field in Aleppo, and Oorfa, there is the same encouragement to labor in those places and others as formerly. One of our ablest church members is now absent on a missionary visit to two villages lying between this and the Euphrates. I have received a report from him which, though brief, is encouraging. Two merchants, one from Angora, and the other from Gürtin, being in a city some two days distant from Aintab on business, came here, as they say, for the express purpose of inquiring into Protestantism, of which they had heard so many reports. They have attended many of our meetings, and have had many interviews with our brethren, by which means they have become apparently convinced that the truth is with us.

### Erzrüm.

#### MISSIONARY TOUR OF MR. PEABODY.

MR. PEABODY made a preaching excursion last autumn to a number of villages, some of which had never before been visited by a missionary. He was accompanied by a book distributor. In two of his latest communications he has given a brief account of this tour.

#### *The District of Terjan.*

He first speaks of Terjan, the central part of which is about fifty miles from Erzrüm, in a west-south-west direction. "It has a fine plain, watered by the Mamah Khatun (Lady Mother) and the Kara Sû, somewhat lower than Erzrüm, and having a milder climate." In this district there are about one hundred and twenty villages;

forty of which contain an Armenian population of about eight thousand souls. In the following extract, Mr. Peabody describes a Sabbath spent at Sarûkhia, one of the villages of Terjan.

September 22. This has been a good day. Our fears have not been realized, and our hopes have been greatly surpassed. From seven till eleven in the forenoon, our room was well filled with attentive listeners; and the whole time was devoted to reading and explaining the word of God. No opposition was manifested. During a recess of an hour, a woman between seventy and eighty years of age, hearing that one of our number was from Geghi, her native place, and that he had been reading the gospel to the people, called to request him to read it to her. He read and explained the story of the Samaritan woman, Martha and Mary, &c. She appeared deeply interested; and when he ceased, she would exclaim, "Read, read, read." Who knows but the truth which she heard and received with so much eagerness, may prove the means of the salvation of her soul?

A little after noon some of our morning hearers returned; and others came in who had not before visited us. With the best reader and most intelligent man in the village we had a long conversation. He professed to have a great desire for spiritual knowledge. We tried to lead him, and those who were with him, into the path of wisdom and salvation. We dwelt upon the great and fundamental principle, that the Bible is the only rule of faith and practice. To all which we said on this point, he gave a prompt assent; but when we began to urge upon him the doctrine of the new birth, he stumbled, and soon forsook the standard, and appealed to the doctrines of his church, claiming that baptism was regeneration. But we soon gave him so many and such clear proofs of its being a great spiritual change, that he finally ceased to make objections, and seemed to admit the truth of our remarks.

Nearly all the males in this village of forty or fifty houses, Mr. Peabody says, visited him and his traveling companion. The heart of the latter was filled with joy by reason of the interest which was manifested in the truth. On the following day both arrived at Karghan.

23. The priest of the place called on us, with whom we spent two hours in serious and close conversation, urging upon him the importance of faithfully



examining his own spiritual condition and that of his people, of being himself in a right state, and endeavoring to lead his flock into the path of life. To most of the doctrines and duties which we set before him, he gave his assent; but how little does he know of their nature! Pleading his inability, when urged to do his duty, I directed him to apply for the Holy Spirit to enable him to perform it. He remarked, "The Holy Spirit came and went." Alas! that he should be ignorant that the Comforter is now upon the earth.

Omitting all mention of the other villages of Terjan, let us accompany Mr. Peabody to the plain of Erzincan, distant a day's journey. The route lies across a high mountain range, inhabited by Koords, and the direction is south-westerly. The following extract will introduce us to this new district.

#### *Plain of Erzincan.*

The beautiful and fertile plain of Erzincan is about twenty miles long and eight broad. The climate is mild in winter, and hot in summer. The lower slopes of the mountains surrounding the plain are covered with villages, containing very large gardens which abound in excellent fruits, especially on the northern side. Melons and grapes in large quantities are sent to Erzrûm and the circumjacent districts. The wheat fields return, it is said, twelve fold. The central part of the plain is quite boggy, and shows indications of being impregnated with salt. Being well watered, it furnishes pasturage for a great number of horses, sheep and cows. It is governed by a Bey, and is a dependency on the pashalic of Erzrûm.

The city of Erzincan contains thirty thousand inhabitants; of which ten thousand are Armenians, and twenty thousand Turks. On the plain there are sixty villages, containing about the same number of inhabitants as the town, with the same proportion of Armenians. The houses, both in the villages and in the city, have a more cheerful and agreeable appearance than in many parts of Armenia, being built entirely above ground. The material of which most of them are constructed, however, is nothing but mud bricks. In the city there are four large churches, and two schools, with one hundred and fifty pupils, who only learn to read and write. The district contains twenty-nine monasteries, only eight of which are at present occupied, *most of the remainder being in ruins!*

As Mr. Peabody was unable to reach the city of Erzincan in one day, he spent the night at a village four hours' distant.

24. We were treated with the greatest kindness and hospitality. Our host's mother sat at our feet, and manifested much feeling as the way of salvation was pointed out, and the importance of loving God dwelt upon. She exclaimed, "I do not love God; I love sin." Such a confession is rarely heard among this people. I have seen few Armenian women who appeared to possess so deep an impression of their sinfulness. It is our fervent prayer and earnest hope that she may be led to the Savior. When we left, she heartily thanked us for having spent the night at her house, and gave us a cordial invitation to visit them on our return. Her two sons also attended to the truths we presented with apparent interest.

#### *City of Erzincan.*

Arriving at Erzincan next day, Mr. Peabody took lodgings at the house of an Armenian primate, as directed by the Bey.

25. We spent our first evening in interesting conversation with several youth. They appear to lament the state of things here, which they represent as being bad in the extreme. Intemperance abounds, and the Sabbath is more openly desecrated by the transaction of worldly business than in most other places in this country. It is only a few years since the Armenians first opened their shops on this sacred day; and now it is the great market day for the sale of grain, &c., for Christians as well as for Turks. Though efforts have been made by the former to change the time, they have been strenuously resisted by the latter.

26. A number of persons have called on us to-day, one of whom is a son of the most wealthy primate in town. His father is a violent opposer. Indeed, he drove our book distributor from his shop during one of his visits to this place. The son, however, appears friendly, and seems to possess something of a spirit of inquiry. To-day he invited one of our number to his shop, where an opportunity was given to speak to some twenty individuals concerning the sandy foundation on which they are building their hopes of heaven, and to direct their attention to the Rock of Ages. Some opposed, glorying in Gregory the Illuminator as their intercessor. "He will prostrate himself before the throne of God," they



said, "and plead for us; and the divine Being, for the sake of so holy a man, will receive us with favor, however sinful we may be."

27. A priest has visited us to-day. After having spent six years in Constantinople, acting as priest for the most prominent Armenian in that city, he returned to his native place about a year since. While at the capital, he evidently became somewhat liberalized. His interest in education was awakened, and his ideas of Protestantism were modified. He received the impression, which he still retains, that Protestantism will make rapid progress in this nation; and he expressed to me his belief that within twenty years all the Armenians will embrace it. But in order to this he says they must be instructed. He has been trying to establish a school of a higher order than now exists; but he has not as yet succeeded. In the evening we spent three hours in explaining the gospel, and in earnest but friendly discussion with our visitors. The controversy was carried on in such a manner that I am confident it will result in good.

Mr. Peabody made an excursion next day to the north-western part of the plain. Returning to the city, however, he spent the evening with his host and others in reading and explaining the Scriptures.

#### *The Sabbath.*

29. (Sabbath.) Early this morning the priest already mentioned came, bringing another with him. As the latter has spent some time in Smyrna, he has learnt to view evangelical religion in a more favorable light than formerly, not attaching any importance to the rites and ceremonies of his church, which are not of divine appointment; but at the same time he endeavored to convince us of their comparative innocence and the necessity of adhering to them, till the people, having become enlightened, shall be prepared to renounce them. These ecclesiastics well understand the errors of their church, and what is the true and only standard of faith and practice. But when they could not reply to our arguments, they would inquire, "What can we do? The people are ignorant. We cannot persuade them." All our exhortations to a faithful performance of duty were kindly received. May a divine blessing attend them!

*Mr. Peabody preached to a small audience in the forenoon; and he expounded portions of the*  
*to a number of young men,*

In the evening we spent three hours with eight individuals. I was delighted to observe the reverence which was paid to the Holy Scriptures by a primate present. With the greatest earnestness, for more than an hour, he was engaged in reading portions of the New Testament in the modern tongue, pausing only for explanations. The rest of the time was devoted to a discussion of the points of difference between the Protestant and Armenian Churches. Most of those present manifested a kind and courteous spirit, at the same time showing the greatest inconsistency.

The following day was spent in similar labors. The hostile priests and primates began to be alarmed, and held up Protestantism as infidelity.

#### *The Bishop—Return.*

October 1. To-day we had another interesting interview with the friendly priest. I endeavored to make him feel that our great object was to turn men from darkness to light, and from the power of sin and Satan unto God; and that he should do the same. We also called on the Bishop, and were kindly received. He professes a desire for the improvement of his people, but seems to despair of being able to do them any good. Himself abstaining from the use of all intoxicating liquors, he has made efforts to persuade his priests and primates to do the same; and though for a time they abandoned their cups, they have all returned to them again. This has discouraged him. "My people," he remarked, "know not how to take care of their bodies, how much less of their souls." We replied that if strenuous and persevering efforts were made to promote their welfare, though a great reformation might not take place at once, there would be a gradual progress in knowledge and virtue. We mentioned examples of such exertions and results.

2. We have distributed between thirty and forty books and tracts among several young men who have frequently visited us, and who appear to be much interested in the truth. They were very anxious to obtain the books, and seemed truly thankful for them. A number of these persons have apparently become our warm friends, desirous to understand the gospel. We expect to hear from them, and that our labors have not been in vain in the Lord. Of these, together with our host, we took an affectionate leave.

## Nestorians.

## LETTERS FROM MR. COCHRAN.

*The Seminary at Seir—Spiritual Prospect.*

In a letter which was written January 18, Mr. Cochran speaks at some length of the seminary at Seir. The number of pupils at the present time is forty-four, eight having been recently admitted to the institution. The applicants for this privilege were more numerous than usual; and hence the brethren were able to select those who were the most promising. The arrangements which have been made for giving instruction in the different branches, appear in part from the following extract.

Increased provision has been made the present year, you are aware, for the instruction and superintendence of the seminary, so that we are able to widen our range of study, to classify the pupils more in accordance with their relative acquirements, and to exercise a more thorough supervision of the entire institution. Mr. Coan has been transferred from the village school department to the seminary; and, agreeably to this arrangement, he spends four days of each week at Seir. Mr. Perkins, in connection with preaching and other religious exercises, continues his instruction in Hebrew. Mr. Stocking gives such occasional lectures to the pupils as his care of the village schools will permit. Dr. Wright meets a class once a week in scriptural exegesis, and occasionally lectures on subjects connected with the medical profession.

The students, aside from the regular study of the ancient Syriac, Hebrew, Persian and English, have from eight to ten Scripture exercises weekly, embracing exegetical, historical, and doctrinal instruction. Two classes are also taught in arithmetic, two in geography, one in natural philosophy, and one in astronomy.

Mr. Cochran passes next to the spiritual condition of the seminary at Seir, and also of the boarding-school at Oroomiah.

The religious state of the seminary and female boarding-school, though they are not blessed with a revival, as they were the two previous years at this season, is nevertheless in some respects encouraging. The pupils are much engaged in study; but their general deportment is exemplary and serious. *Many of the hopefully pious have mani-*

festated peculiar tenderness of feeling from the commencement of the session; and at different times they have exhibited such extraordinary prayerfulness and concern for the interests of the soul, as to encourage the expectation that we might speedily see displays of God's quickening and converting grace.

The Sabbath schools in the city, Geog Tapa, Seir, and other places, appear to be in successful operation. Many adults avail themselves of the privileges of these schools.

*Conduct of Mar Gabriel—Favorable Signs.*

Priest Canon, the officiating ecclesiastic of several villages in Barandoose, a district adjoining Seir, who has been for several years a teacher of one of our village schools, and who was quite an evangelical man for one of the old school, has recently died. His son, Deacon Perdu, a member of the seminary, a youth of hopeful piety and much promise, was immediately ordained priest in his father's stead, in accordance with the wishes of probably a majority of the people. A few days subsequently, however, an older brother, a vile man, with the stain of a recent murder upon him, applied to Mar Gabriel; and obtained the ordination and office which he desired, probably through the influence of a trifling present.

A new Governor has been appointed for Oroomiah, in place of one who had held his office for a single year. He has given the usual assurances of protection to the mission. The Minister of War, a Koord by birth, "the third man in the kingdom," has recently been at Oroomiah. While in the city he visited the female boarding-school, and saw an exhibition of the philosophical and chemical apparatus belonging to the mission. "He probably received and manifested as much pleasure as he was capable of." The former Governor of Oroomiah was present, and he was so much gratified with the exhibition that he sent the ladies of his harem to visit the institution.

Two days later Mr. Cochran wrote again; and the following paragraph will be read with lively interest.

Yesterday was a far more solemn day in the seminary, than any during the present year. We do not wish to excite expectations that may be disappointed; but we think it proper to state, that in the estimation both of our teachers and ourselves, there are signs of a revival which are quite hopeful and encouraging. The services of the day were character-

ized by solemnity and tearful attention to divine truth. During the intervals of worship, and after the evening prayer-meeting, the prayer-closets were filled for a considerable time, with individuals, many of whom seemed to be much weighed down and burdened with a sense of guilt and responsibility.

### Madura.

#### ANNUAL REPORT.

THE brethren of the Madura mission, in submitting their report for 1850, first allude to the goodness of God in still sparing them to labor in his service. Mr. Rendall suffered during the early part of the year from jungle fever; but the hope is indulged that he will not experience any inconvenience from this disease hereafter. Mr. Taylor has had an attack of the cholera; but it pleased the Lord to restore him to health.

#### State of the Churches.

Our brethren speak of the year under review as one of "general prosperity." "Though not permitted to behold the more powerful displays of divine grace," they say, "we record with gratitude that the gentler influences of the Spirit have been enjoyed at most or all of our stations. The proof of this has been seen in the orderly walk of our church members, and the hopeful conversion of some to God." The following table will present the state of the churches in a condensed form; and some of the facts are certainly very gratifying.

| STATIONS.      | Rec'd the past year. |                 | Whole number rec'd the past year. | Dismiss'd to other chs. | Died during the year. | Suspended the past yr. | Excom. the past year. | Number at present in good standing. | Rec'd to the ch. on prof. from the first. |
|----------------|----------------------|-----------------|-----------------------------------|-------------------------|-----------------------|------------------------|-----------------------|-------------------------------------|-------------------------------------------|
|                | By profession.       | By certificate. |                                   |                         |                       |                        |                       |                                     |                                           |
| Madura East,   | 6                    | 1               | 7                                 | 1                       | 0                     | 0                      | 0                     | 17                                  | 25                                        |
| Madura Fort,   | 5                    | 2               | 7                                 | 0                       | 0                     | 0                      | 0                     | 23                                  | 19                                        |
| Dindigul East, | 1                    | 6               | 7                                 | 0                       | 0                     | 0                      | 0                     | 30                                  | 84                                        |
| Dindigul West, | 2                    | 2               | 4                                 | 2                       | 0                     | 1                      | 0                     | 32                                  | 9                                         |
| Periacolam,    | 11                   | 2               | 13                                | 1                       | 0                     | 0                      | 0                     | 27                                  | 11                                        |
| Tirumungalum,  | 2                    | 3               | 5                                 | 2                       | 0                     | 0                      | 0                     | 22                                  | 29                                        |
| Pasumalie,     | 7                    | 1               | 8                                 | 5                       | 0                     | 0                      | 0                     | 32                                  | 34                                        |
| Tiruppoovanum, | 1                    | 2               | 3                                 | 1                       | 0                     | 0                      | 0                     | 29                                  | 25                                        |
| Sivagunga,     | 5                    | 1               | 6                                 | 2                       | 1                     | 16                     | 0                     | 23                                  | 84                                        |
| Total,         | 40                   | 20              | 60                                | 14                      | 1                     | 17                     | 0                     | 235                                 | 320                                       |

The means employed for the spiritual good of the people may be inferred from the subjoined extract: "More than forty religious services, attended ordinarily by the missionaries, have been sustained weekly, not including daily prayers in *Tamil*, or meetings held in the village congregations. More than six thousand miles have been

traveled by the missionaries in preaching the gospel; and at eighteen places, exclusive of the usual Sabbath assemblies, there has been stated preaching." Forty thousand tracts have been distributed, forty-five Bibles, more than two hundred Testaments, and more than eight thousand smaller portions of Scripture.

#### Educational Department.

The seminary at Pasumalie, now under the care of Mr. Herrick, has thirty-three pupils, nine having been admitted in 1850; and twenty-four of these are church members. Five have left to engage in missionary work. The older pupils have visited the neighboring villages Saturday afternoons, as heretofore, to distribute tracts and converse with the people.

The English school at Madura Fort contains one hundred and six scholars, eighteen of whom are nominal Christians. Most of the expense of this institution continues to be defrayed by the English residents at Madura. At Madura East, Dindigul West, Tirumungalum, and Sivagunga, there are boarding-schools, having in all ninety-three pupils, five of whom are church members, and sixty-six from Christian families. At Madura Fort, Dindigul West, Tirumungalum, and Sivagunga there are girls' day schools, containing in all eighty-nine scholars. There are also sixteen free schools, in which instruction is given to four hundred and six children; and fifty-four schools connected with the village congregations, having seven hundred and twelve scholars.

All the teachers in the seminary, English school, and boarding-schools, are communicants. All the teachers in the village congregations are nominally Christian, and several are church members. Six of the teachers in the free schools, and three in the girls' day schools are Christians. In all the schools of the mission, therefore, only eleven heathen teachers are employed.

#### Village Congregations.

This interesting branch of labor is concisely set forth in the subjoined table.

|                      | Madura East. | Madura Fort. | Dindigul East. | Dindigul West. | Tirumungalum. | Tiruppoovanum. | Sivagunga. | Periacolam. | Total. |
|----------------------|--------------|--------------|----------------|----------------|---------------|----------------|------------|-------------|--------|
| No. of cong's,       | 3            | 12           | 1              | 8              | 4             | 26             | 7          | 10          | 71     |
| No. of families,     | 19           | 109          | 32             | 84             | 46            | 920            | 40         | 150         | 690    |
| Adult males,         | 17           | 133          | 21             | 80             | 46            | 223            | 40         | 150         | 710    |
| Adult females,       | 21           | 125          | 23             | 84             | 45            | 224            | 36         | 160         | 718    |
| Children,            | 26           | 140          | 30             | 163            | 50            | 338            | 79         | 304         | 1043   |
| Adults able to read, | 6            | 41           | 7              | 60             | 11            | 45             | 19         | 15          | 204    |
| Cong. added this yr. | 1            | 1            | 0              | 2              | 0             | 7              | 1          | 1           | 13     |
| Cong. abandoned "    | 0            | 0            | 0              | 1              | 1             | 0              | 3          | 0           | 5      |
| Increase of adults,  | 25           | 429          | 0              | 0              | 144           | 0              | 23         | 225         |        |
| Decrease of do.      | 0            | 0            | 0              | 180            | 16            | 0              | 17         | 0           | 213    |
| Av. attend. on Sab.  | 70           | 305          | 80             | 210            | 87            | 340            | 55         | 328         | 1475   |
| No. cat. & readers.  | 2            | 4            | 2              | 9              | 4             | 18             | 3          | 10          | 54     |

The following extract from the report of the mission should be read in connection with the tabular view of this department of their work.

The members of our village congregations, it is believed, are becoming more firmly established in the Christian religion; and the means used for their improvement are more systematic and thorough. The more experience we have, the less liable are we to be deceived in regard to the motives and character of those who profess a desire to embrace Christianity; and the more the people know of us and the gospel we preach, the less likely are they to come to us, except from a sincere desire to learn the truth. An increase of numbers, therefore, is indicative of greater progress than at an earlier period of our work. A decrease, such as we report from two or three of our stations, should not be regarded as necessarily indicative of a retrograde movement. If a large number of persons, ignorant in a great degree of the principles of Christianity, professedly embrace it, we should expect that many, when they shall have understood the new religion better, or "when affliction or persecution ariseth for the word's sake," will turn back. It is often the case, however, that many who thus leave us, come again after a time, and stand firm. There may, therefore, be quite a decrease in numbers, while there is real progress.

#### *Location of Missionaries.*

The distribution of the laborers connected with the mission will appear from the annexed table.

| <i>Stations.</i> | <i>Missionaries.</i>                          |
|------------------|-----------------------------------------------|
| Madura East,     | { Mr. and Mrs. Rendall, Dr. and Mrs. Shelton. |
| Madura Fort,     |                                               |
| Dindigul East,   | Mr. and Mrs. Muzzy.                           |
| Dindigul West,   | Mr. and Mrs. Webb.                            |
| Tirumungalam,    | Mr. and Mrs. M'Millan.                        |
| Periacoolum,     | Mr. and Mrs. Ford, Mr. Little.                |
| Pasumalie,       | In charge of Mr. Ford.                        |
| Sivagunga,       | Mr. and Mrs. Herrick.                         |
| Tirupooivanum,   | Mr. and Mrs. Chandler.                        |
|                  | Mr. and Mrs. Taylor.                          |

In regard to the labors of these brethren during the year, two or three extracts must suffice. Dr. Shelton's report is as follows :

The number of patients treated is two thousand four hundred ; which, added to the number for the previous nine months, makes four thousand and two hundred. Many have come from towns and villages which the missionary has not visited ; and some are among the weaver caste in Madura, among whom no missionary labors are carried on. The whole ex-

pense of the hospital for the year, exclusive of the dresser's salary, does not exceed one hundred rupees. This is surely a small expenditure for the good accomplished. The sick who resort to the hospital at an appointed hour each day, are accompanied by many of their friends ; so that the physician, or his assistant, has an opportunity daily of addressing an audience, often large, under the most favorable circumstances.

From the experience which Dr. Shelton has already had, he considers the practice of medicine as a very important instrumentality for exerting an influence on the minds of the Hindoos. "Let every mission have its hospital," he says, "and let every missionary possess such an amount of medical knowledge as will enable him to deal out medicine at his station with success."

A church has been organized at Periacoolum, the report says, to which eleven persons have been admitted by profession, and two by letter. The whole number of communicants is twenty-seven.

Mr. Chandler speaks of encouragement and trials. He is cheered by the aspect of the nearer portions of his field ; but the village congregations give him much solicitude. He is obliged to report, moreover, that sixteen members of his church have been suspended. The mission think it not difficult to account for this state of things. It is twelve years since operations were commenced at Sivagunga ; and during this period five different missionaries have labored there. For nearly three years, at one time, there was no resident missionary, owing to the inadequacy of the force occupying the field.

In May last, Mr. Taylor removed from Tirupooivanum to Mundahasalie, thirty miles south, as being a more central position. It is not certain, however, that he will remain there permanently ; though "he regards the change as having worked well thus far."

#### *An Appeal for Help.*

In view of the circumstances of the mission, our brethren feel constrained to ask for more laborers.

We cannot perhaps give you a clearer idea of our present need of a reinforcement than by introducing an extract from Mr. Taylor's report. "There is a movement among the people," he says, "and a call for help from a number of places, too great for me with the means at my disposal. And if I had the means, without missionaries to watch and preach and pray, the good which could be hoped for, would be but little comparatively." In speaking of the congregations near

the shore, he says, "Could I be heard, I would plead earnestly for a missionary to labor 'by the way of the sea.' There are now eight congregations in that region. The people are all of low caste, are related to each other, and strengthen each other; and among their relatives who remain, there is unusual encouragement. But the great reason why I would plead for them is the need in which the congregations stand of spiritual help. Most of the time I have been able to have barely one catechist there for the whole; but for about three months I have failed even of that. There are three persons among them, called readers, who have for about two years had the Bible in their hands, but who might say, 'How shall we understand unless some one teach us?' The people are teachable. I believe they are sincere in renouncing their former devil worship, (for such was their religion;) and they now show a desire to make the Sabbath a day of rest. A missionary is needed for them; catechists are needed for them; and, in addition to the common schools, boarding-schools are needed for the promising boys and girls."

If our brethren in America call to us, "Watchman, what of the night?" we answer, We can discern a faint light in

the distance, which seems like the breaking of the day; but the darkness, we fear, will linger long, unless our brethren in Christian lands "watch for the morning" with an earnestness of desire which has hitherto been felt but by very few. If any inquire, "Do the forces of the enemy give way?" we can say with truth, Some breaches are distinctly visible in his fortresses; and at times he manifests some anxiety as to the issue of the contest. But we must confess that we believe his walls and his gates are strong yet. We see no reason to think the time of their overthrow very near. Indeed, we cannot expect to see Satan driven from Hindostan till the servants of God engage in the combat far more generally, and with far greater earnestness, than they have hitherto done. Let Christians as a body enter upon this work with an energy which its importance demands; let them make the extension of Christ's kingdom the great object of their lives, and consecrate themselves, with their sons and their daughters, their silver and their gold, wholly to it; and the enemy, we believe, will soon be vanquished, and this desert land become "like the garden of the Lord."

## Proceedings of other Societies.

### EXPLORATIONS IN EAST AFRICA.

THE brethren who labor in connection with the Church Missionary Society in East Africa, near Mombas, have performed several tours for the purpose of ascertaining what encouragements and facilities exist for the prosecution of the missionary work in that part of the world. During their various journeys they have traversed districts which no white man had ever before visited; and they have made discoveries of very great interest, both to the geographer and to the friends of missions. Of two of these tours, the latest that have been given to the public, some account will now be given.

#### Visit to Ukambani.

In the month of November, 1849, Dr. Krapf executed a purpose which he had long cherished,

and visited Ukambani, the country of the Wakamba. Portions of this tribe have already penetrated to the Indian Ocean; but the main body has its home four hundred miles in the interior. Between this distant people and the coast, however, there is more or less intercourse. One of the chiefs was at Mombas in 1848, and Dr. Krapf told him that he would make him a visit at some future time. A good reception was promised in return.

Of his preparations for the journey, Dr. Krapf speaks as follows: "I had collected a small caravan of fourteen men, bearers, guides, servants. Each bearer was to receive eight dollars for the journey to Ukambani, and two dollars more for accompanying me as far as the banks of the Dana, in the north of that country. The Dana was to be the termination of the journey." He was not unmindful of the difficulties of the under-

taking; but his past experience of God's goodness toward him, and the belief that his object was in harmony with the divine will, enabled him to rise above the discomforts and perils that he saw before him.

Dr. Krapf's description of this tour, as published in the *Missionary Register* for February, 1851, will be given without abridgement.

#### *Journey to Maungu.*

The first days of November were spent with the Wanika in Toruma. These people were very troublesome by their constant begging. At one place from twenty to thirty of them approached us in a war-dance, with the sound of the war-trumpet, asking for presents. After much bargaining, they were dismissed with a doti, that is, a piece of cloth worth half a dollar at Mombas. Their beggaries generally are not upon the Abyssinian scale. These people are satisfied with less, contenting themselves with trifles, if their supposed title to some sort of a tribute is acknowledged by the stranger.

After having safely passed through the Toruma territory, we entered the great Wakuafi desert. The direction I took was at first more westward, till, on the fourth day after we had left Toruma, we came to Mount Maungu, when we went in a more northern direction. Up to our arrival at Maungu we had found water almost every day. The road was always level, but sometimes went through almost impenetrable thickets of thorns, where an ass or a horse would have been of no use; in fact, these travels have all to be made on foot, until better roads are to be had. Before we came to Maungu, we had to pass a certain lurking-place of the Galla, which is called Kadidsa. It is a large open spot, with few trees, over which lies the road where Wakamba caravans are often surprised before daybreak by lurking Galla, while engaged in arranging their baggage, or performing their superstitious ceremonies; or by day, when they not unfrequently stop long at a place, for no other reason than the desire of meeting with favorable auguries from the flight of birds and the like. They regard the flight of a bird from the Galla country as unfavorable; from the Wanika country as favorable for themselves. My own people, and some accompanying Wakamba, intended also to use these follies; but I went on, and they were obliged to follow. Afterward they voluntarily discontinued these practices, saying that they now traveled with Christ, and that he, and not their charms and auguries, could protect us.

At Maungu we rested one day, and took in provisions. An old Mkamba lives on the top of the mountain, with a few Teita families. These people are friendly to strangers, to whom they sell maize, beans, and other provisions for beads and cloth. Water is found on the top of the mountain, from whence it has to be fetched by caravans.

The plantations, also, of the colony, are on the top of the mountain, the ascent of which is very steep, but from which a splendid view is to be had of the Kadiaro, Usambára, Jagga, and of the Galla country and Ukambáni Proper. I conversed, as well as I could in the Kikamba language, with the old chief and his people, on the principal subjects of the gospel; and succeeded in establishing a friendly connection with them, as we shall need it in our future intercourse with Ukambáni; for unless you go to Ndara, there is no place on the road where to obtain fresh supplies of provisions, except here. But the Wakamba are at enmity with the people of Mount Ndara. Lately several Wakamba were killed with poisoned arrows, shot by Ndara people into the Wakamba camp.

#### *Scarcity of Water—River Tzavo.*

From Maungu we proceeded in a northern direction toward the Galla country, in order to avoid Ndara. We entered into a fearful jungle, where we found no water; for the river Woi, which comes from Bura, and enters into the river Sabaki, was dried up when we crossed it. Some of our people, after much exertion, at last met with water near Ndara, at a place where the Woi has always some water in the sand. After having taken here a sufficient quantity of water, and set ourselves right concerning the road, we again entered a thick and terrible jungle, in order to avoid the Bura mountains, with whose inhabitants the Wakamba are likewise on a hostile footing. The Wanika, especially those of Rabbai, have no enemies in these quarters, excepting the Bura people in the east; but, on account of the Wakamba in our caravan, we were obliged to take this circuitous route. Some of these Wakamba had with them their wives and young children, carried on the backs of their mothers. These poor little creatures suffered terribly from thirst, and cried much. Now, as the least noise was prohibited on account of the Buras, Ndaras and Gallas, of which the poor urchins of course knew nothing, their distress, and the inconvenience of the caravan, were great. I frequently gave them of my water and bread, and had, consequently, to check the anger of my water-carrier against the children.

After a forced march—November 13—we arrived at a watering-place, where we hoped to refresh ourselves; but not a drop of water was to be found. This gave us all very much pain; for we were still from thirty-six to forty miles distant from the River Tzavo, where water never fails. The weather was very hot that day; and this was felt intensely, as we walked over sandy and stony ground. On the 14th, in the afternoon, some of our bearers began to complain that they could go no further, and stretched themselves on the ground. I endeavored to encourage them to make a strong effort to get on, in order by all means

to reach the Tzavo that evening. Some of them followed me; others remained. I also felt my strength gradually declining; but, with God's assistance, it was upheld by the fixed determination to reach the Tzavo. I could have paid a dollar for a bottle of the worst description of water, if it had been obtainable.

At last, about sunset, we found ourselves at once before the deep bed of the Tzavo, which one cannot see until standing on its high banks, which are adorned with high trees. We first crossed the fine river, whose water reached my loins, and then lay down on the opposite shore to refresh ourselves with its cool yellow water, so colored from the ground over which it flows. No emperor or king can possibly more relish his most exquisite and delicate wine, than I with my people did this precious water. Indeed, the hardships of African traveling are valuable; for they create appetite; and, in spite of all exertion, one feels in the best possible health. It is incredible what a man can bear when obliged, and how wholesome exertion and labor are. To this was added, in my case, the interesting character of the spot. The Wanika urged me to hasten away, on account of Galla or Masai who might perhaps be lurking there; but the importance of the river and the place did not allow me such a hurry, although I was not insensible of the danger. My people thought to have discovered the footsteps of the Masai, as we had previously heard at Maungu that they had made an irruption into the Galla country; but they had soon returned.

The river, which flows here from west to east, measured about twenty-five or thirty feet in width. It issues from the east and north sides of the Kilimanjaro, and, consequently, chiefly consists of snow water. It is said to be afterward joined by the river Adil—of which I shall say more below—and to traverse the Galla country, probably under the name of Sabaki, which river falls, by Melinda, into the sea.

After having finished drinking, bathing, and, as regards myself, observing, we encamped about half a mile further on, as it was not advisable to sleep so near the river. The Wanika always use this precaution on such occasions. Next day we were rejoined by the other party of the caffila. On the evening of our arrival, two of our men had returned with water for the thirsty, but they had missed them.

#### *High Mountains—Conduct of the Natives.*

Having then sufficiently refreshed ourselves by food and drink, we cheerfully resumed our journey, having the high mountain Theuka on our left, and the Galla country to the right hand. The country was rather waste, and of a volcanic character. My guide shewed me a small mountain, where he said, fifteen or twenty years ago, noises similar to the reports of cannon were heard. The Wakamba who lived in

the neighborhood, thinking that Europeans must have arrived in the interior of the mountain, by some subterranean canal from the sea, suddenly fled; and since that time the Theuka, as well as the little mountain, has been uninhabited. There are still some Wakamba on the Ngolia, another mountain of respectable height; but they do not enjoy a good reputation. After we had passed the Ngolia, I saw the snow mountain Kilimanjaro very distinctly, and apparently near. It was a fine clear morning. At Maungu I had already seen a little of it; but now I saw it much nearer, and from the east and north. I also saw the territories of Rombo and Usuri, and the smaller sharp-pointed mountain mentioned by Rebmann as seen by him when in Kilema. But the Kilimanjaro is higher than all the surrounding mountains, being like a giant among children. Its top is vaulted like a dome. It has a great plateau covered with snow, which descends several thousand feet from the top. Whoever will hereafter continue to doubt the existence of this snow mountain may do as he pleases. Still there it is; Rebmann and myself are witnesses; and so are all natives that see it.

After we had passed by Ngolia to our left, we reached the high mountain Julu, which is likewise inhabited by Wakamba. At last we reached Kikumbuli, where we met with some Wakamba. Kikumbuli is a large plain, here and there inhabited by Wakamba. Formerly the savage Wakuah infested this neighborhood, and endangered the access to the Wakamba. The ground is, in several places, very fit for cultivation. Where the Wakamba live, there they have left a great thicket between their habitations and the wilderness, as a protection against sudden invasions. We encamped at Idumuo near a well, which, during the dry season, has but little water, and that not good. Wherever I went, the Wakamba surrounded me; nor could they get enough in seeing the white man, the "man of the great water," or the "man with the rain-house," or umbrella. Young and old jumped about me like little children, as though I were a being of another world. At the same time they were respectful. No man begged; a thing which I had never before witnessed in Africa. True, the Wakamba who know the coast, and communicate with Mombas, have acquired the habit of begging; but the genuine Wakamba of the interior rather give to the stranger than beg of him. If it were only for this feature in their character I would love them; but they likewise lent a willing ear to the gospel, however imperfectly I was able to express myself. I was, indeed, asked whether I could not make rain; and several other things gave me an insight into their superstition, their fear of evil spirits, and their practice of witchcraft; but on this account they have the greater need of the gospel, which makes men free from those things.

We rested a few days at Kikumbuli, and then went on to Ukambani Proper, a



considerable distance. Our road lay through a perfectly uninhabited wilderness, in which, however, we were now and then met by small parties of Wakamba. Even before we had reached Kikumbuli, we had often met with Wakamba caravans going to the coast with ivory and cattle. This makes the road frequented, and gives it an advantage over that to Jagga.

A mission in Ukambani, once established, would always have opportunities of communicating with the coast. This would not be the case in Jagga; because the Jagga people seldom go to the coast. Several Wakamba people have taken permanent residences on and near the coast, from whence they occasionally return to their country for commercial purposes. A considerable number of them emigrated to the coast some thirty years ago. There they have increased in number, and surrounded the Wanika. Still they have not mixed with them, but have preserved much of their original habits unchanged. The inhabitants of Ukambani Proper occupy themselves chiefly with agriculture, and, as a secondary employment, with cattle breeding; those on the coast, contrariwise, are chiefly given to cattle keeping, and only lately have taken up agricultural pursuits.

#### *Ukambani Proper—Reception.*

Before we entered Ukambani Proper, we crossed the beautiful river Adi, which is said to come from the mountains of Kikuyu. It has always water, is seventy feet wide, and has high banks, and is, during the rains, a mighty and impassable torrent. I saw it gliding quietly and majestically along the foot of a mountain which separates Ukambani Proper from Kikumbuli. This mountain runs like a wall, or a girdle, round Ukambani and the Galla country to the Wanika territory, where it slopes down towards the coast. Thus it forms the eastern boundary of the Wakuafi desert, and a sort of rampart against the Galla.

After having crossed the Adi, we ascended about fifteen hundred or two thousand feet, and arrived in the Yata district, the beginning of Ukambani proper. From this to the Dana River, the northern boundary of this country, it is said to be seven days' journey of upwards of thirty miles each; and there are the same dimensions between the eastern and western boundaries; the whole area between five thousand and six thousand square miles. I believe this to be pretty correct. From Yata we traveled four days' strong walking to Kivoi's residence; and it is said to be from thence three additional days' journey to the Dana.

In Yata I enjoyed a very extensive prospect in all directions into far-distant and utterly unknown regions of central Africa. The climate was cool and pleasant; the people not so childishly curious as in Kikumbuli. They brought us for sale flesh of elephants, buffaloes and giraffes; and we relished it, to the vexation of our Mo-

hammedan bearers. The Wanika people are not despisers of animal food, and I was hungry enough not even to refuse elephant's flesh. It was roasted; for none of these people eat raw flesh, as the Abyssinians do.

From Yata we had to descend a little, and then our road was pretty level. To the east, north, and west are the chief mountains of Ukambani. To the west are the high mountains of Ulu, which protect the Wakamba against the Wakuafi. The east and north-eastern mountains are their protection against the Galla. The country seems most thickly inhabited in the south-west and north-east. As we proceeded, we had to pass village after village, in which people flocked together to see the white man. Many also brought provisions with them, without asking anything for them. No man, great or small, chief or servant, stopped the road, or came to beg. The only question they put to me was, "To whom do you go?" And hearing that I went to Kivoi, they were satisfied; for Kivoi is much respected in Ukambani. I saw mount Kilimanjaro often on my way, although I was about eight or ten days' journey from it.

After this we reached Ilangilo, our last station before coming to Kivoi. Here I had a hard struggle with my bearers, who now demanded thirteen dollars instead of the original eight, and, beside this, all the ivory which Kivoi would give me in return for the presents which I had for him. They threw down their bundles, declaring themselves determined to leave me if I did not yield. I told them simply that this was not the place to settle the point, but at Mombas, where the agreement had been made for eight dollars. If the Mombas authorities should condemn me to thirteen dollars, I would pay them; if not, I should abide by the original agreement. Frightful scenes did now occur, in which the Suaheli people were the worst abettors, joined with our own servant. Indeed, I believe that they would have murdered me, if I had not yielded. You have no idea how impudent these people become on a journey; whereas in Mombas and at Rabbaï they are the most abject flatterers.

At last we arrived at Kivoi's hamlet. That tall and great man, who once sat mute and grave in my hut at Rabbaï, rose and gave me a friendly welcome, saying that he had not expected me to be as good as my word in visiting him in his own country. He was very much dissatisfied with the Wanika people, but made more of the Suaheli, as they are of use to him in his commercial (ivory trade) connections with the coast. He erected a hut for me and my Suaheli, killed a cow, and conversed with me on several subjects. When I told him that I wished to extend my journey to the Dana, he said, "That is good. I also go there; for I intend to go to Kikuyu and to the Wandurobbo, in order to fetch my ivory, which I left there on an elephant chase."



You remain with me and the Suaheli from Mombas; but let the Wanika go back, lest they should rob me of my ivory, and because they have often insulted me. In a month hence, we shall be able to cross the Dana, whose water will then reach a man's neck, and the people of Mbè will carry us over. This is their duty to travelers. After having collected my ivory, which will be about three or four months hence, I shall go to Mombas. Then you may go with me, if you like. Meanwhile I will take you to whatever place you wish to go." This was Kivoi's first proposal. When, in the course of conversation, I mentioned that I had seen mount Kilimanjaro, he said, "In Kikuyu there is another, and a much higher snow-mountain than in Jagga; and if you go to the top of the hill near my village, during fair weather, you can see it. It is only six days' journey from hence." I afterward went up that hill, but the weather was too cloudy to permit me to see the Kenia, as that mountain is called. The second day of my sojourn with Kivoi, people came from various quarters to see "the white man of the great waters," but behaved respectfully; and I was permitted to speak much of the gospel of salvation to them, although considerably hindered by my imperfect knowledge of the language.

#### *Geographical Conjectures.*

From Kivoi, and other people who went in and out his house, I learned that the Dana rises from the Kenia, by the melting of the snow with which it is covered. A number of smaller rivers and rivulets, coming from the same mountain, afterward join the Dana, which subsequently is said to divide into two branches. This either refers to the river Osi, which may perhaps be a branch of the Dana;\* or it may refer to the river Jub, or Goshob, which may descend from this mountain, as the Tzavo issues from the Kilimanjaro. They also mentioned to me a river which flows north of the Kenia; but its volume was described to me as of such a size as almost surpasses my belief. They all added, that people of the Baheri might go to Usunguni, that is Europe. Now, if we consider that this large snow-mountain most likely sends some of its waters to the north, and that they probably unite, receiving tributaries from other mountains, perhaps likewise snow-mountains, the idea gains ground, that what the natives call Baheri, which signifies both "sea" and "large river," (as both the Nile and Euphrates here are honored with that appellation,) may be formed. If we further take into account the great distance to which Wakamba people travel on their elephant chases and commercial pursuits, we come to the conclusion that their assertions deserve some credit; although they still require to be

confirmed by intelligent and truthful European travelers. I myself saw the Kenia eight days after this, on a fine afternoon; and it was indeed a very majestic sight. It extends very far from east to west by north. From the general mass two immense peaks are seen towering toward the sky like mighty pillars. The sight was overwhelming. Truly it is much higher than the Kilimanjaro; and I do believe that it will prove to be the mountain that gives birth to the principal branch of the Nile. Ptolemy, and the assertions of a native as given by d'Abbadie, agree with the supposition.

However, let us set aside this geographical question. When once Christians shall be filled with a proper zeal for evangelizing the centre of Africa, then, and not till then, will its mysteries be disclosed. Let us first have a missionary station in Ukambani, and then, whatever is of a secondary nature will follow as a matter of course.

#### *Return.*

On our return to Rabbaï we used great speed, making an average of thirty to thirty-six miles daily. The greatest exertions, however, did not affect me in the least; on the contrary, I felt much better on my return home than on my way out. The rain annoyed us frequently. Against it a traveler ought to be better provided than I was, with water-proof habiliments, &c. During the last day of our home journey, we were without water in the desert. At once the sky blackened, and a most copious shower inundated the whole country, so that we went up to our knees in the water for half a day. At last, on the 21st of December, I reached Rabbaï in health and strength, and told the brethren what the Lord had done to me. We rejoiced together, praising the Lord for his mercy, and devising new plans for the furtherance of his kingdom.

The testimony of Dr. Krapf, in the foregoing paragraph, to the invigorating influence of the climate, is very important. His journey was performed almost directly under the equator; yet he says, "The greatest exertions did not affect me in the least." If our brethren on the Gaboon shall find a similar climate, as they travel toward the interior, the principal obstacle to the missionary work in Western Africa will be removed. And there is no reason to doubt that such will be the case, when the experiment shall be made.

#### *Visit to Lufuma River.*

Soon after his return from Ukambani, Dr. Krapf formed a plan to explore the coast of East Africa from Mombas to the Lufuma or Rufuma, which enters the Indian Ocean, about ten degrees south of the equator. He was accompanied by Mr. Erhardt, who joined the mission in the summer of 1849.

\* The name used among the natives for the Quillmanoy.

We left Mombas on the 4th of February, by a native boat which we had hired for the purpose for fifty-five dollars. We first visited the following places, already known to me: Tiwi, Wanga, Tanga, Tangata, and Pangany. At Tanga, Tangata, and Pangany I met with people belonging to Kmeri, the king of Usambara, who reminded me of my promise to come back to their king, which they were angry with me for not having accomplished. I could plead no other excuse than that we had not received fellow-laborers from Europe. From Pangany we sailed down along the coast to Kipumbui, Sadan, Bagamoya, and Msasani. At the last-mentioned place we met with people from Uniamési, who had come to the coast with ivory and slaves from the interior.

We then proceeded to the island of Mafia, or Monfia, after which we arrived at Kiloa Kibendje. This is a large town, with fifteen thousand to twenty thousand inhabitants, the principal centre of commerce, and especially of the slave-trade, on this coast. It has a bad harbor. The governor received me more kindly than any of the Imám's governors hitherto had done. These, and all other places on this coast, are inhabited by Suahélis, who are all Mohammedans, in subjection to the Imám. At a little distance from the coast, just where the land rises, begin the residences of the pagan tribes, who communicate with the Suahélis, as the Wanika do with Mombas. From Kiloa there is a road to Uniamési and the Lake Niassa. Not far from the town, to the westward, lives the Wamuera tribe, who are pagans, and of whom our captain is derived; but he was taken from thence as a slave, and made a Mohammedan. The town is called Kiloa Kibendje, or Kiloa the Beloved; because all that the Suahélis are fond of is to be had here, as copal, ivory, slaves, corn, &c.

From Kiloa Kibendje we went to the Island of Kiloa, which appears to have been formerly of great importance, but at present is of no consequence whatever. Three hundred mosques are said to have been there, of one of which I saw the splendid ruins. The fort is also decaying; and decay generally prevails on this coast.

Leaving Kiloa Kisuaní, or Kiloa Island, we came to Kisueri, Lindi, Muania, and Mkindani, all which names belong to villages situated on fine bays on the continent, which form beautiful seaports. Here, also, the slave-trade is in a flourishing condition. Those four places are collectively known by the name of Mgau. Mgau is the southernmost district of the Imám's territories. The river Rufuma, or Lufuma, which comes from Lake Niassa, forms the proper boundary; south of this are the Portuguese dominions. It would be important to try, by a small steamer, to go up this river to the Niassa Lake. The above-mentioned bays are rich in wood, and the ground fertile; in fact, this is the granary of the Suaheli country. A colony like

Sierra Leone, established in these places, would be of the utmost importance to the cause of missions and humanity.

The Lufuma River, according to the testimony of Dr Krapf, "reaches the loins" in the dry season, and is not fordable in the rainy season. If it comes from Lake Niassa, as he says, the source of the Nile must be sought elsewhere. This region has strong claims upon the friends of missions, inasmuch as the principal seat of East African slavery is here. The Church Missionary Society, it is hoped, will soon be able to occupy the field.

#### EXPLORATIONS IN WEST AFRICA.

##### The Mendi Country.

THE December and February numbers of the American Missionary contain notices of a visit made by Rev. George Thompson, of the American Missionary Association, to the chiefs in the Mendi country. His object was to act as a mediator among them, and bring about a permanent peace, if possible, and also to obtain a more accurate knowledge of the region inhabited by them, with special reference to its missionary adaptations. In both respects "his efforts were crowned with success."

Mr. Thompson left Kaw Mendi with his traveling companions on the 13th of March, 1850, and proceeded up the Little Boom River in a canoe. "After following it for some time, they entered a fine large river, as wide as the Ohio. This noble stream is called, by way of distinction from its tributary, Big Boom. They followed it as far as Tissana, a large walled town at the head of navigation." At this point, the principal place in the Boomph country, a new missionary station has been commenced. The distance from Kaw Mendi by water is estimated by Mr. Thompson at two hundred miles; by land it is less.

"The country along Big Boom for sixty miles from the mouth," Mr. Thompson says, "is low and very fertile, with many beautiful prairies. The banks are studded with majestic cotton trees, which are loaded with a great variety of birds, the year round. The towns are numerous. As we ascend, the country becomes more and more elevated. About Tissana, below and above, it is high and rolling, with cliffs, rocks, precipices, &c. The timber is heavy, and the soil, though gravelly, is fertile. Big Boom varies from a quarter to half a mile in width, and has a very rapid current. It would be navigable to Tissana more than half the year, for any western river steamboat. At Tissana rapids begin, which continue every few miles, as far as I went, to Kah-sammah, and as far as I could hear anything about it, they continue increasing in height, till the

river falls over rocks 'as high as a palm-tree,' (eighty feet.)"

Mr. Thompson's impressions in regard to the climate of the region which he visited, are given in the following extract, written May 17: "At this distance from the low lands and with such a high rolling country, with no stagnant lakes or swamps, no wide river bottoms, no sluggish streams, or overflowing of country, I see no reason why it would not be as healthy a country as any, whence once cleared up, settled and cultivated, as are the Eastern States. I firmly believe it. I see no natural cause of sickness here any more than in any new uncultivated country."

#### The Country adjacent to Liberia.

The American Missionary for April has a brief account of a tour made by a missionary in going from Liberia into the interior. He passed through thirty villages of the Goulahs, Deys, Queaks, and Condoes; and the distance which he traveled was about two hundred and fifty miles. In his report he speaks as follows:

Such a country as we passed through in that missionary tour I have not seen surpassed in either of the West India Islands which I have visited, from Trinidad to Torcola and the Virgin Island. It is an elevated mountainous country. Ranges of mountains running most generally parallel with the line of coast, from northwest to southeast, rise up before the delighted eye of the traveler, convincing him that he is no longer in the land of burning sands and deleterious swamps, such as are encountered in proximity with the shores, but in quite another region. And such are the gradual undulations of its surface as would greatly facilitate the objects of agriculture. There are few, if any, very steep acclivities; nothing like the bold precipitous mountains of our eastern States. Beautiful and extensive valleys lie at the base of these mountains, which gently slope down to the level country, lying between them.

It is a well watered country. During the eight hours' travel which we were frequently obliged to perform in a day, we never walked more than two hours, or two and a half at one time, without coming to some beautiful stream of cool and very pure water, either a tributary of the St. Paul's, or some other of the many smaller rivers which intersect that African Canaan. And here it may be proper to add, that my attention was directed to an examination of the adaptation of these streams to the purpose of machinery, sites for mills, &c.; and I hesitate not to affirm, that within the Goulah country, especially, any number of the most eligible situations may be found, where, at any time during the year, good water power may be obtained, for any of the purposes which an enterprising community, agriculturists and mechanics, may require. My journey was performed in the

very middle of the dry season; and yet we found plenty of water in the different streams.

It is a well-timbered land. Through an extensive forest of acres of miles which lay in our return route, I was so struck with the gigantic trees of immense height, which reared their towering heads and united their luxuriant foliage in forming above us one dense and rich canopy, that I called the attention of the colored ministers of the Liberia Annual Methodist Conference who accompanied me, to this evidence of the richness of the country which God had given to the Africans, and to which their exiled brethren were invited by so many powerful considerations. I measured several trees, and my journal, kept at the time with scrupulous exactness, records twenty-three, twenty-four, twenty-five feet as the circumference of many of them within six feet of the ground. Let me remark, that the variety and superior quality of the wood found in these forests, and indeed all along the borders and around the settlement of Liberia, from Grand Cape Mount to Cape Palmas or Maryland, cannot be excelled any where within the torrid zone. From a species of poplar, soft and adapted to all the purposes for which the white pine is used in America, up to the teak, a variety of mahogany, a beautiful species of hickory very abundant at Cape Palmas, the iron wood, the brimstone, susceptible of a polish for furniture of surpassing beauty, and many others, an almost endless supply may be found.

It is an exceedingly fertile soil. The immense undergrowth of shrub and vine interwoven around the giants of the forest, so thick, so impenetrable, without much effort, and through which a foot-path only conducts the traveller, is the best proof of this. But the grains, roots, fruits, vines of the tropics, all concentrate here, and may be raised with a degree of comparative ease, a rapidity of growth, and an abundance almost incredible. I have stood erect under the branches of a cotton tree in a Goulah village, as they spread forth from the main trunk, laden with bolls, and supported by forked sticks to prevent their being broken down by their own weight, and found, on measuring, that the tree covered a space of ten feet in diameter. On examining the staple, as the ripened bolls burst into maturity, it was found as good and equal in the fineness of its fibre to the cotton of any country.

#### The Country near the Equator.

The Presbyterian Board of Missions has recently commenced a mission on the western coast of Africa, a short distance north of the equator. In June last the missionaries made a tour into the interior; and in giving an account of it, Mr. Simpson describes their approach to a mountain which they were anxious to visit in the following language.

The mangrove had disappeared, and the change in many respects was so great that we felt ourselves to be in a new country. The water was sweet and clear, the best we had drunk since we left our native land. Instead of low marsh and mangrove, the banks were now high; and rocks appeared along the sides of the stream, from which little streamlets of fresh water trickled down. The banks, too, were crowned with large tall trees. As we advanced, and the stream narrowed, and approached nearer to the mountain, which was now but a few miles before us, it grew more and more beautiful. The cool and refreshing breeze which blew upon us from the mountain was delightful; not less so the cool water which we could now drink from the stream. The tall trees of a century which bordered the water, were in some places hung with a drapery of vines, and dotted with beautiful flowers, presenting to the eye a profusion of beauty which baffles all description. No marks of the hand of man were to be seen in these beautiful solitudes, except that here and there some trees had been felled to procure a monkey. At length the sound of waterfalls was heard, and little brooks were seen pouring over the rocks along the hill side which extended up to the right. A few minutes further, and the white foam of the mountain stream, as it broke over a bed of rock, some fifteen or twenty feet in height, burst upon our eyes. The main fall was about ten feet; but the whole stream bounded over a bed of rock for two or three hundred yards.

We were now at the very base of the mountain, which rose upon our right quite abruptly, and to a considerable height. We possessed no means of measuring it, but we should suppose its height about sixteen hundred feet. Leaving our boat, we walked along the rocks and the mountain side about half a mile up the stream. It was bordered here and there with natural grass, like the mountain streams of Pennsylvania; and in every respect the scenery wore a more natural and healthful appearance than what we were accustomed to see on the coast. We had not the means of ascending further; and at any rate, exploration any further was not necessary to our object. We satisfied ourselves of two or three very important facts:—That the mountains are accessible by means of a boat in about ten hours from the mouth of the river; that the mangrove and swamp cease at about fifty miles from the coast on this river; and that the water is good and the air pure. From the appearance of the land and the vegetation, one could not help supposing it as healthy a country as any in the world.

These explorations on the western coast of Africa, as well as those upon the opposite shore, strengthen the hope that the interior of the continent is elevated and salubrious. Many facts of the same general character had been previously ascertained.

#### BASEL MISSIONARY SOCIETY.

THIS Society held its last anniversary on the 3d and 4th of July, 1850; its annual report, however, has but just reached this country. The sole object of its founders at first was to prepare missionaries for other societies; and it was not till 1822, six years after the commencement of their efforts, that they began to form and support missions of their own. Since that time the Basel Missionary Society has sustained, in addition to the missionary institute at Basle, a number of laborers in the foreign field. An abstract of the report for 1850 will show the nature and extent of the operations of this excellent society.

1. The number of pupils in the Mission House, at the close of the year, was twenty-six. Two of these, however, were to proceed forthwith to West Africa; and two others were to enter the service of the Church Missionary Society. In September last the number of pupils was thirty-two. The regular teachers were Inspector Josenhans, Pastor F. Gess, and Candidates Ostertag, Gönzler and Möricke. Instruction was also given by others in medicine, in the English language, and music.

The number of pupils in the Preparatory School, at the date of the report, was sixteen. In September it was twenty-four. The ordinary teachers of this institution were Messrs. Kolb, Ostertag and Eppler. Instruction in arithmetic and geometry was imparted by a resident of the city.

2. A brief account is next given of those graduates of the Mission House who are not in the service of the Basel Missionary Society. It appears from this statement that fifty-two are sustained by the Church Missionary Society; thirty are laboring in North America; twenty are pursuing their work in South Russia; nine are connected with the English, German and Swiss churches; two are employed by the London Jews' Society, two by the Scotch Church, one by the London Missionary Society, one by the Netherlands Missionary Society, and one by the Wesleyans; one is at the head of the Swedish Missionary Society in Lund; and one is promoting missions in Norway. The Bishop of Jerusalem, Dr. Krapf, Rev. Messrs. Hildner, Isenberg, Weitbrecht, Lechler, Leupolt, and others whose names are more or less known to American Christians, are graduates of the Basel Mission House.

3. The society has seven missions at the present time; of which five are in India, one in West Africa, and one in China. Four of the India missions are in the south-western part of the peninsula. The following table will exhibit their condition at the date of the last report.

|                       | Commencement. | Brethren. | Sisters. | Catechists. | Schoolmasters. | Scholars. | Communicants. | Catechumens. |
|-----------------------|---------------|-----------|----------|-------------|----------------|-----------|---------------|--------------|
| <i>Canarese Miss.</i> |               |           |          |             |                |           |               |              |
| Mangalore,            | 1834          | 7         | 2        | 3           | 2              | 346       | 138           | 34           |
| Moolky,               | 1845          | 1         | 1        |             |                | 5         | 95            | 1            |
| <i>S. Mahratta M.</i> |               |           |          |             |                |           |               |              |
| Dharwar,              | 1837          | 1         | 1        |             |                | 7         | 351           | 25           |
| Hoobly,               | 1839          | 2         | 1        |             |                | 8         | 340           | 9            |
| Bettigherry,          | 1841          | 2         | 1        | 1           |                | 8         | 321           | 7            |
| Malasamudra,          | 1841          | 1         |          |             |                | 1         | 18            | 3            |
| <i>Malaiialim M.</i>  |               |           |          |             |                |           |               |              |
| Cananore,             | 1841          | 2         | 2        | 8           | 2              | 3         | 920           | 909          |
| Tellicherry,          | 1839          | 2         | 2        | 3           | 1              | 8         | 387           | 26           |
| Chombala,             | 1849          | 1         | 1        | 2           | 2              | 1         | 58            | 23           |
| Calicut,              | 1842          | 2         | 2        | 4           | 2              | 6         | 336           | 34           |
| <i>Neilgerry M.</i>   | 1846          |           |          |             |                |           |               |              |
| Kaity,                |               | 4         | 2        | 1           | 2              |           | 83            | 7            |
|                       |               | 25        | 15       | 22          | 11             | 45        | 9465          | 487          |
|                       |               |           |          |             |                |           |               | 113          |

The other field occupied by this society in India is north-east of Calcutta. Its history during the year under review is eventful and instructive. Only one station has been saved from the wreck of a large mission. The number of laborers at Dayapoor is two. No statistics are given.

The mission in West Africa has suffered severely, within the period embraced in the annual report, from sickness and death. Still there is no disposition to abandon the field. The last message sent to the society, by one who has recently deceased, was uttered in the confident anticipation of a brighter day: "Africa is a Benoni

for our society and for Christendom; but it will yet flourish as a glorious garden of the Lord." Two missionaries and three females arrived at Ussu in April 1856; and it has already been stated that two others were to follow soon after the annual meeting. At the present time the mission has three stations, (Akrepong, Ussu and Abude,) eight missionaries, one male and seven female assistant missionaries. In the different schools there are about two hundred pupils. The report does not mention the number of church members.

The Chinese mission consists of two brethren; and though they have endeavored to occupy different posts, there is to be but one station hereafter. Mr. Lechler has been for some time at a city between Canton and Amoy, and not far from Namu Island. The Committee hope that this experiment of a permanent residence in the interior will be successful.

4. The income of the Society during the year 1849, from all sources, was 166,474 Swiss francs.\* Of this sum 44,500 fr. were collected in Switzerland; and 100,873 fr. were received from other countries. The expenditures were 177,093 fr. Of this amount 124,751 fr. were paid for the missions; 2,311 fr. for brethren sent to North America; 30,299 fr. for the support of the Mission House and Preparatory School; and the balance for other home expenses.

\* Seven Swiss francs are equal to ten French francs.

## Miscellaneous.

### BIBLIOGRAPHICAL NOTICE.

*Historical and Statistical Information respecting the History, Condition and Prospects of the Indian Tribes of the United States. Collected and prepared by Henry R. Schoolcraft, LL. D. Illustrated by S. Eastman, Capt. U. S. Army. Part I. Philadelphia. Lippincott, Grambo & Co. 1851. pp. 568. 4to.*

By a law of Congress, approved March 3, 1847, the Secretary of War was required "to collect and digest such statistics and materials as may illustrate the history, present condition, and future prospects of the Indian tribes of the United States." The responsible and important business of carrying this plan into execution was committed to Mr. Schoolcraft; and the present volume, copiously and elegantly illustrated, and issued under the supervision of the Bureau of Indian Affairs in a style that does honor to our country, contains his first report.

In prosecuting the investigations contemplated by Congress, no labor or expense seems to have been spared. A list of inquiries which fills more than sixty quarto pages, has been sent to Indian agents, missionaries, and others; the object of which is to collect and perpetuate all that is now known of the Indian race. Mr. Schoolcraft is also directing his attention to such other topics and studies, as will throw light upon the difficult problems presented for our solution by this interesting people. It will be seen at once, therefore, that when this comprehensive undertaking shall have been completed, we shall have a mass of information on the whole subject of the aborigines of our country, which must be of incalculable value.

As the present notice of this volume must be brief, perhaps the best service which can be performed for the reader, will be to give him a synopsis of its contents. The subjects discussed

and illustrated are grouped together in seven grand divisions; namely, General History; the Mental Type of the Indian Race; Antiquities; Physical Geography; Tribal Organization, History and Government; Intellectual Capacity and Character of the Indian Race; Population and Statistics. The leading topics in the first division are History, National and Tribal, Origin, and Traditions of the Ante-Columbian Epoch. The Mental Type of the Indian Race is considered in thirty-five sections. Important hints are here thrown out in regard to the early affinities of our aborigines. The division of Antiquities, occupying nearly one hundred pages, embraces General Archaeology, Antique Skill in Fortification, Erection of Tumuli or Altars of Sacrifice, Evidences of Cultivation at an Antique Period, State of the Arts and Miscellaneous Fabrics, Attempts in Mining and Metallurgy, Archaeological Evidences of the Continent having been visited by a People having Letters prior to the Era of Columbus. The leading topics connected with Physical Geography are Memoranda respecting the

Discovery of the Mississippi, Gold Deposits of California, Mineralogical and Geographical Notices on the Value of Aboriginal Territory, Geological Action of the American Lakes, Antique Osteology of the Monster Period, an Aboriginal Palladium, and Minnesota. More than one hundred pages are devoted to Tribal Organization, History and Government; and much information concerning the Indians of Texas, New Mexico, the Rocky Mountains, Oregon, &c., is brought together. This division contains a valuable communication from Dr. Williamson, a missionary of the American Board among the Dakotas. The Intellectual Capacity and Character of the Indian Race is discussed in eighteen sections, extending through more than one hundred pages, in which the author examines the interesting subject of Indian Pictography at length. The remaining division contains General Remarks on the Indian Population of the Union, Census of the Indian Tribes, with their Vital and Industrial Statistics, and Tables of the Tribes within the new States and Territories.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**DAKOTAS.**—Under date of February 13, Mr. Riggs reports the admission of three Indians to the church at Lac-qui-parle by profession, and the restoration of one who was suspended several years ago. "As three of these were men with small families," he says, "the number of praying households at this place is increased." In past years there has generally been more or less opposition to the school; within the last few months, however, Mr. Riggs has known nothing of the kind. The Sabbath school has been "pretty well attended." In speaking of a small newspaper which the mission have recently commenced, partly in Dakota and partly in English, Mr. Riggs says: "Its reception by the Indians at this place has been quite gratifying; and I think it promises, if well conducted, to be a most valuable auxiliary in our work. Supposing that it would be more useful to them, if they paid for it, I opened a subscription; we ourselves putting down our names for a few copies, to set them an example. More than forty copies have been already subscribed for; and we can easily raise the number to fifty. I told the Indians that they could pay for the paper with a pair of moccasins, a few strings of corn, or a few ducks, or in almost any way."

A letter from Mr. Hancock, dated March 22, announces the death of Mrs. Hancock at Red Wing two days previously. She was the daughter of Mr. William Houghton, of Dana, Massachusetts. Her health has not been good since August last, though she seemed to be gaining strength during the first part of the winter. Having been quite anxious to prepare herself for usefulness among the Dakotas, her zeal has probably been too great for her physical ability. "Her death was peaceful and happy. She had a hope which was an anchor to her soul, in the hour of dissolution." "She was asked several times," Mr. Hancock says, "when conversing upon the approach of death, whether she regretted having left her friends, to die so soon among the Dakotas; and she always answered that she did not in the least regret having become a missionary, and her only sorrow was that she had been able to do so little for them. She expressed a desire to live, that she might train up the two children which God had given her, and labor in other ways for his kingdom and glory. At the same time, however, she was willing that her Heavenly Father should do what seemed to him good. 'The Lord is good,' she often exclaimed; 'he will do what is right. I commit my husband and my children to his kind care.' She had but very little pain till the last ten hours of

her life; and then it was so slight, and so different from what she had anticipated, that she could hardly believe herself dying. She always said that she dreaded the valley of the shadow of death; but the Good Shepherd took away all her fears, and made her pass through it without being conscious of her state. How sweet the surprise must have been, when she found herself beyond the place which she so much dreaded, without having experienced the least of her fears!"

**NEW YORK INDIANS.**—Under date of March 24, Mr. Potter speaks of the schools on the Alleghany Reservation, which come under his supervision. He regards the teachers as discharging their duties faithfully and acceptably. Of the spiritual interests of the people among whom he is laboring, he writes as follows:

During the winter the meeting at Sunfish has been much larger than it was last summer, the number present having varied from twenty-five to ninety, mostly adults. Sometime in December they commenced holding evening meetings in private houses. At first they assembled only occasionally, at houses where persons were sick; but soon a weekly meeting was commenced at the Jimesontown school-house; and, for some weeks past, this has been held two or three evenings each week.

On these occasions eight or ten persons have spoken, and have acknowledged themselves to be backsliders, some of them having been previously excommunicated. They profess repentance; and most of them continue to take an active part in the meetings. Besides these, about as many more who have not hitherto made a profession of religion, have expressed a desire to turn to God, and walk in his statutes; and most of them still listen to the truth on the Sabbath, and take part in the evening services.

Last Friday a church meeting was held at Sunfish. One excommunicated person came forward, made confession of his sin, and asked to be received to the church again. His examination was sustained; and, according to a rule of this church, he stands propounded for admission at the end of three months. Two young men who are brothers, were also examined, and received on a profession of their faith. Two others wished to be examined, but were not, for want of time. It is expected that their case will be taken up some two weeks hence.

At the request of the Indians, I held a temperance meeting on the 13th of March. Twenty-six or twenty-eight persons were present; and every one signed the total abstinence pledge. We met again subsequently, when a number more were present; and again all who were not at the former meeting, signed the pledge. We would praise the great Head of the Church for these tokens of his presence and blessing.

But our hopes are mingled with fears, our joys with sorrows. Few of this congregation, if any, can read the Bible so as to gain religious knowledge from it. We have too much reason to fear that their views of the leading doctrines are superficial; and how emphatically may we call them, from past experience, "unstable as water." *Two backsliders who professed repentance, have already yielded to temptation. The season for rafting, and for other labors which will bring them into contact with the wicked, is at hand. Temptations to Sabbath-breaking, intoxication,*

*worldliness, and a thousand other sins, will abound; and the Devil is waiting for unstable souls, yea, and for stable souls too, though they have often said, "Get thee hence, Satan." Surely, "except the Lord build the house, they labor in vain that build it." We commend them to the grace of God, and crave for them and for ourselves your prayers.*

**SALONICA.**—Messrs. Dodd and Parsons are still cheered by the attention given to the Word. From a letter of Mr. Parsons, dated February 15, it appears that the number present at the public service was generally about thirty, notwithstanding the anathema which had been previously issued. In describing the sermon delivered February 15, and its effect on the hearers, Mr. Parsons says, "While the preacher enlarged upon the breadth and spirituality of the law, the head nodded assent. When the application was made, there was neither noise nor motion. But when the way of salvation revealed in the gospel was presented as the only way, the contracted brow, and the stern, cold look disclosed the feelings of the heart. The offence of the cross has not yet ceased." Our brethren are encouraged, however, by what they see; and they believe that God is with them. "We look back almost with surprise," Mr. Parsons writes, "at what appears to us to be the progress of the work."

**MOSUL.**—A letter of Mr. Marsh, dated January 29, shows that he still finds encouragement in his work. He hopes that two persons in his employment have lately passed from death unto life. And there are other cases of interest. "The influence of our little band," he says, "is felt among Jacobites, Syrians, Chaldeans, Nestorians and Armenians."

During a short visit to Telkafé with Deacon Jeremiah, about fifty persons called to see him. "We have the best evidence," he says, "that some are beginning to study and discuss the word of God. They get books from us in Mosul, and some have attended our meetings. There are four deacons who seem desirous to know the truth. One of them has a school of more than thirty pupils. The brother of Deacon Habe has six scholars. He seems decidedly evangelical, and wishes to go to Malta or Oroomiah." The priests of Telkafé subsequently warned the people against Mr. Marsh; and efforts were made to take away their Bibles and books, but without success.

Deacon Jeremiah has made an excursion to three other villages, spending a night at each place. His reception was better than he expected, as the inhabitants are mostly papists. At Bartoli, with twenty-five houses belonging to papists, and fifty-five to Jacobites, the Word was listened to with interest; and "about ten persons seemed desirous of accepting it."

**MADRAS.**—Mr. Winslow says, under date of Feb. that H. M. Scudder and his



family went in January last to Wallajanugger, three miles from Arcot, for the purpose of commencing a new station.

The annual examination of the schools at Chintadrepattah, on the 9th of January, seems to have been highly satisfactory to those who were present. "These schools have been wholly supported the past year by the generosity of the friends of native Christian education."

Mr. Winslow has recently admitted to the church two persons, both of them having been candidates for some time. One is a young man whose mother, a Roman Catholic, brought him up according to the doctrines of the papal church; to which, however, he paid but little regard. At the age of eighteen he left her, and went to Madras to join his father, a heathen, from whom the mother had previously separated. For a year or more he has attended church; and he appears to be sincere in his professions. The other is a woman who was once a Romanist; but she left her former church three or four years ago. A son of Samuel Downer, a catechist, has recently died of hydrophobia. The father is approaching his end, having the consumption apparently, in a calm and peaceful state of mind.

CEYLON.—In reporting the condition of the printing department, Mr. Burnell says that there were fifty-three persons connected with the press, bindery and depository, at the date of his letter, February 6. Of these twenty-two are church members. "The usual meeting of half an hour each day, at twelve o'clock, is still continued; and considerable interest is manifested in the exercises. Three persons are inquirers, and wish to be considered as candidates for admission to the church. But their piety, if they have any, is too much of a negative character, as in the case of many others."

Under date of February 7, Mr. Hastings wrote from Manepy that the cholera was quite prevalent in Oodooville, Manepy and Panditteripo; and in consequence thereof nearly all the schools in those parishes were suspended, and the congregations greatly diminished.

Mr. Hastings also says that "the first report of the vicariate apostolic of Northern Ceylon" has recently appeared. "Its principal object seems to be to stigmatize Protestantism. It honors the Wesleyan and American missions with a very prominent place; and speaks of our seminary, depository and printing office, the circulation of the Scriptures and the Morning Star, in no very commendatory terms. The Romanists, it states, are not allowed to read the latter."

SOUTH AFRICA.—Mr. and Mrs. Stone arrived at Cape Town on the 22d of December, after a pleasant passage. They were expecting to sail for Port Natal on the 28th of December.

WEST AFRICA.—From a letter of Mr. Wilson, dated December 27, it would seem that residents at the Gaboon suffer less from the climate now than they did formerly. When he wrote, Dr. Ford had been there more than three months, but had had no sickness. "During the last year," Mr. Wilson says, "there have been as many as five or six English residents here, who have remained from three to eight months; and among them there has not been a single case of fully developed fever." "We are almost inclined to think that the climate of the country is improving."

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 21st of March, Rev. Rollin Porter, of Baldwinsville, New York, and Mrs. Porter, of Somersville, Connecticut, sailed from the city of New York for the Gaboon River in the bark Gem, Captain Lawlin, with the intention of joining the mission to West Africa. Mr. Porter pursued his theological studies at Lane Seminary.

### DONATIONS,

#### RECEIVED IN MARCH.

##### MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Cumberland co. Aux. So. D. Evans, Tr.           |              |
| Brunswick, Cong. ch. m. c. 83,80;               |              |
| young la. so. for Dr. Scudder, 20;              |              |
| s. s. for Mr. Hamlin's sch. Bebek,              |              |
| 9; D. G. Folsom, 18;                            | 128 80       |
| Portland, John Storer, for John                 |              |
| Storer, Ceylon,                                 | 20 00—148 80 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Bath, Winter-st. cong. so. m. c.                | 20 00        |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |              |
| Acton, m. c.                                    | 3 50         |
|                                                 | 172 30       |

##### NEW HAMPSHIRE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Cheshire co. Aux. So. W. Lamson, Tr.            |              |
| Roxbury, B. Nims,                               | 10 00        |
| Grafton co. Aux. So. W. W. Russell, Tr.         |              |
| Bristol, m. c.                                  | 12 00        |
| Hanover, A student in Dartmouth                 |              |
| coll.                                           | 3 00         |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.        | 15 00        |
| Francistown, La.                                | 43 72        |
| Hollis, Benev. asso. 87,32; m. c.               |              |
| 29,19;                                          | 116 51       |
| Hudson, Cong. ch.                               | 14 14        |
| Pelham, Cong. so. 15,63; m. c. 16,34;           |              |
| la. 50,11;                                      | 82 08        |
| Wilton, La.                                     | 5 00—261 45  |
| Merrimack co. Aux. So. G. Hetchins, Tr.         |              |
| Concord, 1st cong. ch. and so. to               |              |
| cons. BENJAMIN FARNUM an H.                     |              |
| M. 100; m. c. 30;                               | 130 00       |
| Dunbarton, Mr. S. 1; Mr. S. 50c.                | 1 50         |
| W. Boscawen, Chil. of Mr. B.                    | 62—132 12    |
| Rockingham co. Conf. of chs. Francis Grant, Tr. |              |
| Atkinson, Rev. J. Page, 10; A. L. F.            |              |
| 2; M. A. P. 2;                                  | 14 00        |
| Rye, Cong. ch. and so. 17,50; m. c.             |              |
| 7,50;                                           | 25 00        |
| Salem, do.                                      | 2 50         |
| Windham, pres. ch.                              | 86 00—127 50 |
| Stratford co. Conf. of chs. E. J. Lane, Tr.     |              |
| Great Falls, Mrs. H.                            | 1 00         |
| N. Wolfboro', Rev. S. Merrill,                  | 10 00—11 00  |



|                                                                                                  |              |
|--------------------------------------------------------------------------------------------------|--------------|
| Sullivan co. Aux. So. E. L. Goddard, Tr.                                                         |              |
| Acworth, Cong. so. m. c. 6.88; Mrs. F.'s s. class, 2.22; S. par. m. c. 7;                        | 16 10        |
| Claremont, Cong. ch. gent. 68.90; la. 67.10; m. c. 25.47; wh. cons.                              |              |
| JOSIAH STREWS an H. M.                                                                           | 161 47       |
| Cornish, Cong. ch. gent. 13.50; la. 46.13; wh. cons. Rev. JOSHUA W. WELLMAN of Andover, an H. M. | 59 63        |
| Plainfield, Rev. J. Scales and others,                                                           | 20 00—257 20 |
|                                                                                                  | 814 27       |
| A friend,                                                                                        | 65 00        |
|                                                                                                  | 879 27       |

## VERMONT.

|                                                                                                                                           |             |
|-------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                                                |             |
| St. Johnsbury, 2d ch. m. c.                                                                                                               | 39 71       |
| Chittenden co. Aux. so. M. A. Seymour, Tr.                                                                                                |             |
| Burlington, Cong. ch. and so 253.04; m. c. 19.64; two. indiv. 10; s. s.                                                                   |             |
| 11.06;                                                                                                                                    | 323 74      |
| Essex, m. c. 6.36; s. s. 1.51;                                                                                                            | 7 87        |
| Fairfax, Mrs. F. Farnsworth,                                                                                                              | 15 00       |
| Jericho, Cong. ch.                                                                                                                        | 19 68       |
| Williston, do. 6.75; m. c. 3;                                                                                                             | 9 75—376 04 |
| Franklin co. Aux. So. C. F. Safford, Tr.                                                                                                  |             |
| Enosburg, Gent. 41; la. 39; wh. and prev. dona. cons. Rev. SEWALL PAIRIE of Montgomery, and Rev. GEORGE G. RICE of Fairfield, Iowa, H. M. | 80 00       |
| Orange co. Aux. So. L. Bacon, Tr.                                                                                                         |             |
| Thetford, Miss M. E. Denny, for fem. sch. at Beirüt,                                                                                      | 20 00       |
| Rutland co. Aux. So. J. Barrett, Tr.                                                                                                      |             |
| Castleton, Cong. ch. and so.                                                                                                              | 205 00      |
| Pittsford, m. c.                                                                                                                          | 22 76       |
| Rutland, E. par. m. c.                                                                                                                    | 8 82—236 58 |
| Windham co. Aux. So. F. Tyler, Tr.                                                                                                        |             |
| Westminster, West, Cong. ch. and so.                                                                                                      | 37 00       |
| Windham, do.                                                                                                                              | 28 00—65 00 |
| Windsor co. Aux. So. J. Steele, Tr.                                                                                                       |             |
| Chester, m. c. 9; Rev. S. M. S. 3; J. O. 1;                                                                                               | 13 00       |
| Weathersfield, Bow and Corners' cong. 17; M. K. 5;                                                                                        | 22 00       |
| W. Hartford, Ch. and so.                                                                                                                  | 11 05—46 05 |
|                                                                                                                                           | 863 38      |
| Bennington, 1st cong. ch. 152; Manchester, cong. so. B. Ballard, 50; indiv. 120.66;                                                       | 302 66      |
|                                                                                                                                           | 1,166 04    |
| Legacies.—Greensboro', C. Cook, by S. Sherman, Ex'r.                                                                                      | 5 00        |
|                                                                                                                                           | 1,171 04    |

## MASSACHUSETTS.

|                                                                                                                    |              |
|--------------------------------------------------------------------------------------------------------------------|--------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                            |              |
| Provincetown, Cong. so.                                                                                            | 15 83        |
| Sandwich, Rev. A. Cobb,                                                                                            | 5 60         |
| Truro, Cong. ch. and so. 30.75; s. s. 15;                                                                          | 45 75—66 58  |
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr.                                                                        |              |
| Housatonicville, Mrs. P.                                                                                           | 1 00         |
| Boston, S. A. Danforth, Agent.                                                                                     |              |
| (Of wh. fr. G. S. Wilder, for George S. Wilder, Ceylon, 20; Miss Tuttle, for Chris. ed. in China, 10; M. A. W. 5.) | 3,292 38     |
| Brookfield Asso. William Hyde, Tr.                                                                                 |              |
| Charlton, Miss A. Fitts,                                                                                           | 5 00         |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                                                         |              |
| Bradford, A friend,                                                                                                | 10 00        |
| Groveland, do.                                                                                                     | 5 00         |
| Haverhill, Centre cong. so. wh. cons. JAMES GALE an H. M. 146.83; m. c. 26.20; W. ch. 14;                          | 187 03       |
| Ipswich, 1st ch. m. c. (of wh. from indiv. to cons. Rev. ROBERT SOUTHGATE an H. M. 50;)                            | 100 00       |
| Rocky Hill,                                                                                                        | 6 55—308 58  |
| Essex co. South, Aux. So. C. M. Richardson, Tr.                                                                    |              |
| Beverly, Dane-st. ch. gent. 90.07; la. 22.60; m. c. 55.41;                                                         | 175 28       |
| Gloucester Harbor, A friend,                                                                                       | 2 00         |
| Salem, Crombie-st. m. c. 33.35; S. ch. do. 14.35; Howard-st. do. 15;                                               | 62 70—329 96 |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                   |               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                                                                                                                                                                                                                                                                                                                             |               |
| Ashfeld, Gent. 23.10; D. S. 10;                                                                                                                                                                                                                                                                                                                                                                                                                   | 33 10         |
| Buckland, Cong. so. 47.44; Esther White, dec'd, 14.19;                                                                                                                                                                                                                                                                                                                                                                                            | 61 63         |
| Deerfield, Ortho. cong. so.                                                                                                                                                                                                                                                                                                                                                                                                                       | 45 14         |
| Greenfield, 2d do. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                          | 24 63         |
| Northfield, Trin. so.                                                                                                                                                                                                                                                                                                                                                                                                                             | 7 86—172 36   |
| Hampshire co. Aux. So. J. D. Whitney, Tr.                                                                                                                                                                                                                                                                                                                                                                                                         |               |
| East Hampton, Juv. miss. so. for Dr. Scudder, Madras,                                                                                                                                                                                                                                                                                                                                                                                             | 3 00          |
| Northampton, Chil. of Edwards' ch. 14 50                                                                                                                                                                                                                                                                                                                                                                                                          |               |
| Plainfield, 1st cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                         | 19 00—36 50   |
| Harmony Conf. of chs. W. C. Capron, Tr.                                                                                                                                                                                                                                                                                                                                                                                                           |               |
| Millford, Cong. ch. a bal.                                                                                                                                                                                                                                                                                                                                                                                                                        | 1 60          |
| Whitinsville, do. to cons. R. R. CLARK an H. M.                                                                                                                                                                                                                                                                                                                                                                                                   | 172 00—173 00 |
| Middlesex North and vic. J. S. Adams, Tr.                                                                                                                                                                                                                                                                                                                                                                                                         |               |
| Dunstable, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                      | 33 75         |
| Fitchburg, Chil. miss. asso.                                                                                                                                                                                                                                                                                                                                                                                                                      | 3 93—37 68    |
| Middlesex South Conf. of chs.                                                                                                                                                                                                                                                                                                                                                                                                                     |               |
| Framingham, Cong. ch. and so. a bal. 7.35; m. c. 51.06;                                                                                                                                                                                                                                                                                                                                                                                           | 58 41         |
| Grantville, m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                 | 43 44         |
| Natick, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                         | 50 15—151 00  |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.                                                                                                                                                                                                                                                                                                                                                                                                     |               |
| Brookline, Harvard ch. 346.07; la. Japan so. 6;                                                                                                                                                                                                                                                                                                                                                                                                   | 352 07        |
| Roxbury, Elliot ch. and so. gent. 368.50; la. 52.97; m. c. 23.43;                                                                                                                                                                                                                                                                                                                                                                                 | 444 90        |
| W. Roxbury, Spring-st. ch. and so. m. c.                                                                                                                                                                                                                                                                                                                                                                                                          | 5 54—802 51   |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                 |               |
| N. Scituate, Trin. cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                      | 15 75         |
| Taunton and vic. Aux. So.                                                                                                                                                                                                                                                                                                                                                                                                                         |               |
| Attleboro', Miss B. T. dec'd,                                                                                                                                                                                                                                                                                                                                                                                                                     | 2 00          |
| Long Plain, A friend,                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 00          |
| Norton, Trin. cong. so. m. c. 10.05;                                                                                                                                                                                                                                                                                                                                                                                                              |               |
| Ellen Sweet, dec'd, 2.37;                                                                                                                                                                                                                                                                                                                                                                                                                         | 12 42         |
| W. Taunton, Cong. so. three indiv.                                                                                                                                                                                                                                                                                                                                                                                                                | 7 00—26 42    |
| Worcester co. Central, A. D. Foster, Tr.                                                                                                                                                                                                                                                                                                                                                                                                          |               |
| Auburn, Gent.                                                                                                                                                                                                                                                                                                                                                                                                                                     | 34 50         |
| Worcester, Centre so. juv. so. for a child in Ceylon,                                                                                                                                                                                                                                                                                                                                                                                             | 20 00—54 50   |
| Worcester co. North, Aux. So. B. Hawkes, Tr.                                                                                                                                                                                                                                                                                                                                                                                                      |               |
| Westminster, West, Fem. char. so.                                                                                                                                                                                                                                                                                                                                                                                                                 | 25 00         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 5,406 24      |
| Andover, unknown, 4.84; Pignus, 5; a student, 10; Old South ch. 227.84; Ballardvale, s. s. 2.92; Chelsea, Winnisimmet ch. and so. m. c. 61.25; Dracut, centre ch. 21.94; 1st evan. ch. 25; E. Cambridge, evan. cong. ch. m. c. 11.72; Newton, E. par. m. c. 16.20; Reading, Bethesda ch. m. c. 6.61; R. P. 10; Waltham, Trin. cong. ch. and so. (of wh. to cons. Miss JOANNA BOND an H. M. 100.) 193; Woburn, 1st cong. ch. and so. 35; m. c. 25; | 656 39        |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 6,064 56      |
| Legacies.—Abington, Edward Cobb, by Ziba Torrey, Ex'r.                                                                                                                                                                                                                                                                                                                                                                                            | 100 00        |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 6,164 56      |

## CONNECTICUT.

|                                                                                                                             |              |
|-----------------------------------------------------------------------------------------------------------------------------|--------------|
| Fairfield co. East, Aux. So. Rev. J. S. Whittlessey, Tr.                                                                    |              |
| Danbury, D. S. R.                                                                                                           | 2 00         |
| Fairfield co. West, Aux. So. C. Marvin, Tr.                                                                                 |              |
| Ridgefield, 1st cong. ch. m. c.                                                                                             | 54 50        |
| Hartford co. Aux. So. A. W. Butler, Tr.                                                                                     |              |
| Canton Centre,                                                                                                              | 9 31         |
| E. Granby, D. T. S.                                                                                                         | 2 00         |
| E. Windsor Hill, Theolog. Ins. m. c. 45 26                                                                                  |              |
| Enfield, Juv. miss. so. for Mrs. De Forest's sch. Beirut,                                                                   | 15 00        |
| Hartford, A few friends for sup. of a youth in the Bekem sem.                                                               | 50 00        |
| Simsbury, D. H.                                                                                                             | 2 00         |
| Suffield,                                                                                                                   | 28 80—152 37 |
| Middlesex Asso. S. Stillman, Tr.                                                                                            |              |
| Westbrook, Cong. ch. and so. m. c. 41.91; gent. and la. 33.79;                                                              | 75 00        |
| New Haven City Aux. So., A. H. Maltby, Agent.                                                                               |              |
| New Haven, HAWLEY OLMSTEAD, wh. cons. him an H. M. 100; union m. c. 32; Yale coll. do. 8.52; a friend, 5; N. ch. two la. 7; | 122 22       |

|                                                          |              |
|----------------------------------------------------------|--------------|
| <b>New Haven co. East, Aux. So. A. H. Maltby, Agent.</b> |              |
| East Haven, Gent. 43,75; la. 33,57; 77 32                |              |
| Madison, Mrs. S. W. C.                                   | 5 00         |
| N. Madison, An indiv.                                    | 5 00—87 32   |
| <b>Norwich and vic. and New London and vic.</b>          |              |
| F. A. Perkins, Tr.                                       |              |
| Bozrah, m. c.                                            | 17 00        |
| Montville, Gent. and la.                                 | 56 00        |
| Norwich, Mr. M. 5; Main-st. ch. s. s.                    |              |
| 10,79; Main-st. and 2d so. m. c.                         |              |
| 8,11; 2d so. gent. 10;                                   | 38 90        |
| Salem, Gent. and la.                                     | 38 00—140 90 |
| Tolland co. Aux. So. J. R. Flynt, Tr.                    |              |
| Coventry, 1st ch. gent. 31,75; la.                       |              |
| 33,50; m. c. 18,05; s. s. 4;                             | 87 30        |
| E. Stafford, m. c.                                       | 9 00         |
| N. Coventry, La.                                         | 50 00        |
| Rockville, 1st so. gent. 205,77; ack.                    |              |
| in Mar. fr. Rockwell.                                    |              |
| Stafford Springs, Cong. ch.                              | 6 21         |
| Vernon, N. O. Kellogg, wh. cons.                         |              |
| CHARLES D. TALCOTT of Vernon,                            |              |
| and M. A. McNAUGHTON of Jack-                            |              |
| son, Mich. H. M.                                         | 200 00       |
| W. Stafford, Rev. E. P.                                  | 3 00—355 51  |
| Windham co. Aux. So. J. B. Gay, Tr.                      |              |
| Brooklyn, Gent. 68; la. 57,79; m. c.                     |              |
| 35; s. s. 4,21;                                          | 165 00       |
| Hampton, Indiv.                                          | 4 35         |
| S. Woodstock, Gent.                                      | 19 00        |
| West Killingly, Gent. 97,84; la.                         |              |
| 59,05; m. c. 68,58;                                      | 225 47       |
| Westminster, Gent. 16; la. 32,75;                        |              |
| m. c. 4;                                                 | 52 75—466 57 |

1,492 99

**Legacies.**—Bethlehem, Amos Allen, 25;  
Griswold, Oliver Colt, by F. A. Perkins,  
(prev. rec'd, 500) 200; Waterbury, Bennet  
Bronson, by Henry Bronson, Ex'r, 100;

325 00  
1,817 99**RHODE ISLAND.**

Little Compton, Male and fem. miss. so. 52,50;  
fem. benev. so. 90; Providence, High-st.  
cong. ch. 10; m. c. 40; Richmond-st. ch.  
10; Washington village, ch. 15;

147 50

**NEW YORK.**

**Board of Foreign Missions in Ref. Dutch ch.**  
C. S. Little, New York, Tr.  
Brooklyn, 1st R. D. ch. a mem. 50;  
Central R. D. ch. m. c. 40; 90 00 || Gravesend, R. D. ch. | 27 00 |
| Guilford, do. m. c. 12,38; s. s. 5,13; | 17 51 |
| Hudson, R. D. ch. s. s. miss. so. for |  |
| ed. chil. at Amoy, | 25 00 |
| New York, R. D. ch. Franklin-st. | 38 39 |
| Plattekill, do. | 16 50 |
| Schenectady, R. D. ch. to cons. Rev. |  |
| WILLIAM I. R. TAYLOR an H. M. |  |
| 123,25; m. c. 55,69; | 178 94 |
|  | 393 34 |

Ded. disc.

30—393 04

**Geneva and vic. C. A. Cook, Agent.**  
Byron,  
Fulton, Pres. ch. 98,05; m. c. 48;  
to cons. FREDERICK SEYMOUR an  
H. M. 146 05 || Geneva, W. H. S. | 2 00 |
| New Haven, Pres. ch. | 11 28 |
| Ridgeway, Mrs. S. | 75—161 08 |
| Lyndonville, S. Tappan, 15; ack. in |  |
| Jan. fr. Ludlowville. |  |
| Greene co. Aux. So. J. Doane, Tr. |  |
| Catskill, HENRY WHITTELMER, wh. cons. |  |
| him an H. M. | 100 00 |
| Monroe co. and vic. E. Ely, Tr. |  |
| N. Bergen, | 8 74 |
| New York City & Brooklyn Aux. So. J. W. |  |
| Tracy, Tr. |  |
| (Of wh. from a friend, to cons. Rev. WIL- |  |
| LIAM A. WATCOTT of Florida, N. Y. an |  |
| H. M. 100; Miss R. Meeker, dec'd, |  |
| 25; Rev. H. Loomis and fam. for a sch. |  |
| in Ceylon, 25; so. of inquiry in Union |  |

Theolog. sem. 6,70; Central pres. ch. J.  
C. Baldwin, wh. cons. LEWIS WILLIAMS  
of Chillicothe, O. an H. M. 100; Brook-  
lyn, 1st pres. ch. David Leavitt, wh.  
cons. Mrs. LUCY LEAVITT an H. M.  
100; JOHN T. TERRY, wh. cons. him an  
H. M. 100; S. pres. church m. c. 49,73;  
Armstrong juv. miss. so. for Miss Flak's  
sch. Oromiah, 15;) 1,042 74

**Oneida co. Aux. So. J. Dana, Tr.**  
Holland Patent, Pres. ch. 47,13; m. c. 12;  
s. s. miss. so. 9,54; 68 66

**St. Lawrence co. Aux. So. H. D. Smith, Tr.**  
Gouverneur, Pres. ch. J. R. (of wh. for  
Jewish miss. 5.) 10 00

**Syracuse and vic. J. Hall, Agent.**  
Lenox, Cong. ch. 24 45  
Syracuse, 1st pres. ch. m. c. 22 23  
Wampsville, Pres. ch. 12 50—59 18

**Watertown and vic. Aux. So. A. Ely, Agent.**  
Sacket's Harbor, Coll. 42,50; disc. 31c. 42 19

1,835 63

**Albany, 1st cong. ch. 127,50; 4th pres. ch.**  
100; Amsterdam Village, pres. ch. 41,47;  
m. c. 28,41; Ballston Centre, m. c. 16,50;  
Collins, 1st Cong. ch. m. c. 15,45; Colum-  
bus, cong. so. m. c. and indiv. 32; Crown  
Point, cash, 1; E. Bloomfield, Josiah Por-  
ter, 103; Georgetown, ch. 5; Homer, cong.  
ch. 150,18; Cortland acad. miss. so. 25;  
Hopewell, pres. ch. 21; Hudson, 1st pres.  
ch. m. c. 20,30; pres. s. s. 35,87; Ithaca,  
Rev. Dr. Wisner, 10; Kingsborough, Dr.  
Yale's so. S. G. Hildreth, to cons. Mrs.  
TIRZAH ROBERTSON an H. M. 100; D. C.  
Mills, wh. and prev. dona. fr. S. S. Mills  
cons. SAMUEL S. MILLS an H. M. 50; J. S.  
12; A. H. 15; indiv. 126; young gent. miss.  
so. 8; young la. miss. so. 9,75; Ludlowville,  
1st pres. ch. m. c. by M. L. Wood, 7; Mal-  
den, pres. ch. m. c. 34,21; Milton, C. T. O.  
5; Mt. Morris, a fam. miss. so. 5; New  
Rochelle, pres. ch. m. c. 82; Owego, pres.  
s. s. for Sarah, Oromiah, 30; Peekskill,  
pres. ch. m. c. 25,49; Plainfield, J. H. 4;  
Prattville, pres. ch. 1; three s. s. classes,  
1; Saratoga Springs, pres. ch. R. H. Wal-  
worth, (of wh. to cons. WM. J. PARDEE of  
Owego an H. M. 100,) 150; W. L. F.  
Warren, 50; G. M. Davison, 25; N. B.  
Doe, 25; I. M. Davison, 20; J. Willard,  
20; indiv. 116,84; m. c. (of wh. for A. T.  
Chester, Ceylon, 20,) 30,86; Summer Hill,  
cong. ch. 9; Troy, N. H. 2; Wadham Mills,  
ch. and so. 10;

1,706 83

**Legacies.**—Leyden, Reuel Kimball, by R.  
Kimball, Ex'r, (prev. rec'd, 8,) 8; Troy,  
Eliphalet Wickes, by Thomas S. Wickes  
and Eliphalet Wickes, Jr. Ex'rs, 500;  
Utica, Mrs. Mary N. Pope, v C. D. Kirk-  
land, Ex'r, 100; Esther an Hannah Al-  
vord, by Rev. J. W. Alvord, 7;

615 00

4,207 46

**NEW JERSEY.**

**Board of For. Miss. in Ref. Dutch ch. C. S.**  
Little, Tr.  
Newark, W. Turk, U. S. N. 10 00  
New Brunswick, 1st R. D. ch. 23,75;  
2d do. 21,04; 44 79  
Whitehouse, R. D. ch. 17 50—72 29

**Bloomfield, Miss Williamson's sch. 20; Col-**  
umbus, A. S. 3; Flanders, a friend, 9;  
Morristown, J. D. C. 38c; Newark, A. P.  
and C. E. L. 75c; Patchogue, cong. ch.  
10; Plainfield, 2d pres. ch. 16,68; Somer-  
ville, Somerset young la. ins. 10; West-  
field, ch. 2,12;

71 93

144 22

**PENNSYLVANIA.**

**By C. S. Little, Tr.**  
Philadelphia, 1st R. D. ch. 50 00  
Bethany, pres. ch. m. c. 7,67; Carlisle, J.  
Waters, wh. and prev. dona. cons. James

WATERS of Oswego, N. Y. an H. M. 50;  
Girard and Fairview, chs. 19,54; Girard,  
s. s. 46c.; Harrisburg, 1st pres. ch. A. Gra-  
don, 50; J. W. Wier, 30; Miss I. S. Todd,  
20; indiv. 147,18; m. c. 25; Mantua, pres.  
ch. 10; Northern Liberties, 1st do. Mr. B.  
2; Philadelphia, T. B. 10; 1st pres. ch. J.  
M. A. 20; Clinton-st. ch. 10; Arch-st.  
pres. ch. Mrs. J. 5; Rev. Mr. V. 2;

408 85

**Legacies.**—Carlisle, Thomas Urie, 100; less  
tax, 5;

458 85

95 00

553 85

## DELAWARE.

Wilmington, Hanover-st. pres. ch. m. c.

67 63

## VIRGINIA.

Liberty, pres. ch. 20; miss. assn. in Mrs.  
Leyburn's sch. 25; Lynchburg, pres. ch.  
four gent. 20;

45 00

**Legacies.**—Alexandria, Mrs. Mary A. Har-  
per, by W. W. Harper, Ex'r,

50 00

95 00

## SOUTH CAROLINA.

Charleston and vic. J. Adger, Agent.  
Charleston, Rev. J. B. Adger, 10; Rev. J.  
L. Bartlett, 10; Darlington, ch. for Mr.  
Wilson, Gaboon, 8,35;

98 35

## OHIO.

By C. S. Little, Tr.  
Cincinnati, S. P. Bishop,  
Western For. Miss. So. G. L. Weed, Tr.  
Cincinnati, 2d pres. ch. m. c. 37,32; 1st  
ortho. cong. ch. m. c. 5,50; Vine-st. cong.  
ch. m. c. 2; Tab. pres. ch. m. c. 7,26; Col-  
lege Hill, fem. col. m. c. for Mr. Wilson,  
Syria, 1,35; Dayton, R. F. E. 5; Mt.  
Pleasant, pres. ch. 33; Portsmouth, do. 30;  
Western Reserve Aux. So. by Rev. S. G. Clark  
Republic,

50 00

121 43

11 00

189 43

Brownhelm, cong. ch. 13; Columbus, 2d pres.  
s. s. 30,56; Cuyahoga Falls, cong. ch. m. c.  
30; Grafton, Little Byron, for Dr. Scudder,  
2,50; Milan, ch. for Mr. Bissell, 61,60;

137 66

320 09

## INDIANA.

By G. L. Weed, Tr.  
Attica, pres. ch. 14,45; s. s. for ed. chil. in  
Syria, 10; Clinton, 3,05; Covington, pres.  
ch. 34,95; Crawfordville, Prof. Twining,  
3; Danville, pres. ch. (of wh. to cons. Rev.  
Amos Jones an H. M. 50), 63,03; Green-  
castle, m. c. 1,50; Howard, 3,10; La  
Fayette, pres. ch. 71,59; s. s. for ed. of a  
child in Syria, 40; Madison, 2d pres. ch.  
106,30; Montezuma, A. N. 1; Newport,  
pres. ch. 16,20; Paris, W. B. G. 4; Perry-  
ville, 4; Rockville, 2d pres. ch. 25; s. s. to  
ed. an Armenian boy, 27,15; Rush Creek,  
pres. ch. 3,55; Salem, pres. ch. m. c. 4;  
Terre Haute, Baldwin ch. 72,30; 1st cong.  
ch. 14,50; juv. miss. so. for ed. a boy at  
Gaboon, 27; Toronto, pres. ch. 15; West  
Point, pres. ch. 2,75; ded. paid for publica-  
tions, 6,90;

560 42

7 00

A friend, 5; Middlebury, W. G. H. 2;

567 42

## ILLINOIS.

By G. L. Weed, Tr.  
Farmington, pres. ch. 80,50; m. c. 6,50;  
Springfield, pres. ch. 62; R. F. Abel, for m.  
to Syria, 25;  
Augusta, pres. ch. m. c. 11; Belvidere, E. D.  
A. 20c.; Bethel, s. s. 17; Chicago, 1st pres.  
ch. 30; 2d do. 202; disc. 2; Geneseo, cong.  
ch. 5; Greveland, do. 2; Henry, fem. sem.

174 00

6; Marion, pres. ch. 10; Mendon, A. H. 4;  
Ottawa, J. S. M. 10; Rock Island, 2d pres.  
ch. m. c. 5;

300 20

474 30

## MICHIGAN.

Michigan Aux. So. E. Bingham, Tr.  
Armada, E. D. A. 10; Detroit, cong. ch.  
59,43; Rev. G. Duffield, 15; C. N. 10;  
Mrs. H. 5; Rev. Mr. McL. 10; Livonia,  
Rev. R. A. 5; Monroe, Mr. and Mrs. C.  
Noble, 50; Romeo, cong. ch. 69,50; ded.  
disc. 44c.;  
Adrian, 1st cong. ch. m. c. 30; Detroit, 1st  
cong. ch. 64,79; Grand Rapids, 1st cong.  
ch. m. c. 8; Hillsdale, pres. ch. m. c. 10;  
s. s. for ed. hea. chil. 1,70; Homer, Mr.  
Wood's ch. 10; Hudson, Mr. Bayne's cong.  
m. c. 10; Kalamazoo, 1st cong. ch. 20,58;  
Vermontville, cong. ch. 17;

233 49

172 07

405 56

## WISCONSIN.

Brookfield, Rev. A. Clark, 6; Green Bay,  
pres. ch. m. c. 30;  
**Legacies.**—Delavan, Miss Lydia Perkins, by  
C. Parsons, Adm'r,

36 00

50 00

86 00

## MISSOURI.

North Prairie, pres. ch.

2 30

## KENTUCKY.

Louisville, 2d ch. friends, 10; a lady, 6;

16 00

## TENNESSEE.

Athens, m. c. 5; Knoxville, 2d pres. ch. m.  
c. 42; J. H. Cowan, 20; Rev. I. H. Myers,  
10;

77 00

## ALABAMA.

Mobile, Gov't-st. pres. ch. youths' miss. so.

64 25

## CALIFORNIA.

San Francisco, J. Jewett,

10 00

## IN FOREIGN LANDS, &amp;c.

Cattaraugus Res. Lower Station, m. c. 14;  
Collin, 4,50;  
Doaksville, Choc. na. m. c. 11,05; do. col'd  
people, 1,05; Fort Towson, m. c. 6,05;  
Fingal, C. W., P. Barber,  
Madras, indiv. chiefly for schools, rupees,  
2,287,  
Southwold, Mrs. E. D. Johnston,

18 50

18 15

11 00

1,098 80

30 00

1,175 85

Donations received in March,

\$17,407 54

Legacies,

1,240 00

\$18,647 54

**TOTAL** from August 1st to  
March 31,

\$176,676 83

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in March,

\$539 80

## DONATIONS IN CLOTHING, &amp;c.

Binghamton, A box and barrel, fr. fem. miss.  
so. for Mr. McKinney, S. Africa.  
Portland, Me. 2d par. A box fr. Armenian cir.  
for Mr. Hamlin, Constantinople, 20 00  
Riga, N. Y. A box, rec'd at Cattaraugus.  
Schenectady, N. Y. Two boxes shoes, 22; and  
two reame paper, 2,50; fr. R. D. ch.  
Springfield, Ms. 50 Webster's Quarto Dictio-  
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**American Board of Commissioners for Foreign Missions.**

*Nestorians.*

LETTER FROM MR. COAN, FEBRUARY 22,  
1851.

THE last letter from this mission, published in the May Herald, encouraged the hope that the Nestorians were about to be blessed with another season of refreshing from the Lord. From this communication of Mr. Coan, it seems that God has, indeed, appeared for that favored field. Thus have our brethren been permitted to see revivals of religion, in connection with their labors, in three successive years. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

*Revival in the Seminaries.*

It is with gratitude that we are able to report the progress of the delightful work of grace, the tokens of which began to appear about the date of our last communication. As yet the interest has been mostly confined to our seminaries. The indications of the Spirit's presence were not as sudden or as marked as they have sometimes been. At first there were evident, on the part of a few, greater prayerfulness and circumspection. Their closets were more frequently visited, and their pleadings were more earnest and protracted. Their deportment, which had been studious and unexceptionable in the main during the whole term, became more quiet and watchful.

This prayerful spirit has increased until the present time. You will rejoice to learn that all for whom we have here-

tofore indulged a hope, have been greatly quickened and revived. The fear that they might not behold the repentance and conversion of their companions who had been left in former revivals, or had recently joined their number, amounted sometimes almost to agony.

Hitherto the work has not been characterized by such overwhelming convictions of sin, neither has there been such an audible outbreak of feeling, as the mission had previously seen. The Spirit has come more like the gentle dew, and has been more silent, though, we trust, not less effectual in its operations. One year ago the great majority of our pupils were more or less wrought upon. Those of them who are now members of the seminaries, with scarce an exception, have been brought forward; and they seem to be attaining to greater degrees of grace. Even some of those who were considered the most doubtful, now give pleasing evidence of a saving change. Many whose piety was of a somewhat passive character, are now coming forward, and taking a higher and much more decided stand.

Most of those who have joined the seminaries this year, have been more or less affected. Some of them, indeed, are cases of very great interest; and we cannot but hope that they have been born again. The clearness of their views concerning their lost estate by nature, their awful guilt in the sight of God, the justice of God in their condemnation, the nature and necessity of re-

penance toward God and faith in our Lord Jesus Christ, is really astonishing, and forces the conviction upon our minds that their lack of light and knowledge has been more than supplied by the teachings of the Spirit. It is often very affecting to hear their simple story, and to trace the dealings of the Spirit with them. They seem less anxious to know whether they may hope for salvation, than they are to obtain the forgiveness of their sins.

Christians will recognize in the preceding narrative the undoubted marks of a genuine revival. The subjoined statement will call to mind facts of a similar character, which have often occurred in this country. "At the commencement of the revival," Mr. Coan says, "many of our hopelessly pious students renounced their hopes, such were their convictions of the holiness of the law of God and of their violations of its sanctity; though there has been a decided change for the better in this respect." And the following extract discloses a state of things which must be intensely gratifying to the missionary.

Having occasion sometimes to pass in the vicinity of the students' praying closets, I have been struck with the apparently subdued and chastened spirit of their devotions. Instead of loud and boisterous demonstrations, their quiet and suppressed tones have rather indicated a desire to unburden the soul before God in secret places. Now they are beggars for only one of the smallest crumbs from the Master's table; now their eyes hang on their Lord, as the eyes of a servant hang on his master; now they are not worthy to be received as sons, and desire to be accounted only as servants.

Another is fleeing for deliverance from the "roaring lion," who "goeth about seeking whom he may devour," to the "Lion of the tribe of Judah." Another is a prisoner taken captive by Satan, and prays to be rescued from his chains, and to be made a free man in the Lord. Sometimes their closets are vocal with prayer till a very late hour; and they not unfrequently rise at midnight, and a great while before day, to engage in their favorite employment.

The teachers employed by the mission have rendered valuable assistance in these interesting circumstances. Deacon Tamo, especially, has proved himself a very efficient co-worker; indeed, he was one of the first to discover "the little cloud," when it was "like a man's hand." But just as his labors were most needed, he was laid aside by sickness; and his convalescence has

been greatly retarded by the event described in the following extract.

### *A happy Death.*

The nephew of Deacon Tamo, a youth of seventeen, and a member of the seminary, has sickened and died. Mr. Cochran, whose better acquaintance with Guergis renders him more competent, will prepare a fuller account of this afflictive providence than I am able to give; but it may not be improper for me to attempt to describe some of the thrilling scenes connected therewith, which it was my privilege to witness. I have often seen the power of the gospel to sustain in a sick and dying hour; but never have I beheld richer displays of that power than in the case of this young person.

His sickness was very severe, so much so as to deprive him of reason at times; but no murmur escaped his lips. On one occasion he called me to his side; and after expressing himself in the most grateful terms for the little attentions he had received, he proceeded of his own accord to say, "I am very sick, I know; but I think I may recover. On one account I wish to get well, namely, that I may serve God by laboring in his vineyard." After expressing the deepest solicitude in regard to his absent parents, and the people of his native Gawar, he remarked, "But if God should not help me, what could I do? Let him throw his hand from me, (that is, let me die;) the sooner the better; why should I live longer to sin against my Savior." He then said, "I wish to die, I want to see my Savior." I asked him, "Is not Christ near?" "Yes, he is very near to me. He is at my side. My eyes hang on him. I see the crown of thorns on his head. I see the blood flowing from his side. I see the print of the nails in his hands and feet." "Guergis, have you faith in him? Do you receive him as your Savior?" "Oh yes. My faith is strong in him."

He then closed his eyes, and offered one of the most touching prayers I have ever heard. It were in vain for me to attempt to repeat it. He began by expressing a desire to die and be with Christ; but he checked himself by saying, "Not my will, but thine be done." He then proceeded, in a most humble and penitent strain, to speak of his own vileness and utter unworthiness, and to adore the sovereign and unmerited love of God in calling him to be an heir of his grace, and in making him a partaker

of promises which had been given to Abraham, to the prophets, and to the apostles.

His humble confession of sin, his strong confidence in the efficacy of the great atoning Sacrifice, even for him, sinful as he was, his entire renunciation of all righteousness of his own, and all dependence upon any thing save the grace of God in Christ, were deeply affecting. He ceased, and on opening his eyes he saw us weeping. "Why do you weep?" said he. "If it is the will of God that I die, my heart is burning to see Christ, and behold him in his glory; my heart is burning, my heart is burning." I was much overcome by his simple, childlike faith, and his unwavering confidence in his Savior; and I thought, "Surely here is a monument of grace, worth infinitely more than all the treasure and self-denial which have been expended by the Church in the whole history of missions." Not long afterward, he called Deacon Tamoo and Khamis to him, and, having asked their forgiveness, exhorted them to greater prayerfulness and faithfulness.

What a testimony for the grace of God have we in this simple story! This triumphant believer, not many months before his decease, was a degraded, ignorant, profane boy, having his home in the wilds of Koordistan! And it is to produce such mighty transformations in lost and darkened minds, that missionaries are laboring in all parts of the earth.

There was an unusual concourse at the funeral of Guergis. Instead of the usual haste of this people in burying their dead out of their sight, in some cases almost immediately after dissolution, his remains were kept till the following day. They were then placed in a rude box, covered with a black cloth, brought into the seminary and placed upon a table.

Mr. Perkins conducted the funeral exercises, and preached from the passage, "Blessed are the dead who die in the Lord," &c. Remarks were made by different members of the mission at the close. The silent tear of suppressed grief was upon every countenance, and took the place of the more boisterous and loud lamentations for the dead, which ordinarily characterize Nestorian funerals. The father of the deceased, in the agony of parental grief, frequently rose from his seat during the exercises, and bent forward, with streaming eyes and agitated frame, to gaze upon the

coffin which contained the remains of his dear and only son; and it seemed as if his heart would burst. But he has borne himself like a Christian throughout this severe trial.

After these exercises, Mr. Coan says, the customary burial service was read; and the body was committed to the grave near the seminary.

#### *Interest in Other Places—Schools.*

It has been already stated that the religious interest has mostly been confined to our two seminaries. And yet the attendance at our various preaching services has been very encouraging. At Seir nearly the whole village is present. Our congregation in the city numbers from one hundred and fifty to two hundred. At Geog Tapa there seems to be an unusual degree of interest. The meetings are crowded, the number present sometimes amounting to nearly six hundred. Some who have been hardened in sin, appear to be troubled and anxious. John, the pastor, is greatly encouraged; and he says that he is looking for a revival. His labors are very abundant. At Degalla, where there is a regular preaching service, the congregation has steadily increased to nearly a hundred. At Ardeshai, Priest Abraham's parish, the attendance is very large, varying from one hundred and fifty to four or five hundred. There is also a regular service at Waserowa, with an increasing attendance. And preaching on the Sabbath has lately been recommenced at Charbâsh, a notoriously wicked village; and though very few were present at first, at the end of five Sabbaths the number of hearers had increased from nine to fifty. I have no doubt if the great mass of the people could be reached by the regular and faithful preaching of the gospel, Seir and Geog Tapa would not be the only villages where comparative order and quiet, with a pleasant attendance upon the means of grace, characterize the Sabbath.

The village schools are reported as in successful operation. More than eight hundred pupils are receiving instruction in them.

Mr. Stocking has made an arrangement for a monthly meeting of all the school teachers; and we think the plan a good one for more reasons than one. Many things can be said to them collectively, for their mutual benefit, whereby a healthful stimulus will be imparted to their minds. The faithful are encour-

aged; the dilatory are quickened; and life is infused into all. This meeting is held on the first Monday of the month; hence all are present at our monthly concert. They thus become informed of what is doing for the spread of the gospel in different countries, and enlightened in regard to their own duty as the recipients of its blessings. The impressions which they receive, more valuable than their monthly stipends, they carry to their villages, where, we trust, they are not entirely lost.

The monthly concert collections at Seir are given to Deacon Guergis, the Mountain Evangelist. He has recently returned from one of his preaching tours, Mr. Coan says, and speaks from an overflowing heart of the kindness of his reception, and of the readiness with which the gospel is listened to. In some places where he had previously met with opposition, he found the gain-sayers anxious to hear the message of salvation.

The contributions taken up in the city are expended in sustaining the two Nestorians who are laboring in Bootan. Letters have been received at Oroomiah from these brethren, giving an account of their journey to Bootan, and of their efforts subsequently to their arrival. On their way they suffered, occasionally, from unsuitable food, "and sometimes they had nothing to eat from morning till night."

The wild and rugged scenery through which they passed, seems to have made a very deep impression upon these simple-hearted men. "The narrow foot-path, built up of stones against the rocks," the "high and fearful precipice above," the "deep and awful abyss, with the roaring river below," the "great and fearful wonders of God" which they saw, so filled them with awe, that, to use their own language, they were "nearly frightened to death." "But," say they, "God comforted us; so that we went on in peace and joy, knowing that he was our helper."

They took occasion to preach Christ wherever they stopped, among papists as well as among those of their own faith. They spent one Sabbath in a papal village. In it they found some of their own people, whom they warned to beware of the errors of the "Man of Sin." "Many papists came to dispute with us," they write, "among whom was the priest. He talked to us about confession to the priests; and the fifth verse of the thirty-second Psalm he made to read, 'I said I will confess my transgressions to the priest,' instead of the Lord." They went to the papal church, moreover, and were much shocked by what they there saw. We shall probably hear from these brethren again at some future day.

#### LETTER FROM MR. COCHRAN, FEBRUARY 22, 1851.

In the preceding letter, Mr. Coan intimates that Mr. Cochran "will prepare a fuller account" of the character and death of Guergis, than he himself is competent to give; and the present communication is devoted entirely to this interesting theme. An acquaintance of three years with a beloved pupil has enabled Mr. Cochran to apprehend and appreciate the character which he undertakes to describe; and though he regrets that his duties in the seminary, especially at the present time, will not permit him to do justice to his subject, the reader will rejoice that he has not refused to do what he could.

#### *Religious History of Guergis.*

Guergis came to us a rude mountain boy, having little in his external appearance to recommend him to our favor; and he scarcely exhibited more than ordinary capabilities or attainments, until after a residence of two years with us. Immediately upon being brought under religious influences, he is reported to have abandoned profaneness, to which from his earliest speech he had been much addicted. He became a hopeful subject of the revival of 1849, and maintained through the succeeding year, both in the seminary and at home, a walk and conversation in harmony with the expectations that had been formed in regard to him.

The family speak of him at this time as a dutiful and affectionate son, and believe that he habitually maintained secret prayer. In the spring of 1849, one of our number was at Gawar; and, walking out to visit an old church, the walls of which only are standing, he accidentally overheard this lad engaged in prayer; and he was so struck with the humility and fervor exhibited, as to feel assured that the youth had learned the language of Canaan.

The revival of the succeeding winter wrought a still greater external change in Guergis. His convictions of sin became more powerfully pungent, and his prayerfulness and interest in the welfare of souls more earnest and all-engrossing. I well remember questions of conscience and of duty, which he proposed during that season of religious interest, that impressed me with his discrimination and sincerity in seeking after the truth, and placed him perhaps before any other person in the seminary in these respects, unless a single exception be made. His prayerfulness since has probably seldom

been equaled. During the period of greatest interest, he would occasionally pray for nearly the whole night. Ordinarily he was among the last in the evening at his private devotions, and the earliest in the morning; and quite frequently he would rise at midnight, and repair to his cold and dark closet, which he ever found warm with a Savior's love and radiant with his presence. He was often known to spend two hours at a time in prayer; and in his gifts and capabilities in this exercise, as might be inferred, he soon excelled many of his superiors in scholarship and natural talent.

Such traits, united with his consistent life, his spiritual mindedness, and his clear and vivid apprehensions of saving truth, rendered him, in the estimation of all, a jewel of rare worth and loveliness. While spending a few days in the spring at Oroomiah in preparations for returning to his mountain home, he left the fragrance of his piety, especially in his daily conversations and prayers with a sick schoolmate; who, as the event has proved, received an earlier summons to his eternal reward. Incidents subsequently occurred, showing his affinity to his departed companion, that now appear to have been the earnest of that union in the spirit-world, which, we trust, has been so early and so gloriously consummated.

During the summer vacation, his family bear testimony to the uniform consistency of his Christian walk. He is reported to have habitually spent three or four seasons a day in solitary prayer and communion with God. He was untiring in his efforts to assemble the people of his village for religious services on the Sabbath, and fearless in reproving profaneness and other sins. The godless women used to remark: "Guergis prays so much, and talks so much, that he saddens our hearts."

His industry, dutifulness, and manly bearing are mentioned as no less remarkable than were the developments of sanctifying grace. His physical and mental growth were also rapid and premature; the changes in these respects being as noticeable on his return to us in the ensuing autumn, as nearly to efface from our minds the impressions which his youth and diffidence had previously made. Those of us who visited Gawar the past summer, noticed with deep interest the general maturity and spiritual growth of this young man. When returning with Dr. Wright from our tour through central Koordistan, I remember

asking his uncle, Deacon Tamo, how Guergis appeared; to which he replied, "Just as at first."

At the commencement of the present term of the seminary, he gave much higher promise as a scholar than formerly; and his humility and piety were particularly noticeable. In a solitary instance he was momentarily provoked to an angry altercation with a school companion; but upon being called to my study, two or three days afterward, he frankly and penitently confessed his fault, and stated that he had become reconciled to his companion, and that they had prayed together for pardon.

In the present revival he was found to be very much quickened, long before the mass of the hopefully pious students in the seminary. And it is known that he returned from an hour and a half's visit to his favorite resort, to lie down on his sick-bed, from which he was never again to rise. Coming from the mount of such communion with God, you will not be surprised to learn that his face continued to shine, as did the face of Moses, even to the hour of his peaceful departure.

A death-bed so happy and so uninterruptedly illumined by the Savior's presence, I have never before seen, either in this, or my native land; and I feel my utter incapacity to describe the emotions of gratitude, as well as of grief, which the dying scene has awakened. The effect of his decease upon the spectators was truly overwhelming; and we may hope that its admonitions will not be without profit, either to ourselves, or to the Nestorians. A discriminating native remarked, "Our people have never known such a death."

Mr. Perkins, in conducting the funeral services, used the following language in relation to these scenes: "I have been happy, during his sickness, to try to alleviate his bodily pains; but I have also been greatly refreshed in spirit; and I have been instructed, admonished, edified and comforted in watching the remarkable exercises of his mind, and the ardent longing of his soul after Christ and heaven. Since the death of Mrs. Grant, more than twelve years ago, I have been present at no so rapturous death-bed scene; nor have I ever beheld any more interesting or wonderful."

#### *Prominent Characteristics.*

Mr. Cochran next proceeds to speak of the more prominent characteristics of this interesting youth.



1. His *strong filial feelings* are worthy of notice. Dutifulness and respect to his parents marked the whole of his Christian and perhaps of his earlier life. During his sickness the names of his father and mother were almost constantly upon his lips. "Oh, my parents, my beloved parents! My heart burns for you. When shall I see you? You are far off." Then, as if to console himself, he would exclaim, "My father is in Gagar; but Jesus is near. He is at my side. Precious Savior! I can see him bleeding on the cross for me." His father, not aware of his son's illness, and leaving his home, as he avowed, for the sole purpose of seeing Guergis, by a most merciful providence arrived at Seir the night preceding his death, and in time to receive the parting recognition of his beloved child. His grief seemed almost unbounded; but the efforts of the son to comfort him continued as long as his strength remained. "Fear not, my father; God is merciful; God is good," he would often remark. When the father said, "But what shall I do, my son?" the reply was, "Trust in the Lord." By this counsel, we may hope the bereaved father, himself a child of God, as we believe, will not fail to profit.

2. The *self-abasement* of this youth seemed as deep, as it was sincere and artless. More than once he called to his bedside his uncles, three of whom were present, kissed them, and begged that they would forgive him every offence, and request his parents and all his friends to do the same. On one occasion he was asked if he had a father, the inquirer probably referring to his absent parent; but Guergis, being absorbed with eternal things, and realizing his ill desert, most feelingly responded, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." In his most cheering views of the glories that awaited him, he would exclaim, "I am a sinner; I am vile; my face is black."

3. His *clear apprehension of the Lord Jesus Christ*, as his righteousness and his salvation, should also be mentioned. At one time, having mistaken the conversation of some persons in the room, and supposing that there was an intention to make a sacrifice and vow in his behalf, a custom formerly very prevalent among the Nestorians, his abhorrence of the idea could hardly have been less than was that of the Apostles, when the idolaters of Lycaonia were about to sac-

rifice to them as gods. "No! no!" he violently exclaimed, "Christ is my sacrifice; he is my offering; I have given myself to him; and he requires no more." The great doctrine of redemption by the blood of Christ, of which all the sacrifices of the Jewish ritual were typical, as set forth particularly in the Epistle to the Hebrews, which he had just been studying in his class exercises, seemed to have been implanted deeply and intelligibly in his mind, as the only foundation of his faith and his salvation.

Although conscious of his own villainess and ill desert, his confidence in regard to his personal acceptance through this last great Sacrifice, seemed never for a moment to be shaken. As at the commencement, so at the end of his sickness, he could humbly but confidently affirm, "I have chosen Christ; and I know he will love me."

4. His *familiarity with the Scriptures*, considering the extent of his studies, appeared to us in a high degree remarkable. He was frequently delirious; but even at such times he was sane on religious subjects, and his recollections of Scripture incidents were always correct. Ordinarily his mind was wonderfully active, vigorous and communicative; and the scenes of Bible history, the dealings of the Lord with Abraham, Isaac and Jacob, the labors of our Savior, the scenes of Gethsemane and the cross, were described accurately, and dressed in the habiliments of the most glowing and captivating imagery.

5. His *spiritual apprehensions* may be regarded as characteristic developments of his sickness. Having been laid upon his dying bed, in the midst of a precious revival, in which he himself had preeminently shared, it is not surprising that the realities of the eternal world were much upon his mind. On the Sabbath before he deceased, as an uncle who was attending upon him expressed a wish to hear Mr. Perkins preach, he replied, "He is a mere man; but the Lord Jesus is preaching here. Can you not see him? He is there," pointing upward. "He is crowned with glory. Myriads of angels surround him, and are chanting hallelujahs to his praise." And in the glow of his emotions he began to sing a hymn, containing the beautifully appropriate sentiment in reference to them, "Would that I could rejoice with your joy!" Soon the vision changed, and he cried out, "Oh, wretched sinners! Wretched millions going down to hell! My heart bleeds for them!"

How near is Jesus! Will they not look to him and be saved? One prayer of the penitent thief would save them all." He was much in audible prayer; and Khamis at one time, fearing the effect of over-exertion, requested him to cease from the effort for a season. He answered, "How can I cease? In your sickness last year you were not awakened; else you would have prayed more. I must pray. I cannot cease from it. If my mouth were shut, my heart would still pray and praise the Lord."

His views of God, and of the glories of the eternal world, seem wholly unaccountable, save on the supposition of a special illumination given to departing spirits. Their originality and sublimity were marvelous in the extreme. The eternal throne, the persons of the God-head seated there, the solemn transactions of the final day, the joys of heaven, the garments of celestial glory, were successively passing before his mind, as things of unmistakable reality. "Moses on the mount," he remarked, "did not see God as I see him. But no mortal has seen him as he is. His glory is inexpressible! I cannot tell you anything about it. Oh, the ravishing beauties of heaven, the shining garments of the blessed! What is all earthly beauty compared with these!" His joy and exultation were overflowing. In the midst of the severest pains, he would break forth in songs of praise. He saw himself, as it were, surrounded by glorified spirits, and he longed to mingle his hal-leluahs with theirs. He almost believed himself one of them.

Such was the peaceful end of this happy spirit. Death had lost its sting. The swelling Jordan, as to the dying Payson, appeared but an insignificant rill, and the celestial city was fully in view. Among his last words were, "Father, I am thine. Christ, I have chosen thee."

### Mosul.

#### MR. MARSH'S VISIT TO AINKAWA.

MR. MARSH has deemed it important, for several reasons, to make frequent visits to some of the larger places in the vicinity of Mosul. In carrying out his plan, he went to Ainkawa in February last, accompanied by Jeremiah. He left Mosul on the 4th of February, and returned on the 11th of the same month, having had much occasion to bear his testimony to the faithfulness of his Lord and Master.

### The Journey—Arbil.

Having rode fifteen miles the first day, he came to a papal village which Jeremiah had recently visited. A cordial welcome was given to Mr. Marsh, as well as to his companion; and the gospel was listened to with interest.

On Wednesday we crossed the Hager and the Zab. We forded the former; but we were ferried over the latter on a raft of inflated skins, our horses being made to swim under the guidance of a person swimming upon a single inflated skin, exactly as I have seen similar scenes represented on slabs in the mounds of Nineveh. We tarried for the night at the Yezidee village of Deserai, having found a welcome in the posthouse. We were on the great caravan route from Mosul to Bagdad, which nearly describes a semicircle, to avoid the Arabs who plunder near the Tigris, and also to keep up prompt communication between Arbil, Kerkook, and the larger cities.

Under Turkish exactions, the Yezidees are deserting Deserai. We found our Turkish host, Mohammed Aga, particularly civil. Our horses were put at my side in the grand reception room; and coffee was parched and boiled before our eyes. In the evening our circle was "rather mixed." We had Koords and Turks, Arabs and Christians, and a number of Yezidees; so that our audience was nearly as various as that of the Apostles at Pentecost. We talked of America, and of the great principles of the gospel, in such a way as to interest them highly, without exciting unnecessary prejudice.

Mr. Marsh arrived at Ainkawa the next day. He had been told that the route was not altogether free from danger; and the sight of two armed Koords did not lessen his apprehensions. "Our march during the rest of the day," he says, "was extremely cautious; and we kept a constant look-out, lest the next hill-top, or the ridge on our right, or the ravine on our left, should suddenly bristle with spears." This incident, moreover, gave "a zest" to thoughts of the great battle between Alexander and Darius, which has given the plains of Arbil a place in history.

Mr. Marsh remained at Ainkawa from Thursday till Monday; except that he made an excursion to Arbil on Saturday, the distance between the two places being only one hour. Though the former is inhabited by Chaldeans, the latter is almost exclusively the abode of Moslems. Of Arbil he speaks as follows:

It is mainly built on an artificial mound, thrown up for defence, and rising

from the vast plain. The reservoir, custom-house, and market are on the low ground below; and at the distance of a half mile is a fine solitary minaret, which I ascended to enjoy a magnificent view of the great battle-field. The walls of the upper city are of burnt brick, as are also the houses. The streets are very narrow, and have a filthiness proportionably intense.

Arbil is under the pashalic of Kerkook, which is subordinate to Bagdad, the Zab being the dividing line. I obtained admission to the palace, where I saw two governors, the wings of one having just been plucked, and those of the other having just moulted. The ex-governor had on the robes and moroseness of the Orient; while the in-comer was dressed in the Frank costume of Stamboul and in fresh smiles. I hailed the incident as another sign of the progress of Frank influence in these ends of the earth.

#### *Discussions at Ainkawa—Return.*

Mr. Marsh made a visit to the Bishop of Ainkawa, and was "graciously received." His name is Laurentius, and his diocese embraces a part of Koordistan. The number of Chaldeans under his charge is about two thousand, of whom one-half reside in Ainkawa and Kerkook. There are twelve priests in his bishopric.

Jeremiah's brother, and most of his numerous relatives, reside in Ainkawa. The friendliness of the Bishop, and this acquaintance with Jeremiah, drew about us a great number of visitors. We preached the gospel, endeavoring to avoid controversy; but we were constantly forced to discuss the Pope's usurpations and the sin of virgin-worship.

Three of the deacons came to us repeatedly. Their service has made them familiar with much of the gospel. One of them, I have no doubt, will soon become a Protestant, and I hope eventually a true Christian. Another seemed very bitter against the Moslems, and declared that he would neither love them nor pray for them for ever and ever! I told him that he could not enter heaven, unless he forgave and loved his enemies. He said the Moslems were not meant by Christ, when he commanded us to love our enemies. "My enemies," he said, "are Jacobites, Nestorians, and Franks, for whom I pray that they may escape damnation by becoming papists." He would not look at a printed Bible,

because the Pope curses our books. But one thing he would do. He would sit at my side, and hear me preach to him, with all the fervor of my soul, that he must love his enemies, and Moslems among them, or never enter heaven.

Others were not so scrupulous; but we found them very superstitious about the Virgin Mary. The drinking of arrack is an awfully prevalent sin in Ainkawa. Other vices follow in its train; so that Mr. Rawson forcibly but truly remarks, that in the estimation of this people it is rather an honor than a disgrace to lie.

Mr. Marsh visited the supposed tomb of a Jew, who is said to have been put to death by Alexander, just after the battle of Arbela, together with seven sons. "All the Christians of Ainkawa make pilgrimages to the tomb; and to this day, with their kisses, they wear away the earth of the grave of a Jew, who perished more than three hundred years before the Star of Bethlehem shone; and yet they will not so much as eat with a living Jew."

In speaking of his return, Mr. Marsh writes as follows:

One of the principal men of the village gladly accompanied us as our guard. We crossed again the great battle-field; and, reaching the Zab, we were allowed the precedence in crossing, by the courtesy of a caravan, and so were able to reach the Hhager by night-fall. We found a pleasant welcome in an Arab hamlet.

One of the mud houses was emptied for our reception; and my horse was again installed in the post of honor, to the no small mortification of a cluster of sheep and donkeys. We spent much time in the evening in explaining Christian precepts to these wandering children of Ishmael. They complained bitterly of the robberies of the Bedouins, who had lately killed one of their number, thrusting him through with a spear.

Mr. Marsh reached Mosul in safety the next day.

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LETTER FROM MR. MARSH, FEBRUARY 25, 1851.

MR. MARSH has taken a very hopeful view, even from the first, of Mosul in its missionary aspects. It has seemed to him that the Spirit of the Lord has, in very deed, begun a work there, which he will carry forward to a certain triumph. The present communication contains abundant evidence that this impression is becoming deeper and deeper in his mind.

Hope for the Chaldeans—The Lord's Supper.

He first speaks of the desire which is manifested by Chaldean children to obtain religious books. "Twelve boys," he says, "came to me at one time; and to nine of them, who could read, I gave Arabic tracts." The occasion of this new and unexpected demand is, that a priest in one of the schools has given the children permission to read the publications of the missionaries, under certain unimportant restrictions. Nor is this all. Great efforts were made, three or four years ago, to keep the Chaldeans from reading the Bible; but now the Scriptures are received every where. "I am astonished at this," Mr. Marsh writes; "and I can only say, 'It is of the Lord!'" As illustrating the spirit which is beginning to spread among this interesting people, he makes the following statement.

About a year ago, Meekha's brother Hhannah gave a copy of the Bible to Shemmas Elias, a Syrian papist. Recently this same Elias has begun to argue for us, and he speaks very boldly. He was sitting one day in the house of his nephew, when a cat accidentally knocked down a picture of the Virgin, which had been given to the boy by the Chaldean Patriarch, with directions to pray to it and honor it highly. The boy, seeing it fall, took it up with great reverence, put it on his head, (a mark of honor,) and kissed it. Shemmas Elias, having first asked the boy what he was doing, took the image, and tore it in pieces. This act was reported to his priest; but Shemmas Elias spoke boldly for the truth. Finally the matter was brought before the Syrian Bishop; but Elias was still bold. Saturday he visited Meekha, and spent an hour and a half with him.

The name of Rev. Mr. Bowen, of the Church of England, with that of Mr. Sandreezki, of the Church Missionary Society, has been repeatedly mentioned in recent numbers of the Herald. He has spent some eight months at Mosul, deducting therefrom the time spent in excursions to Erzurum, Oroomiah, and Bagdad. Our missionaries have derived much pleasure from their intercourse with this esteemed brother in Christ. The following extract will be read with interest.

On Sunday last, to my great delight, Mr. Bowen administered the communion at the consulate. He requested me to ask some of our number to join with us in the solemn rite. Accordingly, those of whose piety I was fully persuaded, and in whom Mr. Bowen had confidence,

were invited. Kos Mechiel is a member of the English Church; Meekha, Hhannah, Jeremiah, Butrus and Shemmas Antone united with us. I was gratified in many respects. I have delayed myself to administer this ordinance, in order that Mr. Williams may share the responsibility of forming our church; but I have had great difficulty in satisfying my mind as to my right to refuse this privilege to these brethren; and I was almost ready to proceed without further delay. I feel, however, that in many respects this service of Mr. Bowen is better for the present. While the strong desire of our friends to commemorate our Savior's dying love has been gratified, good has been done in another way. The Bishop has not only falsely asserted that we have no communion or baptism, but has industriously spread the notion that the English hate us. As Mr. Bowen, however, publicly administered this rite to us, together with the Consul and his lady, the community were taken somewhat by surprise; and a complete answer was given to many a slanderous report.

Mosul as a Missionary Post.

Mr. Marsh next spreads before us the field which he has been called to occupy; and he urges its claims upon the notice of American Christians, with the earnestness of one who feels that he is pleading a cause which has the approbation of his Master.

This field I regard as extending from Mardin to Bagdad. There are two nations to be wrought upon, the Syrian and Chaldean. The Syrian are in part Jacobites, while some of them have left the Jacobite church for popery. The Chaldeans, in like manner, are partly Nestorians or Protestant Chaldeans, and partly papists or Chaldeans so called. There are four sects, therefore, Nestorians, Chaldeans, Jacobites and Syrians. In both instances the crafty papists have seized upon the national name, and left the name of a sect to their adversaries!

I am more and more convinced of the importance of Mosul as a missionary post. It is far better than Bagdad; for the counteracting influence of European society in that city, and of the greater luxury and worldliness of the whole people, render it a very unpromising place. Here, however, a great work is already in progress. The Bible is the acknowledged standard. How wonderful is this advantage! The community are learning to read; and no power of man can

prevent excited curiosity from being gratified by the study of the word of God. What a noble field! What glorious hopes open before me! The city of Mosul is to be a moral light-house; and we are even now fast treading on the heels of Aintab. I am not sure but that Diarbekr will compete with us for the Jacobites; and our brethren in Oroomiah are far in advance of us with regard to the Nestorians. But here is the centre for the papal Chaldeans. Language cannot exaggerate my idea of the importance of working upon this people. I think they are quite as interesting as the Nestorians; for they have been made papists by political intrigues. Their Bishops and Patriarchs have been bought and sold; but the great mass remain nearly as pure as the Nestorians. The five thousand Christians of Telkafé will follow the eight thousand of Mosul, or even precede them.

I see no reason why a strong force should not be sent here in the expectation, the confident expectation, of lopping this branch from Rome. The condition of the Chaldeans is an anomaly. They have the Bible, and are reading it. Rome is educating them, and then allowing them to read our books. The present Patriarch is a very stupid man, and under his care the Scriptures are making decided progress. The monks who have been sent here, are also quiet, and without much influence. In fine, if ever Rome offered a point of attack, here it is. The preparatory work of the Lord is far in advance of our efforts.

A Physician Needed — Encouragement.

Mr. Marsh next speaks of plans to be considered, and measures to be adopted, for giving the greatest ultimate efficiency to missionary operations at Mosul; but it is not necessary to go into that question at the present time. He asks, however, for one additional laborer immediately. Who will respond to the call?

We need a physician to heal the sick, and increase our influence with Moslems and with all classes. And he should be really a physician; for then, by his acquaintance with his profession, he will preach as much to Moslems as to Christians. They are all curious to know our opinions and views, and we are continually explaining the truth to them. I feel exceedingly interested in the movements of the Moslem mind. And it is worthy of note that they desire a physician. Mr. Rassam is often

asked if we shall have one sent out. The memory of Dr. Grant is embalmed; and there is peculiar need, therefore, that a successor be granted to us; for if none come the people will be disappointed. I hardly ever see Mr. Rassam when he does not speak to me on this subject.

But the demands of this field will not be met by one additional laborer. Others will be needed, if the expectations of Mr. Marsh shall be realized. And the day is not distant, he thinks, when large appropriations should be made for educational efforts and the press.

Does any American doubt that these churches need evangelizing? Their bishops proclaim lies in the name of the Lord. Like the Pope, they are so entangled and bound up with despotism, that if they begin with glimmering desires of right, they soon turn out the worst of tyrants.

The people do not know the way of salvation. They are taught to trust in pictures, in dead men's bones, in saints and the Virgin, in pilgrimages, in baptismal holy oil, in the real presence, in the possibility of escaping from the hands of God after death. The churches are altogether corrupt. A neighbor, in speaking of the Jacobites, said most honestly, "Why, the Bishop cannot excommunicate the liars and drunkards and adulterers; for there would be no one left, and all would become papists." I am sorry to add that I believe he uttered the truth. The prevalence of drunkenness is frightful. Lying is as common almost as speaking. From the greatest to the least, these vices are so general as to stupify the public conscience; and it is with the utmost difficulty that a sense of guilt can be deeply impressed upon the mind. If the Bishop is proud, full of wrath and of lies, it is a small thing that his people are convinced of the fact. They say, "All men are liars; all are sinners; and he is the Bishop." Their minds are perverted; and while the prophets prophecy lies, the people love to have it so. It is the gloom of Egyptian darkness; and they love it rather than light. Surely they need the gospel.

And the Word has power in Mosul. Men repent and live. Our work is full of encouragement. What right have you to expect fruit from such labors as mine? And yet the reaper treads on the sower! What is one missionary here? Often I have been called upon to decide questions in which I have felt the need of a brother's intercessions and

counsels; but I have been thrown upon my own solitary deliberations and prayers. Yet I have been happy in my work. I bless God that so great a door of access has been given to this people; and I see enchanting vistas before me. I seem to be looking through a garden door, with rivulets, and trees, and all manner of flowers, and a glorious sunset beyond. Sometimes I feel afraid that you will consider me enthusiastic; but I beg you to consider the facts which I have presented, and see if there be not encouragement. Is not a year long enough to wear off fancies, and bring one down to realities? If I am happy and hopeful, is there not a reason for it? I cannot be mistaken in thinking that you are called upon to send out laborers into this harvest. Yes, it is harvest time! Men are not only learning to read the Bible; but they are learning to withstand persecution and to pray.

Duty of the American people.

This train of remark leads Mr. Marsh to dwell for a moment on the weighty responsibilities of our highly favored land.

I have long been of opinion, that the destiny of America is inevitably bound up with the destiny of the world. I regard this as an axiom. America is only safe in the salvation of mankind. Power will intoxicate her, lust will inflame her, avarice will canker her, slavery will madden her, and politicians will destroy her, if her salt be not full of savor. How can she be kept from self-destruction, but by having a noble work before her? As the giddy young man is sobered by the death of his father, and the dependence of his widowed mother and orphan sisters upon his efforts, and becomes a worthy member of society; so the nations seem to have died that America might feel the care of a widowed and orphaned world upon her hands, and rise above all that is low and debasing to live a noble and useful life.

We that have left America, have not forgotten her. If I forget my native land, let my right hand forget its cunning, and my tongue cleave to the roof of my mouth. I could sit down by the rivers of Nineveh, and weep for the slain of the daughter of my people. Although we left her, never, never will we forget her. The vallies of Berkshire are as green and as fresh in memory, as when I rambled over them in childhood. The waters of the great lakes are as pure as when I had a home among the

bluffs of Wisconsin, or more lately by the shore of Lake Erie. The Mississippi rolls as majestically to my vision, as when I lived at St. Louis, and contemplated its commercial grandeur. My country, east and west, north and south, one and inseparable, has a home in my heart forever. Ours is not the language of flattery; but, with all the earnestness of love, we invite the United States to give the gospel to the perishing nations.

I sit in the ashes of Nineveh, and mourn over death-struck churches, whose desolations are more overwhelming. I beseech my country, while I see England pouring out her treasure like water to save slabs made in the image of beasts and birds and creeping things, to let her wealth flow to untomb and save living souls made in the image of God. I beseech her by the tender mercies of Christ, by the fellowship of the Spirit, by the eternity of nations, which America can make tolerable by believing in the offer of salvation herself, and then by bringing hither the same glad tidings. I beseech her by Moslem intolerance and grinding exaction, by priestly ignorance and sottishness, by papal superstition and darkness, by the miseries of a people whose earthly existence is stupid and beastly, and whose eternal hopes are based on quicksands sure to sink them into bottomless perdition. By all the considerations which can lead Americans to quit themselves like men, and in the name and spirit of Christ, hasten to save the lost. I entreat my countrymen to be true to the land of their birth, true to the love and purpose of God, true to the Savior's dying command, true to eternal and inconceivable interests.

It is not a question of state boundaries, or of public finance, or of national existence; nor is it the arbitration of treaties. No, it rises above all human legislation. It outlives national existence, as Christianity outlived the Roman empire; yea, as eternity outlasts time. It outweighs fiscal interests, as the soul outvies the whole world in value. I cannot then be too urgent. It is not in the power of language to excite to action too grand; for the tramp of the crusaders, and the fleets which swept onward to the conquest and settlement of the new world, were trifling movements, when compared with the waking of the church militant in earnest to the glory of subduing the nations, and of blessing all the families of the earth. It is to be! It is to be! "And the kingdom

and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Erzurum.

LETTER FROM MR. PEABODY, DECEMBER 27, 1850.

Change at Erzurum.

THE friends of missions will be glad to see that Mr. Peabody has more to cheer him in his labors at Erzurum than heretofore. The reports from this station have often been discouraging.

You will rejoice to hear that we have been much encouraged of late by the extensive religious interest manifested by many in our city. Within the last two months our audience on the Sabbath has been constantly increasing; and at our weekly prayer meetings it has been an interesting sight, in addition to the ordinary number of attendants, to behold a company of serious and apparently sincere inquirers. We hear that in the coffee-shops and in the other places of public resort, the merits of Protestantism are discussed, in a much more kindly spirit than formerly, and that a numerous secession from the old church has been seriously talked of. While struggling for years with the gross darkness around us, we have felt that the command to us has been, "Prepare ye the way of the Lord, make straight in the desert a highway for our God;" but now our hearts are constrained to reply, "Lord, all things are ready. Thou hast given the hearing ear; give the understanding heart. Withhold not thy Holy Spirit; but glorify thyself, and glorify thy Son in the midst of us."

The members of our little church seem much encouraged by this new movement without; and most cordially do they co-operate with us in their efforts and prayers. It is true their number is somewhat reduced. One is at the Bebek seminary, and another is in business at Constantinople. One of our Armenian sisters is married to a young Armenian evangelical minister at the capital. Our colporteur has taken his family, consisting of his mother, wife and two children, on a visit to Diarbekr, their native city, hoping that his wife, a member of our church, will be able to do

something for the spiritual welfare of her female relatives and friends there, while he will be engaged for several months in distributing books, and in efforts to benefit the people of Arabkir and vicinity. But those that remain, seem animated with a good spirit. Our pious Vartabed frequently comes to us with a glowing countenance, to describe his interviews with interesting young men who have visited him. He is now instructing three of the most promising youth in the city in arithmetic, geography, and moral philosophy, as well as endeavoring to fill their minds with the truth as it is in Jesus. Our assistant from Constantinople spends much of his time in visiting the places of common resort. Yesterday he was invited to a shop, where he had a long and pleasant conversation with ten persons, who seem to be serious inquirers after the truth. To-day he has commenced visiting the villages on our plain.

Mr. Peabody solicits the prayers of the friends of Zion in behalf of Erzurum.

Erzrönd.

LETTERS FROM MR. POWERS.

It is already known to the readers of the Herald, that Mr. Powers has been spending several months in Sivas, for the purpose of preaching the gospel in a community which has hitherto received very little missionary labor. He has found more or less encouragement in his work; and the Spirit of the Lord seems to be preparing that important city for a day of harvest.

But it ought not to be disguised, that the superstitions and delusions of this people, to say nothing of their ignorance and mental debasement, present a mighty obstacle to the triumph of a spiritual Christianity. It is sixteen years since Mr. Powers commenced his labors among the Armenians of Turkey; and during that period he has had many opportunities for becoming acquainted with their errors, both of faith and practice. But never till now has he had so thorough a conviction of "the blindness, darkness, moral pollution and spiritual death," which pervade this fallen church.

It is for this reason that he has felt constrained to report, with some degree of particularity, the state of the Armenian population of Sivas; and he does this the more willingly, unpleasant as is the picture which he must sketch, as he hopes that prayer will be made with still greater fervency and constancy for a people in whose behalf God is doing so great a work.

Creed of the Armenians of Sivas.

Mr. Powers first describes, under date of February 4, the creed of the Armenians of Sivas, not as derived from their books, but as actually existing in the minds of men. It will be understood, of course, that much which he says applies to the whole nation.

The Armenians of Sivas believe that baptism cancels original sin; that partaking of the sacrament, in connection with confession to a priest and penance, cancels all actual transgression; and that being born of the Spirit is being anointed with holy oil at baptism. They believe that the efficacy of Christ's death is exhibited in two ways; for they say (1) that when he was crucified, and his body was lying in the grave, he went in his spiritual nature to hell, threw open its prison doors, and set all its inmates at liberty, till which time all the good and just, as Abraham, Moses, and David, had been confined in that world of woe; and (2) that all who partake of his body and blood in the sacrament, by which is meant his real veritable body and blood, will now be saved from hell. And yet they hold that all do not go immediately to heaven, but must needs be delivered from the world of suffering by the prayers, charities and masses paid for by surviving friends. There is in their system no atonement, in the proper sense of that term, no praying in the name of Christ, no mention of his atoning blood. The sins which confession and penance do not atone for in one's life-time, will be canceled by the prayers and charities of survivors.

They also believe that Christ sustains to us no longer the relation of Mediator or of Intercessor, but that of a stern and inflexible Judge, whose favor must be propitiated by the intercession of all the saints in the calendar, and especially that of the Virgin Mary, "Mother of God," who is represented in many of their pictures of the Holy Trinity as sitting at the right hand of Jesus, and wearing a splendid crown.

They believe that there can be no sacrifice of the mass, or celebration of the Lord's Supper, where there is not a picture of the Virgin; that the priests act as mediators; that any man, however wicked his life may have been, who shall say, "I repent," and partake of the sacrament, will assuredly go to heaven; that a penance, consisting of reading four Psalms, and giving twenty-five cents to the priest for saying mass, cancels the

sin of adultery; and that profaneness, falsehood, oaths, cursing, fraud, intemperance, Sabbath-breaking, and the like sins, do not forfeit Christian character, provided they are regularly confessed to a priest, and absolution is obtained. Their only idea of the great and cardinal doctrine of repentance is saying, "I repent," and, if possible, squeezing out two tears.

To take an oath in a court of justice is sin; and in several instances, since I have been here, unjust demands have been brought against individuals, which they have paid, rather than take an oath that they were unjust; while in their intercourse with one another their mouths are full of oaths, lies, obscenity, cursing, and bitterness. To take interest on money loaned is sin; and yet in their common business transactions it would perhaps be impossible to find an honest man among them. To read the Bible is the prerogative of the priests; but it is a sin for others, especially if living in the married state, even to handle the word of God. And it is held that making the sign of the cross is the foundation of the Christian faith; and abstinence from meat on certain days renders man like unto the angels.

Character of the Preaching.

Such a creed can have no fellowship with an honest and truthful exhibition of the Word. Hence we are not surprised to find Mr. Powers bearing the following testimony.

As to preaching, it is not more than twelve or fifteen times in the whole year that anything under this name is attempted; and then it is so well understood that, whatever be the subject, the "improvement" will be an appeal for money, that the commencement of the sermon is usually the signal for an outward movement. Still the person officiating often contrives to detain his hearers by various puerilities, of which the following may serve as a specimen. On one occasion the preacher, in speaking of the scourging of Jesus, said he was tied to an olive tree, which, more compassionate than man, opened its trunk, and received the suffering Savior; while his enemies were left to lay their heavy blows upon the trunk of the tree, supposing all the time it was Jesus they were scourging.

In describing Christ's setting the prisoners in hell at liberty, another said that the last man he came to was Solomon; on seeing whom Christ remarked, "You

are wise enough to deliver yourself, without my help," and passed on. Whereupon the devils, finding him there alone, said to him, "What are you here for?" To which he replied that he was waiting to deliver any others who might be sent there. "Then," said the devils, "be off with yourself;" and they thrust him out. Still another, speaking of Judas, said that he, foreknowing that Christ would deliver the prisoners in hell, made the greatest haste to hang himself, that he too might be set at liberty with the rest. Satan, however, prevented his dying till after Christ had risen from the dead, and consequently he did not escape.

As a specimen of exegesis, let me mention the following. Authority for the intercession of the saints is found in 2 Corinthians v. 20, "Now then we are ambassadors for Christ," &c., and also in Jeremiah xv. 1, "Though Moses and Samuel stood before me, yet my mind could not be toward this people." Authority for the high place assigned to the Virgin in the work of intercession is found in John ii. 4, "Woman, what have I to do with thee;" which is made to mean, "Woman, it is all the same whether it be I or you." For auricular confession they cite Mark i. 44, "Go, show thyself to the priest;" for the use of pictures, Gen. i. 26, "And God said, Let us make man in our image, after our likeness;" for the use of relics, Psalms xxxiv. 20, "He keepeth all his bones;" for the absolution of the priests, of course, the ever-repeated passage, "Whatsoever ye shall bind," &c.

Mr. Powers says, in concluding this letter: "From the above it will be easily inferred what has been the character of my preaching here, and of my discussions with the more than one hundred and thirty persons who have called at my room."

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LETTER FROM MR. BLISS, MARCH 21, 1851.

It is the design of Mr. Bliss, in the present communication, to report certain facts which, though somewhat diverse in their character, bear upon the progress of the truth in the field committed to his care.

#### *Tour of a Native Brother.*

He first speaks of a tour into the interior, made by the deacon of the church at Trebizond last year. This individual visited during his absence Gumushkhaneh, distant about two days'

journey from Trebizond, and one of the darkest places in all that region. "So dense is the darkness there, indeed, and so well do the people love it," Mr. Bliss says, "that when some years ago a few rays of light began to glance up the valleys from this station, they cried out, with pain and rage, for 'a wall as high as heaven' to be built up between their city and ours." It would appear that their desire has been granted; for the night has continued almost unbroken to the present time.

Our brother on his arrival took a room in a khan; and it was soon noised abroad that a Protestant, with Protestant books, had come to town. Then "the multitude must needs come together," the greater part to hear some new thing, and that only to cavil and oppose; but he thought that the questions asked by others, and the diligent attention they gave to his words, promised good; so that he was encouraged to tarry for some days, at least till after the Sabbath.

The second day was like the first. One man in particular distinguished himself by the violence of his opposition. With angry words and loud threats, he drove away those whom he found listening to the gospel; and he was even overheard proposing to some of a kindred spirit, that they should unite and "make way with the odious stranger." Rude boys, moreover, were continually about the room, stoning the windows, and shouting in words of derision. But the heart of the good deacon seems to have been kept in perfect peace; and if he did no good to others that day, he was not without a blessing himself; for he tells us how deeply his pity was moved for the deluded people about him, and how, during an interval of quiet, he shut his doors about him, and poured out his heart to God, with strong cryings and tears, in such a prayer as he had never before offered.

In the course of the day he was summoned before a council of the Armenian chief men. They questioned him as to his business in coming to Gumushkhaneh, and finally began to warn him of what would happen, if he did not immediately depart. "There are those who are ready to kill you," they said, "and to do so would be a meritorious act." He replied that a departure before the coming of another Sabbath did not comport with his plans; and that all their threats were lost upon him. They then forbade his having any intercourse with the people. To this he answered that if they themselves did not wish to have intercourse

with him, he should not force himself upon them; but if any came to his room he should receive them, and preach the gospel to them also. After this he was left comparatively quiet.

On Sunday his room was thronged, all the day. Some came, as before, to ask hard questions, to cavil, and to oppose; and others to sit or stand quietly in the corners, or by the sides of the room, and listen to what was said, contrasting the spirit of the contending parties, and to receive impressions which all our past experience leads us to believe will result, though it may be after many years, in the conversion of some to the truth.

Leaving Gumushkaneh, the native brother from Trebizond proceeded to Karahissar.

Here he found two or three enlightened men, of whom we had before heard. With them he had much intercourse. He also became acquainted with a number of young men, whose superior intelligence had brought them into intimate companionship with each other, and who manifested much interest in what he told them of the contents of the gospel. They furnished themselves with books, and desired to continue the acquaintance by letter.

Soon after the arrival of our brother at Karahissar, very stringent orders were issued, forbidding the people to go near him, or to receive him at their houses. But it may be mentioned as an illustration of what frequently occurs, that some who are forward in giving such orders, are among the first to break them in secret. Men will visit and listen to Protestants by night, and then revile and persecute them by day, to preserve their reputation.

Two other members of the church at Trebizond have been performing missionary labor in the interior; one having spent the winter at Tokat, and the other at Divrik. Mr. Bliss thinks their efforts have not been in vain.

#### *Death of Church Members.*

Others, however, have been called away from an earthly to a heavenly service. On this subject Mr. Bliss writes as follows:

The first death which occurred, was that of a young man of much promise, dearly beloved by us all, and the youngest member of our church. He was at one time connected with the seminary at Bebek; but sickness compelled him to leave the institution. He afterwards re-

gained his former health, in some measure, but it was only a temporary restoration. Disease again laid him low; and it was soon evident that his sun must set before it was for him as yet noon.

It was a most beautiful exemplification of the power of the gospel to see him, with all a young man's love of life, meekly resign himself to the divine will; to hear him in accents that never faltered, as we did day after day, declare that, trusting in Christ for justification before God, he had continual peace, and that, though he felt he was descending nearer and nearer to the dark valley, he feared no evil; and to behold him at last, with eyes and hands lifted up to heaven, commend his spirit to his Redeemer, and so breathe his life away with a peace that in this land passes all understanding.

As usual, a large concourse of relatives and friends assembled at his funeral; and an opportunity was thus presented of preaching the gospel to many who cannot be reached at other times. The most earnest attention was given by all to what was said in regard to the only sure foundation for a hope of eternal life.

More recently another member of the church at Trebizond has been called to his final rest. His decease was entirely unexpected, a brother in Christ having gone to his house early in the morning, and found him dead, with his family sleeping around him; but he had already given satisfactory evidence that he was prepared for his great change.

The soil in this part of our Master's vineyard has often seemed to us hard and exceedingly stony. Much of the seed sown has lain dead, or produced but feeble and sickly plants. Roots of bitterness have sprung up, and caused us infinite trouble; indeed, they have sometimes appeared for the day to curse the whole ground. But we have had some things to cheer us, amid all our discouragements; and we desire to say, to the praise of the glory of God's grace, that as in the case of those whose deaths I have now mentioned, so in the case of others who have gone before us, we have reason to believe that some most precious sheaves have been gathered, even from our hard field, into the great store-house on high. Indeed, of those who have for any length of time attended the preaching of the Word, not an individual has thus far died without giving evidence of belonging to Christ. There are yet many in our congregation who, we fear, are still unconverted; but we

thank God that he has not as yet broken in upon their ranks, to remove them beyond the reach of prayer and exhortation. Oh, that he would give us grace to labor more faithfully for their conversion, and give them the penitence and faith which they so much need!

#### *The Country around Sivas.*

Under date of February 17, Mr. Powers wrote another letter, in which he presented the inhabitants of Sivas and its vicinity in a somewhat different light. Some of the remarks which follow, were suggested by an account of the houses and other buildings in Massachusetts, which he saw in an American paper.

From Sivas as a centre, with a radius of fifty miles, draw a circle; and within it, though crossed by various streams, the only machinery that is moved by water power, is that of the simplest form of gristmill. Every thing that is done at all, is done by physical force, and that under all the disadvantages of rough materials, bad tools, and inconvenient shops. And what compensation do men obtain for their services in the different kinds of manual labor? From twenty-five to fifty dollars a year! A journeyman tailor would think himself fortunate to hire himself out for thirty dollars. And with this pittance he must support, not only himself, but his family, if he has one.

And within all this circle, one hundred miles in diameter, it is only in Sivas that even the commonest arts are wrought. No carpenter, joiner, turner, shoemaker, tailor, blacksmith, or other artizan is to be found elsewhere. Whoever wants a door, a lock, a handful of nails, a garment, a pair of shoes, a frying pan, or a drinking cup, must come to Sivas for it, or go to places without this circle. Nor can a stock of goods, of the commonest family stores, be found elsewhere; nor is there a road, except what has been made by travel.

To the eye of the Christian and philanthropist, all is one wide sweep of desolation and wretchedness. I speak not of natural scenery, soil and productions. What is a fine landscape, where there is no intelligence? What is a rich soil, where not a pious heart can be found? What are "golden fields of grain, waving in the breeze," when we reflect that they are to be shared in common by the bipeds and quadrupeds, *beneath the same roof, and within the same inclosure?* The houses in all

this region, out of the city, consist of a mud and stone wall, enclosing a space adapted in size to the number of one's family and of his stock. Heavy timbers are then laid upon this wall, and the whole is covered with earth firmly beaten down. The area within is divided between human and brute animals, to suit their mutual convenience. Seldom is a board floor found, and never a glass window.

#### *Sivas—Intelligence—Morals.*

But the reader may wish to know what is the condition of Sivas, the centre of business for this extensive region. Let Mr. Powers speak on this point.

At a distance the appearance of Sivas is not unpleasant, interspersed, as it is, with trees and gardens. But as you enter it, you find not a rod of any thing that should be called "pavement." Its sewers are all open; and the streets, in the language of an English gentleman, "can only be compared to a wallowing place for pigs." Its houses are essentially like those of other cities in this country. But how sad the condition of its inmates! How unlike the occupants of the dwelling houses in Massachusetts! There are doubtless exceptions; but, in general, ignorance, wickedness and wretchedness abound in their habitations.

Among the ten thousand Armenians of this city, there is not one decent school, although there are several collections of children called by that name, where persons are taught to read, parrot-like, the ancient Armenian. But the object in making this acquisition is not to store the mind with useful knowledge; nor is it to be able to peruse the word of God, for this is frowned upon by the priesthood. "These impious Protestants," said the Bishop to his people, "presume to read the Bible! They read it in their houses, in their shops, and wherever they are; while we (the priesthood) do not dare to take it into our hands even, except with an embroidered cloth." In learning to read, their object is simply to be able to keep their accounts. About two-thirds of those with whom I have had intercourse this winter, know the alphabet, and can read, some by spelling the words, and some with ease and fluency. But they have no habit of reading; nor have they books of any value; and the darkness of ignorance has settled down upon them.

But we have heard nothing of the morals of these people. Mr. Powers has not neglected this important topic.

If you would know what is the moral character of the Armenians of Sivas, suffice it to say that on one occasion, after I had finished my sermon, I read to my hearers Paul's catalogue of the sins of the heathen, Rom. i. 29-31, and also his description of the works of the flesh, Galatians v. 19-21; and I challenged them to except against any one of those specifications of crime as not being prevalent among them. Not an exception was taken. Adultery is so common, that it is regarded as suspicious and disreputable to enter a neighbor's dwelling; and quarrels between a man and his wife have not unfrequently terminated in the death of one of the parties. The murderer is thrown into prison for a while, and liberated by the interference of his friends; and a bond to keep the peace is required of such husbands and wives as are known to be at variance with each other; and so the matter ends.

Intemperance is one of the besetting sins of this people; and it produces the same deadly effects here as elsewhere. In this city of seventy thousand inhabitants, not less than one hundred and fifty thousand dollars are paid out yearly for strong drink and tobacco. How heavily must such an expenditure fall on a community composed in great part of persons in very humble circumstances, or who are actually poor! And in this cold New England climate, what an amount of mere physical suffering must there be, for want of the necessaries of life!

After reading the foregoing statement, the reader will be prepared to appreciate the self-denial required of the missionary who leaves his home for a number of months, and spends his time as described in the following extract: "It is in the midst of such a community, without the society of a single person of cultivated mind, and in a native family just emerging from all this darkness and guilt, that I am spending this winter. I would that American Christians could see, as I see, the difference between their condition and that of this people."

#### Constantinople.

#### CORRESPONDENCE WITH SIR STRATFORD CANNING.

THE efforts of Sir Stratford Canning in favor of religious liberty in Turkey, and in particular  
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his kind offices in behalf of the Protestant community, are well known and duly appreciated in this country. The friends of missions will be glad to learn that our brethren have acknowledged his invaluable services in the following letter.

To His Excellency Sir Stratford Canning, Ambassador Extraordinary and Minister Plenipotentiary of Her Britannic Majesty at the Sublime Porte, &c. &c. &c.

Sir,—During the long and severe contest that has been going on in this empire, between the simple truth of the gospel and a corrupt traditional Christianity, we, the undersigned, have often ventured to address your Excellency, either calling your attention to the sufferings of those who were persecuted for the truth, or expressing to you our sincere and humble gratitude for the timely and invaluable relief which your prompt and benevolent interposition has so often afforded them. But never did we approach you with feelings like those which prompt us to speak on the present occasion. Your Excellency has succeeded, by the wise counsels you gave to the government of this empire, and by your persevering efforts in procuring for the native Protestants of Turkey an imperial charter of rightful existence in the country, as an acknowledged religious community, with full liberty of conscience, and with privileges equal to those of any other community of rayahs. It is ever to be gratefully acknowledged that, through your Excellency's repeated intervention at the Porte, the native Protestants have generally been treated with kindness and rectitude by the authorities of the Turkish government. For some three years they have even enjoyed an informally acknowledged right of existence, under their own name; which has been very favorable to their internal organization as a Christian church. Still, this situation as a community being informal and anomalous, it continued to be more or less a trying one; and the stability of their privileges remained contingent and precarious, from the very nature of the case. But now their position has become one of publicly acknowledged right; and the government of this country, and the honor of the sovereign, are pledged to its perpetuity. This, through divine Providence, is the fruit of your Excellency's labors; and we cannot but apply here the words of Scripture by which God bore witness to the faithful efforts of another friend of truth and godliness in remote antiquity, saying, "The hands of Zerubbabel have laid the

foundations of this house, and his hands shall also finish it." Zech. iv. 9.

Your Excellency's influence in this country is universally known to be great and good, and will, long after your useful life is closed, leave behind it many a monument honorable not only to yourself personally, but also to the great Sovereign and the great country and nation you represent. However, all that is merely political, whatever may be its magnitude or importance, is temporal; and the greatest of earth's concerns, aside from their bearings on eternal interests, will vanish with time. But this work, which God has enabled you to accomplish, however small in its appearance, and little noticed by the world, will never lose its importance, forming, as it does, a page in the history of the kingdom of Christ upon the earth. May this consideration reward you for your great and successful efforts! It must be a matter of pleasing reflection to your Excellency, that the power and influence of Great Britain are looked up to wherever, in the world, human rights and freedom of conscience are threatened; and, especially, that the present Sovereign of this empire owes, in so great a measure, the undoubted and deserved popularity which he enjoys through the whole civilized world,—a popularity which distinguishes him from all his predecessors,—to the candid consideration and deference which he has ever paid to the advice of his most sincere and steadfast friend among the powers of Europe, that of Great Britain, which you have been called to represent for so many years past; and whose political and moral influence in the East you have incalculably increased by using it only on the side of justice and of truth. May it please God to bless these countries yet for many years to come with your Excellency's presence and labors!

Not to detain your Excellency longer, we seize this opportunity of reiterating to you the expression of our most sincere and profound respect, and, commending you to the guidance, grace, and protection of God, subscribe ourselves,

Your Excellency's most obedient and humble servants,

W. GOODELL,  
H. G. O. DWIGHT,  
W. G. SCHAUFFLER,  
H. A. HOMES,  
H. J. VAN LENNER.  
J. S. EVERETT.

*Bebek, Constantinople, Dec. 9, 1850.*

To this communication Sir Stratford Canning made the following reply.

*Therapia, Dec. 20, 1850.*

The Rev. W. Goodell, Bebek,

Dear Sir,—It has given me sincere pleasure to learn that you and your friends appreciate so cordially the privileges conferred upon the Sultan's Protestant subjects by the promulgation of an imperial firman, placing them on a permanent equality with the ancient religious communities in this empire.

The flattering terms in which you have kindly acknowledged the success of my endeavors, are gratefully accepted by me; and as your name stands first of the signatures, I venture to convey through you the expression of my hearty thanks to all of you.

The testimony of those who have mainly contributed to the formation of a native Protestant society in Turkey, is the more valuable, as it does justice to the benevolent Sovereign and the enlightened Ministry who have given effect to our wishes. It is particularly agreeable to my feelings, as it adds another thread to that bond of sympathy and Christian good-will which draws our respective countries more powerfully together than the ties of blood and language.

With sentiments of real esteem and consideration towards you and your colleagues in this matter, I have the honor to be, dear sir,

Your obedient and faithful servant,  
STRATFORD CANNING.

### Syria.

#### REPORT OF THE ABEIH STATION.

THE brethren at Abeih, in reporting the character of their labors and the progress of their work, during the year 1850, do not speak of the seminary; but they reserve that subject for a separate communication. After alluding to the fact that there has been more than usual sickness in the mission families, the report proceeds to speak of the arrangements made for the exhibition of divine truth

#### Preaching—Schools—Hasbeiya.

Our preaching services in Arabic have been continued, with an average attendance somewhat larger than was reported last year. During the summer months, the congregation was increased by the addition of the pupils in the female boarding school, as also of other persons connected with families spending the

summer in our village and parties of travelers.

An English service, moreover, has been kept up during a portion of the summer, there being a number of persons among us, English and American, who do not understand Arabic. Among them is the family of our new Consul. These services in our own language, although not so strictly missionary, are nevertheless profitable to our families and ourselves; while they furnish to those who sojourn with us for a season their only public means of grace.

Our weekly prayer meeting, which has existed from the commencement of the station, has been attended by a larger number of persons than heretofore. And we have a weekly prayer meeting in Arabic, for the few native brethren residing here, together with such serious minded youth in the seminary as are disposed to attend. These meetings have been profitable; and sometimes they have been seasons of deep interest and solemnity, not soon to be forgotten.

The village school in Abeih, taught by a worthy member of the native church, "has somewhat improved in character" since the last report. All the children receive religious instruction from the Scriptures; and no books are used in this school, nor indeed in any of the schools, except such as have been issued by the mission press. The facts stated in the subjoined extract are interesting.

The school at Aramon has been discontinued, and the teacher is transferred to a school in Bhawarah, a village owned by Colonel Churchill, an English gentleman of wealth, who is desirous of promoting the temporal and spiritual welfare of his tenants. At his earnest request, we have furnished a teacher and the necessary books for the school, he providing a school-house, also a house for the teacher and his family. In accordance with his wishes, moreover, a preaching service has been commenced in the village, which is sustained by the brethren at Beirût and ourselves in rotation. Colonel Churchill and his family and some forty adult natives of the village, besides children, are present.

The report closes with a very brief allusion to the efforts which have been made in behalf of Hasbeiya and its vicinity.

In the early part of the year the native brethren, and subsequently Messrs. *Whiting and Williams*, spent some time

in Hasbeiya, laboring among the Protestants in the town, and also in some of the neighboring villages, with various success. At a subsequent period Mr. Thomson and Dr. Van Dyck made a visit to our friends in a time of severe sickness; and their presence was opportune and useful. Of these labors, however, you have been already informed. Early in December Mr. Thomson again visited Hasbeiya, in company with a native brother; and he was there at the end of the year. An inviting door yet remains open for the preaching of the gospel, both in the town itself, and also in some of the villages in the vicinity. Of this visit also, and of the efforts in contemplation for the permanent establishment of gospel institutions in Hasbeiya, we shall be better prepared to give an account at a future time.

#### THE SEMINARY AT ABEIH.

MR. CALHOUN has prepared a report of the seminary at Abeih for 1850, which will be read with pleasure by all who are interested in the spiritual welfare of the Arab race. At the date of the last report, Dr. Van Dyck was associated with him in the department of instruction; but in accordance with a vote of the mission in September last, he has withdrawn from the institution, that he may give himself more fully to the ministry of the Word. Two native teachers are employed, whose services are valuable.

#### Examinations—New Class.

He first speaks of two examinations, the first having been held in March, and the last in October. "The pupils," he says, "were examined in the various branches of the present course; the lowest class in geography, history and arithmetic, and the other classes in algebra and geometry, with their application to trigonometry, mensuration, natural philosophy, astronomy, &c., according to the time they have been under our care. The two higher classes were examined also in English, and the whole gave specimens of their progress in composition and declamation. We are happy to say that most of the students exhibited abundant evidence of capacity and industry."

In November last a new class of eight was admitted to the seminary, of whom three were Druzes. Two have since left the institution. The following extract is not without interest in this connection.

The number of applicants for admission at the commencement of the pr

term was twenty-five. Most of them were too young for our purpose, or too poorly prepared; nor under any circumstances could we think of admitting so large a number at once. Of the eight whom we did receive, some are too young; but the circumstances of their case were such that we felt justified in admitting them. For instance, we were willing to relax somewhat of our rigor, in order to admit to the privileges of the school three representatives of the Druzes, as they know but little of the value of education. Missionary effort has as yet produced but little effect upon them.

The young Druze Emir, admitted last year, is still with us, and is a promising youth. He makes good progress in his studies, and has become much interested in the Bible; and we sometimes hope that he has some convictions of its truth, and of his own need of the Savior. It may be that, in this way, God will prepare an instrumentality for preaching the gospel to this people. We pray that it may be so.

The importance of making the seminary "a nursery of preachers of the gospel" is fully appreciated. "We have no desire," Mr. Calhoun says, "to build up a great institution. It is its moral power that we look to; and this will undoubtedly be best secured by a careful selection of those on whom our efforts are to be bestowed."

### *Study of the Bible.*

The Bible has been a daily text-book in the seminary from its commencement. No hour during the day passes so pleasantly as the one devoted to this study. We are now in the Old Testament, the geography, biography and history of which are carefully examined; while special attention is paid to the great doctrines therein revealed, and to the duties founded upon those doctrines. It must be remembered that there are in Arabic few of the collateral helps in the study of the Scriptures which are so abundant at home; for we have no Reference Bible, no Concordance, no commentary. But this very destitution is not without its advantages; for it excites the young men to more diligent investigations for themselves. Some of them have made very considerable progress in selecting references, and noting them in the margins of their Bibles; and others have learned the English alphabet and figures, the special purpose of transferring

the references in the English Bible to their own.

The study of the Bible acquires additional interest here, from the fact that we are so near its ancient home. Mount Lebanon was inhabited by a tribe of the Canaanites, (Judges i. 4,) who were left "to prove Israel." The habits and customs too of the East are so unchangeable, that we find in what we see around us continual illustrations of what we read in the inspired records.

This simple study of the sacred Scriptures does more than all controversy, we find, to wear out the traditions and prejudices and false notions, which have become incorporated, as it were, with the very being of the people. To the Druze pupils Christianity is thus presented disrobed of all the glosses and appurtenances and idolatries which they have supposed to be an essential part of it; and to the nominally Christian pupils, it is presented in striking contrast with the teachings of their ecclesiastics. The result is that both the one party and the other gradually find their hold upon their old systems loosened; and thus they encourage our hopes that God will raise up from among them a company of faithful witnesses for the truth.

In addition to this daily study of the Bible, we have two Scripture lessons on the Sabbath, one in the morning on the Gospels, in the form of a harmony, and the other in the afternoon on the Epistles. The class on the Epistles comprises only the more advanced pupils. We continue the study of the Assembly's Catechism, and have the same opinion of its value which was expressed in the report of last year.

### *Spiritual State—Diversity of Pupils.*

Passing to a subject of still greater interest, the spiritual condition of the seminary, Mr. Calhoun writes as follows:

There has been gradual enlightenment, and manifest advancement in religious knowledge; and impressions have obviously been made on the minds of some; and we hope convictions have been felt in the minds of a few. One of our adult pupils united with the church in January of this year; and another, now a teacher, will unite with us in April. Four or five of the boys in the third class daily seek additional religious instruction from one of their teachers.

The young man mentioned above gives much promise of usefulness. He is a mountain boy, now in the senior

class. Though not distinguished as a scholar, he has excellent common sense, good talents for public speaking, is of amiable disposition, and apparently earnest as a Christian. He is of simple habits; and we hope he will be prepared to meet the people on an equal footing, not aspiring to a station which he cannot fill.

The subjoined statement is gratifying; inasmuch as it encourages the hope that this development of the missionary spirit will continue in future years.

Last summer the entire school united in forming a missionary society; and they have collected about twenty dollars. A small portion of their funds has been appropriated to meet the expenses of the pupil above mentioned, in his missionary tour over the mountains. At a recent monthly concert of the society, he gave an interesting account of his efforts, which confirm us in the opinion that the field is ready for the laborers, and inspire us with confidence in him as a useful instrument in the work. We are intending to increase largely these itinerant efforts during the spring vacation; and we hope that at least four teachers and pupils will be thus employed. The steward of the seminary, who is also a member of the church, and attentive to a part of the course of study, contributed eight dollars and a half to the support of a pupil in Oroomiah.

The following extract shows what an influence the seminary may exert upon the different sects in Syria, if God shall be pleased to bestow his blessing upon it.

The number of pupils at present with us is nineteen, four of them being Druzes, three Greeks, four Maronites, four Greek Catholics, two Protestants, one Syrian and one Armenian. Though thus collected from different sects, they dwell together in much harmony. Some of them are from the families of Druze Emirs and Sheiks; yet in the school all are on a level, eating together at the same table, mingling in the same sports, and meeting together in the same place for prayer, a pleasant illustration of what will be seen on a larger scale, when the gospel shall have free course and be glorified.

There has been no occasion for severe discipline during the year. The prompt measures taken the previous year with several offenders, have not been without their effect. "We trust

also," Mr. Calhoun says, "that moral motives are more felt, and that the long slumbering conscience is beginning to be awakened." The conclusion of the report is as follows:

The record of the past is with Him who searches the heart; the future is unknown. We would pray, and ask our friends to pray, that we may have grace to gird up the loins of our minds, and do with our might what our hand findeth to do. May this seminary stand only so long as it shall be efficiently subservient to the spread of a pure Christianity; and, accomplishing this end, may it stand till other and better institutions shall arise, sustained by those for whose good we have come hither, and conducted with greater energy and holier zeal!

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### South Africa.

LETTER FROM MR. L. GROUT, DECEMBER 27, 1850.

THE Herald for May contained two very interesting letters, one from Mr. Lindley, and the other from Mr. Tyler, on the death and character of Mr. Bryant. As Mr. Grout enjoyed peculiar advantages for becoming acquainted with our lamented brother, he has deemed it his duty to bear his testimony to the worth of this estimable and excellent missionary. "Much of the last year of Mr. Bryant's life was spent in my family," he says, "and as our studies were nearly the same, they were prosecuted in a great measure together, at least so long as he was able to study, which was almost to the end of his days." The intercourse of the two brethren was such as became them in these interesting circumstances. "It was pleasant from time to time," Mr. Grout continues, "to confer with him upon his feelings and prospects in view of the approach of death." Some account of these conversations, as presenting a true and living picture of the man, cannot fail to be instructive.

### *Mr. Bryant's Feelings in View of Death.*

At the first of our interviews, January, 1850, he said, "I feel that I am gradually declining in health, and drawing nearer and nearer to the grave. I should not be surprised to be told that I have not six weeks to live; and yet, with great care, I may possibly continue a year or two. I have no pain; and I have not suffered more for months past, probably, than many persons in sound health. But I am very weak, especially about my lungs and chest; and I feel that I may be called away at any mo-



ment. But death has to me no terrors; and the thought of my departure brings to my mind no unpleasant feelings. I cannot say that I have a positive assurance that it will be well with me in the coming world; though I think it will be so. I have no merit to plead; and it would be infinitely better for the universe that I should be punished forever, than that the glory of God's kingdom should be tarnished by the salvation of a transgressor in his sins. I cannot say that I am indifferent to life. Should it be God's will to spare me several years, and give me sufficient health to do something in his service, I could wish to live. I have no desire to live, however, and still do nothing, but prove a care and a burden rather unto others. I feel a deep interest in the mission, and in the progress of God's work here; and I do take pleasure in the society of my brethren. And it would be painful to leave my wife alone, in feeble health, in a strange land, far from her kindred; but God can take care of her as well without me as with me; and I can leave her in his hands. It is a great thing to exchange worlds, and enter upon the retributions of eternity; but we shall be satisfied when we awake in his likeness, and only then."

During another interview with him, in September, he gave it as his opinion that his work on earth was about done. But he was willing, and he hoped he was ready, to take his departure. He said the world had but few attractions for him; but he could not be grateful enough for the many blessings which he enjoyed, especially in having so little pain, and in being so comfortable, and so well supplied with all things needful for him. He did not find his affections drawn off from things below, in the approach of death, and drawn up to God, as he had expected. "But," said he, "Christ is all my hope; and the glory of God, *the glory of God*, is more and more the delight of my soul and the desire of my heart. It is the only important thing in the universe. It would be infinitely better that the universe should be dashed to atoms, than that God should not be glorified in all things."

In conversation with him, about a month before his death, he said, "The Savior was never so precious to me as he is now. There were, a short time ago, several days when I did not enjoy *the light of his countenance*. Sin appeared to me as it never had appeared before. It seemed more hateful, more

odious, than ever in my life before. I had new convictions of the depravity of the heart, especially of my own heart. But now I enjoy much of the presence and blessing of God. I have sweet peace, and that without interruption. I think I feel completely resigned, and ready to go hence just when God shall please to call me." He thanked God for doing so much for him, especially for granting him so much peace and freedom from pain, that he might be a witness to the natives of the Savior's love in the hour of weakness and approaching death. "The work," said he, "in which I have been engaged, I regard as a most blessed work; and I hope that you and all the brethren may be spared long to prosecute it. O blessed privilege! To labor for the poor benighted Africans, and be the means of their salvation! But my cares are nearly ended, unless it shall be the pleasure of God that I still serve and glorify him by patient suffering. I feel that the mark of death is as surely upon me, as though it had been written with a pen, and I had seen the hand that did it. But I can say that I am happy in Christ, my Savior, and hope for a blessed immortality."

Mr. Grout had several shorter interviews with Mr. Bryant before his death; in all of which our departed brother expressed himself in language similar to the foregoing. He rejoiced that he had been permitted to go to Africa and labor for a season among the perishing Zulus; he looked steadily to Christ, relying on his merits alone; and he waited, with cheerful anticipations, for the last summons.

#### General Characteristics.

Mr. Grout next speaks of the mental characteristics of Mr. Bryant.

Mr. Bryant possessed a *cultivated, active, and well balanced* mind. His knowledge of men, of books, of countries, &c., was not confined to narrow limits, and it was always available. He was able to make valuable and interesting remarks on such scientific, literary, religious and practical subjects as might become the theme of conversation in intelligent and refined society. But his good taste and humility kept him from the least semblance of display, and from every thing like a desire to obtrude his opinions out of time or place. But though modest and retiring, no man was less afraid of men, in the discharge of duty; no one more willing to tell them their faults; no one able to do it with

more kindness, with better motives, or with better acceptance.

As a *linguist* he *excelled*. For many years, and even to the last, he made the Bible in the original a daily study. And from the first of his access to the Zulu language, he gave himself to the acquisition of it with the zeal of a martyr, and probably to the detriment of his health. And his attainments in this tongue would be regarded as by no means moderate; especially, if we consider the state of his health, the time he was spared to pursue it, and the great difficulties with which the study of it is beset. Still he was far from regarding himself as master of the language; and he believed that much observation and study, analysis and generalization, would be necessary for a full understanding and statement of its facts and principles.

He prepared an elementary arithmetic in Zulu, and a religious tract on the evidences of regeneration. He also wrote several hymns, with several articles for a monthly paper, and translated a fourth part of the Psalms, besides criticising the portions assigned to others. He had begun a translation of the Acts of the Apostles, when his wasting strength failed; and God called him to converse, face to face, with those blessed spirits whose writings and lives he had so thoroughly studied.

The piety of Mr. Bryant is described in the extract which follows.

His *Christian character* was elevated and symmetrical. His prayers, simple, devout, earnest and appropriate, evinced a confiding devotional spirit, accustomed to commune with God. His conversation, easy and instructive, tending strongly to religious themes, without cant or formality, egotism or adulation, indicated a humble and benevolent heart, supremely set on glorifying God, and blessing his fellow men. If he spoke of himself, it was not as an isolated being, without relations or responsibilities, but as a subject of God's government and grace. For illustrations of this statement, reference might be made to the foregoing remarks.

But his religious character, as well as his mental, was distinguished for its general symmetry, rather than for the marked prominence of any particular feature. Endowed with a well balanced mind, and blessed with a well directed and thorough education, having a quick sense and a high standard of duty, and ever "look-

ing unto Jesus" as a pattern of life and for needed grace, he seemed to labor, and not without much success, to bring the whole man into obedience to the love of Christ, and to give a full and harmonious development to every grace and virtue.

### Madura.

LETTER FROM MR. RENDALL, FEBRUARY 5, 1851.

MR. RENDALL was laid aside from his labors, during a part of the last year, by the "jungle fever." He was even obliged to leave his station for several months. But a kind Providence has restored him to his people and his work; and he is encouraged to hope that the severity of this trial has passed by. Since his return he has been permitted to welcome four persons to the table of the Lord; and four others have presented themselves as candidates for the same privilege.

The leading object of this letter is to speak of the village congregations. It seems more and more plain to him, he says, that a good work has been commenced among them. But he would direct our attention, first of all, to particular cases.

### Village Congregations.

The congregation at Kelamatoor, seven miles from Madura, has not increased much since I last wrote to you; but its members have made considerable progress in knowledge and stability. As soon as they heard that I had returned, after my long absence, they all came from their village, and seemed as glad to see me as children are to see a parent. I have visited them several times since; and the smiling countenances of the women, as they greeted me on returning from their work, indicated the interest they felt in their missionary.

I am very much encouraged also by the attention they give to me when I preach, and by their tolerably clear understanding of the fundamental doctrines of the Bible. I have thought that two or three of the women in this congregation manifested true piety, and ought to be admitted to the privileges of the church. Looking at the subject simply in this light, if by all the labor bestowed upon this village a single soul is saved, I presume none will say it has been expended in vain.

But this, to my mind, is a very limited view of the subject. To understand it fully let us look at a few facts.

1. Here is a village of a thousand souls, to which not a single ray of light has penetrated since the country was first settled. The Roman Catholics have, indeed, been in the village a great many years; but their people have no more elevating ideas of the true God, or more rational or scriptural views of the plan of salvation by Christ, than the heathen themselves.

2. In this village there are a few families who have forsaken their images and idols, and have separated from the heathen and papists, and with a good degree of earnestness are learning the truths of the Bible.

3. We have a man here who has been educated in our mission, of sincere piety, somewhat apt to teach, and devotedly engaged in his work, preaching regularly to the people in this place and in all the places within four or five miles, as he has opportunity. Such an influence must be felt. Indeed, it has already begun to be felt. Two families have joined us from the village itself, and others are inquiring in villages near by.

Mr. Rendall next refers to the state of the congregation at Annupanady. During his absence they made but little progress; after his return, however, they seemed more anxious to conform to his wishes. Most of the men belonging to the Madura congregation have been employed as laborers on the plantations in Kandy for several months; but the women and children give encouraging attention to the instructions which they receive. Mr. Rendall also makes the following general remark: "The Sabbath, I believe, is better observed than formerly in the several congregations; and the spiritual bearing of our work is beginning to be better understood. And there seems to be a very favorable prospect in regard to establishing other congregations. The attention of the people has been called to this subject in different villages, and some seem inclined to join us."

#### *Influence of the System.*

Mr. Rendall next speaks of the bearing of this department of labor on the general progress of the gospel in the Madura district.

1. The effect of this system on the conversion of individuals deserves attention. In this country, besides the depravity of the heart, we are obliged to contend with an organized system of opposition. Hence, when a man thinks of becoming a Christian, his friends are all prepared to combine against him. For the timid Hindoo, this opposition is hard to bear.

Again, the great mass of the people are extremely ignorant, at the same time that they are utter strangers to the motives presented in the gospel. The idea of being influenced by any other than worldly motives, is something quite unaccountable to the heathen of India. So that, if we expect conversions, we must keep the truth constantly before the minds of the people. This is just what is effected by our congregations. The people are required to learn, and to attend church on the Sabbath and listen to the truth. When the missionary visits them, they feel that they are his people, and are anxious to hear what he has to say. The catechist, in the absence of the missionary, feels that he has a work to do in enforcing the truth upon the people, in watching their conduct, and in leading them to Christ.

Formed too into communities by themselves, as these people are in all our older congregations, they are a help to each other, and do not feel the same pressure from the heathen, which a man would feel in standing alone among them. Already have there been conversions in some of our congregations; and these, I believe, are only the first fruits. In giving you my views of the bearing which these congregations have on the salvation of individuals, I would say that I have no reason to expect that the heathen will be brought to Christ by the occasional preaching of a missionary. If on our tours we succeed in arousing the attention of some, so that they will be led to forsake idolatry, and place themselves under our care for instruction, it is all that we can hope for. This I present, not as a simple theory, but as a truth based upon observation.

2. We should not overlook the influence which these congregations have in assisting the missionary to propagate the gospel among the heathen. I am more and more convinced that the missionary in this country, in order to carry out his work and get hold of the people, must go among them, and, as far as is consistent, be familiar with them. The heathen wish to ascertain our object in coming here, and then find out what is to be gained by being connected with us. But how are we to convince them of the entire disinterestedness of our motives, and satisfy them as to the spiritual benefits which they will receive by becoming Christians? We may talk with them earnestly and kindly; and all this is very well in its place. But a far deeper impression is made by seeing the

working of our system in a congregation; for thereby they have before their eyes a regular series of efforts to do good and to elevate some of their own number. Moreover, as the members of our congregations increase in knowledge and piety, our influence among the heathen greatly increases; and our position as teachers of the only true religion becomes better understood by all. And I might here speak of cases which have

come under my own observation. The notion is very prevalent that, although it will do for heathen and papists to get drunk, lie, deceive, &c., it will not do for Christians. So far then as my observation extends, I fully believe that our congregations are valuable in acquiring an influence among the heathen, and in preparing the way to propagate the gospel most successfully among them.

## Proceedings of other Societies.

### Domestic.

#### PRESBYTERIAN BOARD OF MISSIONS.

THE Board of Foreign Missions of the Presbyterian Church (Old School) submitted to the General Assembly held at St. Louis, May 15, the report of its Executive Committee; from which it appears that the receipts of the Board during the year ending May 1, 1851, were \$140,221.72; and the expenditures were \$140,085.56. The receipts were from the following sources:—Balance from the previous year, \$1,137.39; donations \$92,831.82; legacies \$7,315.31; contributions of the Reformed Presbyterian Church \$1,800; avails of Memoir of Rev. W. M. Lowrie \$764.60; contributions in India \$5,832.20; sums received from government for Indian schools \$24,240; sums received from Bible and Tract societies \$6,300. The expenditures were as follows:—For the missions \$125,734.51; for agencies \$4,559.21; for the Secretaries' and Treasurer's Department \$6,448.53; for printing \$2,445.63; for miscellanies \$897.63.

The publications of the Board are as follows:—the Annual Report, 3,850 copies; and the Foreign Missionary, 21,000 copies monthly, of which 2,500 are distributed gratuitously. Missionary intelligence is also published in the Home and Foreign Record of the Presbyterian Church; and a large number of letters to Sabbath schools, with other missionary papers, have been issued from time to time.

The Board has seven missions among the North American Indians, two in Africa, three in India, one in Siam, three in China, one among the Jews in this country; and it also remits considerable sums to be expended in papal Europe. The following abstract will give a general idea of its operations in these different fields of missionary labor.

#### CHOCTAW MISSION.

Rev. Alexander Reid, and Rev. H. Balentine, and their wives; Mr. J. G. Turner, Teacher; Mr. Joseph S. Betz, Carpenter, and his wife; Miss Elizabeth Morrison, Assistant; Miss F. K. Thompson, Teacher.

This mission has the direction of Spencer Academy, the largest of the Choctaw schools. "In the midst of trials and afflictions the Institution has greatly prospered during the year. There were those who predicted that, owing to the large number of scholars, the school could not succeed; that it was impossible to control one hundred Indian boys, when brought together for instruction. The progress made by the boys in their studies during the last year, their orderly behavior, their happy and cheerful deportment, the eagerness with which they returned to the school after the vacation, have given a decided answer to all these objections." "A serious evil has heretofore existed in the frequent changes of the scholars. Sometimes more than one-third of the boys, at the beginning of the year, were new scholars. In this respect the last year shows great improvement. Of one hundred boys present at the examination in July, eighty-eight returned after the vacation in September; and of those who did not return, two went to Centre College, four to other schools, and four were so far advanced in years it was not thought best for them to return."

#### CHICKASAW MISSION.

Mr. James B. Allan, and his wife.

It is the design of the Board to commence a female boarding school among the Chickasaws, for the support of which liberal appropriations have been made from the funds of the Indians; and the necessary buildings are in the process of erection. The Committee wish to send out to this institution a missionary and his wife, together with one male and three female teachers.

## CREEK MISSION.

*Tallahassee*.—Rev. Robert M. Loughbridge; Mr. William S. Robertson, and his wife; James Junkin, M. D., and his wife; Mr. Joseph B. Junkin, Farmer and Steward, and his wife; Miss Nancy Thompson, Teacher; Miss Mary Bowen, Teacher.  
*Kowetah*.—Rev. J. Ross Ramey, and his wife; Rev. William H. Templeton; Miss Hannah M. Green, Teacher.

There are prosperous boarding-schools at both stations; for the support of which the Board has received six thousand dollars the past year. The number of pupils at Tallahassee is eighty, at Kowetah, forty. Churches have been organized at both places, one consisting of sixteen members, the other of seventeen. The time of Mr. Loughbridge is mainly devoted to the appropriate work of the ministry; and the way is open for the preaching of the gospel in all parts of the nation. The Indians are said to be advancing in civilization as rapidly as could be expected.

## SEMINOLE MISSION.

Mr. John Lilley, and Mr. John D. Bemo, and their wives.

The boarding-school at this mission has been enlarged to fifteen scholars; and the children are doing well. "This school, and indeed the mission itself, were at first considered an experiment; and the trial so far has been favorable. The missionaries have generally been well received by the chiefs and people of the tribe."

## IOWA AND SAC MISSION.

Rev. William Hamilton, and Rev. Samuel M. Irvin, and their wives; Miss S. A. Waterman, Teacher.

"Although the state of the adult population of these two tribes is still discouraging, more attention has been paid by them than formerly to religious instruction." "Sometimes they are quite attentive to what is said; at other times they are the reverse, and the missionary is invited to go somewhere else, as, to use their own expression, the house is empty. They still manifest an interest in the school, and many of them are pleased with the improvement of their children." The number of pupils is thirty-eight.

## OTOE AND OMAHA MISSION.

Rev. Edward M'Kinney, and his wife; Mr. David E. Read, Assistant; Mr. Henry Martin, Steward, and his wife; Miss Martha Fullerton, Teacher.

This mission is slowly but steadily advancing. With some assistance given to them, and by their own industry, the Omahas raised more corn last year than in any previous year. "It is, however, to the young men and young women from the boarding-school that the first impulse towards their permanent improvement will be given: Some of the first scholars have become young men, and they are now laboring partly for themselves, in cultivating the ground, and partly for the mission." The school, though subject to

many fluctuations, has done well. The number of pupils is generally thirty-five. Direct missionary labor has been performed, as Mr. M'Kinney has had time and strength.

## CHIPPEWA AND OTTAWA MISSION.

Rev. Peter Dougherty, and Mr. James K. Whiteside, and their wives; Mr. Daniel Rodd, Interpreter.

"Religious exercises on the Sabbath and on week-days have been regularly conducted, and well attended. The church contains thirty-six members, of whom twenty-two are natives. A large Sabbath-school, attended by many adults as well as children, has also been continued, as in former years." The day-school for boys contains forty Indian pupils, and that for girls twenty-four; and there are also four boys and four girls, the children of white parents. "The attendance of the scholars has been more regular than in any previous year, and their advance in learning has been greater."

## LIBERIA MISSION.

*Monrovia*.—Rev. Harrison W. Ellis; Mr. B. V. R. James.

*Kentucky*.—Mr. H. W. Erskine.

*Sinoo*.—Rev. James M. Priest.

*Settra Kroo*.—Mr. Washington McDonogh.

The church in Monrovia, consisting of thirty-nine members, is under the care of Mr. Ellis; and the stated religious services on the Sabbath and on week-days have been continued, as heretofore. There is also a large Sabbath school connected with the church. The school taught by Mr. James, containing seventy-five pupils, retains its high character. "The Alexander High School has made but little progress during the year. More was expected from Mr. Ellis as a teacher than has been realized. Rev. D. A. Wilson, and his wife, are to become connected with the institution.

The church at Kentucky has eighteen members, ten having been admitted during the year. The Sabbath school is flourishing; and the day school, of twenty-four pupils, is doing well. At Sinoo the church consists of thirty-three members, the number last year having been thirty. Mr. McDonogh has a small school at Settra Kroo; and he also converses with the Kroo people on religious subjects. A white missionary is greatly needed at this station.

## CORISCO MISSION.

Rev. George W. Simpson, and his wife; Rev. James L. Mackey.

"These missionaries landed at the Gaboon on the 30th of January, 1850. They were cordially received by the missionaries of the American Board, with whom they remained for some time. They all passed safely through the acclimating fever, with but slight suffering. On the 11th of

March, after a very short illness, Mrs. Mackey was removed by death." "It is proper to state, as the opinion of her husband, and the other brethren who were present, that her death was not occasioned by the climate of Africa. The same cause might just as readily have operated to take away her life in America as there."

#### LODIANA MISSION.

*Lodiana.*—Rev. Joseph Porter, and Rev. Levi Janvier, and their wives; Rev. Adolph Rudolph; William Baston, Catechist; Qadir Baksh, Scripture Reader.

*Saharunpur.*—Rev. James R. Campbell, Rev. Joseph Caldwell, and Rev. John S. Woodsida, and their wives; Theodore W. J. Wylie, Samuel B. Wylie, Catechists; John N. M'Leod, Assistant Catechist.

*Sabatha.*—Saudagar, Catechist.

*Amballa.*—Rev. Jesse M. Jamieson, and Rev. John H. Morrison, and their wives; Heera Lal, Isai Das, Scripture Readers.

*Jalandar.*—Rev. Golok Nath; John B. Lewis, Teacher; Daniel Wells, Scripture Reader.

*Lahor.*—Rev. John Newton, and his wife; Rev. Charles W. Forman.

*Station not yet designated.*—Rev. James H. Orbison.

One native assistant has died, and two have been suspended from their office; but their places have been supplied by three or four new laborers. The number of communicants at Amballa is ten; the reports from the other stations are imperfect. Additions have been made to the churches; but it has been necessary to administer discipline in some cases. At all the stations the brethren continue their stated services on the Sabbath and during the week.

Schools have been sustained at all the stations, except Sabatha; there being four at Lodiana, having three hundred and twenty-five pupils, three at Saharunpur, and one at Amballa, one at Jalandar, and one at Lahor. The whole number of scholars is about seven hundred.

More than two thousand patients have been prescribed for at the Lodiana dispensary. Some thirty poor persons are supported at the same station; about forty at Amballa, besides hundreds aided to a partial extent; and about three hundred at Lahor, of whom between thirty and forty are in-door paupers. The expense has been met mainly by the benevolence of the European community at the several stations. Four thousand five hundred dollars have been placed in the hands of the missionaries for these objects; two thousand four hundred rupees having been given by the young Maha Raja, or principal chief, at Lahor.

#### FURRUKHABAD MISSION.

*Futteghurh.*—Rev. William H. M'Auley, Rev. John J. Walsh, and Rev. Augustus H. Seeley, and their wives; Rev. Julius F. Ullman; Rev. Gopeenath Nundy; Kasim Ali, Madari, Thomas Scott, Catechists; John Darby, Dhokal, Adam, Teachers.

*Mynpurie.*—Hanukh, Catechist; Hulsasi Roy, Teacher.

*Agra.*—Rev. James Wilson and his wife; Rev. James L. Scott.

*Stations not designated.*—Rev. David E. Campbell, and Rev. Robert S. Fullerton, and their wives.

At Agra there have been preaching services both in English and Hindostanee. Sixteen persons were admitted to the sacrament of the Lord's Supper, of whom fourteen were received on a profession of their faith in Christ; the number of church members being now thirty-six. At Mynpurie preaching in Hindostanee was regularly continued through the year. The attendance, though not large, was constant; but no one gave evidence of having been born again. At Furrakabad and Futteghurh there have been regular services in English and Hindostanee, besides preaching in the bazars. The number of church members is seventy-five, of whom sixty-seven are natives.

The number of pupils in all the schools is five hundred and seventy-four. The one at Agra, having forty scholars, is supported by the church in that city. Most of the boys live in the neighboring villages, and carry to their respective homes the knowledge of the gospel. "It is quite a common practice among these boys to sit at their respective doors, on opposite sides of the street, in the morning and evening; and one will ask the questions, while the other will answer them from the beginning to the end of the catechism. Sometimes the careless passer-by is arrested, and a number of individuals will stop to hear them as they proceed; and they will make inquiries as to where the boys get such learning as that. These inquiries stimulate the boys, proud of their attainments, to make greater progress." In the two high schools English is taught; and instruction is given both in the English and vernacular tongues.

The orphan asylums and the Christian village form an interesting department of this mission. For the employment of those who have reached adult years, tent-making and the cultivation of land are followed. Three of the most competent and trustworthy were selected to conduct, under the superintendence of Mr. Scott, the business details connected with the making and sale of tents, each investing a small part of his own earnings in the business. This plan seems to work well. Twelve are engaged in farming on a small scale. "This orphan institution, with its church, schools, tent-making, village and farming, and especially its Christian men and women, and their nearly fifty baptized children, all planted in the midst of a dreary waste of heathenism, must awaken a feeling of deep interest in the mind of every Christian observer."

#### ALLAHABAD MISSION.

*Allahabad.*—Rev. Joseph Warren, and Rev. Joseph Owen, and their wives; Rev. John E. Freeman; Rev. Robert M. Munnis; Rev. Lawrence G. Hay, and his wife; Rev. Horatio W. Shaw, and his wife; Babu John Harry, Licentiate Preacher; Mirza John Beg, Catechist; Paul Qaim, George Douglas, Yunas Singh, Scripture Readers and Teachers.

The church, situated at the mission premises on the Jumna side of the city, has been un

the charge of Mr. Owen. The usual services have been well attended by many of the college students, the scholars of two bazar schools, and persons living in the vicinity, as well as by the native Christians. The two chapels have also been regularly open for public worship. "While the gospel is preached steadily at all these places, the sacrament of the Supper is administered only at the church. Two members have been admitted to the communion of the church on profession of their faith, and two on letters of dismission from other churches; three have died; and two are under the censure of the church; leaving thirty-five as the present number of communicants, or forty-five, including the missionaries."

This mission has under its care a college, in which there are one hundred and fifty pupils, not including nearly one hundred and fifty in the preparatory department. The annual examination in December gave much satisfaction. There are two orphan asylums, one for boys, the other for girls. "The younger orphans are always baptised in virtue of their relations to the missionaries, as being of their households." The bazar schools are represented as worthy of the labor bestowed upon them. In all the schools there are four hundred and thirty-one pupils.

## SIAM MISSION.

*Bangkok.*—Rev. Stephen Mattoon, and Rev. Stephen Bush, and their wives; Samuel R. House, M. D., Licentiate Preacher; Quakeng, Native Assistant.

The latest reports from this mission make its continuance problematical, on account of the difficulty of obtaining houses for their occupancy. "The city of Bangkok and the whole country of Siam are under the government of an absolute monarch. He is now jealous of foreigners. It is understood also that he is apprehensive of serious internal troubles in his kingdom. He is, moreover, increasingly a bigoted devotee of Buddhism. The result of all is, that under his rule our missionaries can neither purchase nor rent houses suitable for their residence and their work. And they seem to have no choice but to leave Siam as a field of labor."

## CANTON MISSION.

*Canton.*—Rev. Andrew P. Happer, M. D., and wife; Rev. John B. French.

Both the brethren hold preaching services regularly. "These services," the missionaries say, "give us great satisfaction, in the attention which is given to the messages from God's word. But as to any saving effect, we have to adopt the complaint of the prophet, 'Who hath believed our report, and to whom hath the arm of the Lord been revealed?'"

*The number of scholars in the boarding school has been increased from fourteen to twenty-eight even though higher qualifications have*

been required for admission. Their attainments in their own language, as well as in English, geography, grammar, and the sacred Scriptures, have been satisfactory. A day school was commenced in April, the number of pupils being twelve. "Two interesting facts," the missionaries say, "have been ascertained in relation to this school; first, that no objection is made to the teaching of Christian books, and, secondly, that the pupils attend regularly."

## NINGPO MISSION.

*Ningpo.*—D. B. McCartee, M. D.; Rev. Richard Q. Way, and his wife; Rev. Augustus W. Loomis, and his wife; Rev. M. Simpson Culbertson, and his wife; Rev. John W. Quarterman; Rev. Henry V. Rankin, and his wife; Mr. Moses S. Coulter, and his wife; Rev. Samuel N. D. Martin, and his wife; Rev. William A. P. Martin, and his wife; Min-geen, Assistant Teacher.

"The number of native members of the church is six, and their conduct has been worthy of their profession." One of these is Min-geen, the assistant teacher. He is pursuing a course of study designed to prepare him for preaching the gospel to his countrymen.

Several services are held upon the Sabbath, in different parts of the city, attended by varying audiences; which, however, seldom reach a hundred hearers. "During the week two services are held in one of the chapels connected latterly with the dispensary labors, the hospital room adjoining the chapel, so that patients are addressed in the latter before passing into the former."

"The educational labors of this mission have thus far been expended chiefly on the boys' and girls' boarding-schools. The former is under the charge of Mr. and Mrs. Way, and contains forty scholars. The latter is under the care of Mr. and Mrs. Rankin, and until a recent period had fifteen pupils; eleven girls were lately received on probation as members of this school." "The day school is kept in a room near the Salt gate. The number of scholars in the winter was from sixteen to eighteen, but in the summer the attendance was diminished."

"The labors of the missionary physician have been abundant and of great value, not only in relieving cases of suffering and distress, but in continuing to give a good impression to the native community concerning the benevolent object of the missionaries."

## SHANGHAI MISSION.

*Shanghai.*—Rev. Joseph K. Wight, and his wife.

This mission has been recently commenced. Mr. Wight was transferred from Ningpo to Shanghai in 1850. It has been found very difficult to obtain premises suitable for the purposes of the mission, except at exorbitant prices. "Mr. Wight was diligently pursuing this matter at the

latest dates, and with some prospect of obtaining an eligible situation."

#### MISSIONS TO PAPAL EUROPE.

In this department of their work the Committee employ, as correspondents, gentlemen connected with the Evangelical Societies of France, Belgium, and Geneva. Two thousand and fifty dollars were sent during the last year. A part of this money was expended in efforts for the spread of the gospel in Italy.

#### MISSION TO THE JEWS.

*New York.*—Rev. Matthew R. Miller; Rev. John Neander.

*Philadelphia.*—Mr. Bernard Steinthal, Licentiate Preacher.

*Baltimore.*—Mr. Frederick J. Neuhaus, Licentiate Preacher.

Mr. Neuhaus is connected with the Presbytery of Baltimore, upon whose recommendation he was appointed a missionary to the Jewish population of that city. Like Messrs. Neander and Steinthal, he is of the stock of Israel by birth. The missions cultivate a friendly intercourse with the Jews; visits are made to their houses, when practicable, and to the synagogues; and the claims of the gospel are urged as of supreme importance. Some use has been made of the press as a means of engaging their attention to the subject of Christianity. "Through the courtesy of the editor of the *Occident*, a number of papers, written by Mr. Miller, have been published in that periodical; and these have called forth articles in reply from the pens of prominent rabbis." "In addition to other labors, the missionary at Philadelphia conducts a week-day school for Jewish children, which has about twenty scholars in attendance, and forms an interesting sphere of useful influence."

A Jew in New York has received baptism from Mr. Neander; and another has been baptized in Philadelphia as the fruit of Mr. Steinthal's labors.

#### AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

THE Rev. Dr. Halley, of Troy, New York, preached the annual sermon before this society, April 27, in the Reformed Dutch Church on Lafayette Place. An abstract of the annual report was read on the same occasion by E. R. McGregor, Corresponding Secretary. The receipts of the last year, including a small balance, have been \$11,163, about \$5,000 more than those of the previous year. The number of Israelites in this country is said to be 100,000; and immigration is constantly swelling the amount. The Board has had in its employment, on an average, five or six missionaries, and four or five colporteurs, who have preached the gospel in nearly one thousand families, and in many

of them frequently. They have also furnished two hundred and sixty families and individuals with the word of God, and have distributed thousands of tracts. In about one hundred families, as with many individuals, they have been enabled to engage in prayer. Fifteen families are reported as having been induced to become regular attendants upon Christian worship; and twenty persons have expressed a belief and hope in Jesus as the true Messiah, nine of them having received baptism, from various pastors, and eight having been admitted to full communion. The society has under its direction at the present time six missionaries, five colporteurs, and three students for the ministry, all converted Jews, except one. It is said, however, that thirty laborers are needed to supply the existing demand among the Jews. The report also stated that about one hundred Israelites, under the auspices of different agencies, had been admitted to Christian churches during the past year.

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

THIS society held its twenty-third anniversary in Broadway Tabernacle, New York, on the 5th of May; the President, Pelatiah Perrit, Esq., being in the chair. From the statement made to the meeting, it appears that the efforts of the society, during the past year, have been directed to Canton and Shanghai, in China; Honolulu and Lahaina, at the Sandwich Islands; Valparaiso, Panama and San Francisco, on the Pacific coast; Rio de Janeiro, in Brazil; St. Thomas and Havana, in the West Indies; Havre and Bordeaux, in France; Gottenburg, Stockholm, and Gottland, in Sweden. Its influence has also been felt, in various ways, both upon the Atlantic coast, and upon our inland waters. The Sailors' Home in New York had 2,525 sailor boarders during the year previous to May 1, 1851, making the whole number in nine years 30,500. Including \$1,147 received for hymn books, the Sailors' Magazine, and libraries, the income of the society has been \$20,399; while the expenditures have amounted to \$20,446. Large sums have also been collected by auxiliaries for the objects of the society, which are not embraced in this statement.

#### AMERICAN AND FOREIGN CHRISTIAN UNION.

THIS society held its second annual meeting at Broadway Tabernacle, New York, May 6; Dr. DeWitt, the President, being in the chair. An abstract of the report was read, exhibiting the operations of the society at home and abroad.

The number of missionaries employed in this country, during the whole or a part of the year, was seventy-eight; of whom thirty-two were or



daigned, and eight or ten were licentiates. They have endeavored to communicate religious instruction in seven languages, few of them being Americans; and they belong to nearly all the evangelical denominations in the United States. They have gathered fifteen churches; and there are ten churches in connection with the society. A number of conversions has been reported. The society sustains thirty missionaries abroad, three of whom are in Italy.

The receipts during the year have amounted to \$56,265; while the expenditures have been \$55,269.

#### AMERICAN TRACT SOCIETY.

THIS society held its twenty-sixth annual meeting at Broadway Tabernacle, New York, May 7; William B. Crosby, Esq., one of the Vice Presidents, being in the chair. From the statement submitted by the Secretaries, it appears that seventy-eight new publications have been issued during the past year, in nine different languages, of which forty-two are volumes; making the total publications on the society's list, 1,598, of which 327 are volumes, besides 2,594 approved for foreign stations in about 114 languages and dialects. There have been circulated during the year 886,692 volumes, 7,837,692 publications, and 269,984,615 pages; making a total in twenty-six years of 6,567,795 volumes, 110,826,867 publications, and 2,777,087,404 pages. The circulation of the Illustrated Family Christian Almanac for 1851 has been 310,000 copies; of the American Messenger 186,000 monthly; of the German Messenger, 18,000. The gratuitous distributions in 2,697 distinct grants, to missionaries at home and abroad, the army and navy, seamen, humane and criminal institutions, Sabbath schools and individuals, by colporteurs, and to life-members and directors, have been 56,638,543, valued at \$57,759 03.

The receipts of the year have been, in donations, \$109,897; for sales, \$200,720. The expenditures for paper, printing, binding, engraving, copy-right, translating and revising, have been \$179,984; for colportage, \$73,278; for grants to foreign and pagan lands, \$20,000; and other items, \$37,356. Twenty general agents, and seven superintendents of colportage, have been employed in large districts.

Including 135 students from forty colleges or seminaries during their vacations, 569 colporteurs have been employed for the whole or part of the year. Of the whole number, 109 were for the German, French, Irish, Spanish, Welsh and Norwegian population. The whole number in commission, April 1, was 368. The statistical tables show that the colporteurs have visited 505,422 families, of whom 90,779 were destitute of preaching; 68,027 were without religious books;

34,684 without the Bible, and 54,321 families were Roman Catholics.

#### AMERICAN HOME MISSIONARY SOCIETY.

THE twenty-fifth anniversary of this society was held in Broadway Tabernacle, New York, May 7, the President, Henry Dwight, Esq., being in the chair. The following statement shows the condition and progress of this efficient institution.

The society has had in its service the past year 1,065 ministers of the gospel, in 26 different States and Territories;—in the New England States, 311; the Middle States, 224; the Southern States, 15; the Western States and Territories, 515. Of these, 640 have been the pastors or stated supplies of single congregations; and 425 have occupied larger fields. Four have ministered to congregations of colored people; and 41 have preached in foreign languages; namely, 10 to Welsh, and 29 to German congregations; and two to congregations of Norwegians and Swedes. The number of congregations supplied, in whole or in part, is 1,820; and the aggregate of ministerial service performed is equal to 853 years. The pupils in Sabbath schools and Bible classes amount to 70,000.

There have been added to the churches, 6,678, viz: 3,855 by profession; and 2,823 by letter. Many of the Western churches have been visited with the special effusions of the Spirit. Seventy-seven missionaries make mention in their reports of revivals of religion in their congregations; and 366 report 3,096 hopeful conversions.

The balance in the Treasury, April 1, 1850, was \$15,553 69. The receipts of the succeeding twelve months have been \$150,940 25; making the resources of the year, \$166,493 94. There was due to missionaries, at the date of the last report, \$11,935 77. There has since become due, \$151,515 41; making the total of liabilities, \$163,451 18. Of this sum, \$153,817 90 have been paid. The remainder is still due to missionaries for labor performed.

Thirty-three more missionaries have been in commission than in any preceding year, and this increase has been mainly in the Western States and Territories; forty-one more years of ministerial labor have been performed; and two hundred and forty-five more congregations blessed with the preaching of the gospel. Forty-three churches have passed from a condition of dependence to that of self-support; sixty houses of worship have been completed; fifty-five others repaired; and the building of forty others commenced. During the twenty-five years of the society's labors, not far from eight hundred churches, which had been reared and nurtured by its instrumentality, have passed from the list of beneficiaries, and are now supporting their own gospel institutions; some of which are among the most influential churches in the land.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

GREECE.—Last winter Mr. King had more encouragement in his labors than usual; indeed, there seemed to be indications that a spiritual work had commenced in a few minds. About the middle of March, however, it became evident that another persecution was impending. Men in public stations began to avow the belief that something must be done to arrest "proselytism." On the 22d of March, Mr. King was informed that "a conversation had taken place among the members of the House of Representatives" in regard to him and his preaching; and that some of them might attend his service next day, for the purpose of judging of his doctrines. The reply was, "I shall be very happy to see them. My sermon is ready, and I shall alter nothing." The text selected was, "Who sheddeth man's blood," &c.

On entering the room in which he was to preach, March 23, Mr. King found it "crowded to overflowing," more than a hundred persons having assembled. The strictest attention was given to the sermon by the greater part of the audience; but immediately after the benediction, Theagenes, a student of theology in the University, and a nephew of the late Patriarch of Constantinople, came forward and said he wished to make a remark. Mr. King replied, "If it relates to this day's discourse, and nothing that will cause a discussion, well; if not, I do not wish it." The answer was, "It is in regard to what you have said to-day." "In your discourse you remarked that Cain killed Abel, because his own works were evil, and his brother's righteous; and that all who persecute and kill their brethren, because they believe in Christ, and are good people, are actuated by the spirit of Cain. In this remark you intimate, as it were, that we are like Cain, because we persecute you." Mr. King remarked, "I spoke of no one in particular, but in general. I said that all who kill their brethren, because they believe in Christ as Abel did, have the spirit of Cain; if this fits any one here, of course he can receive it."

Theagenes next endeavored to select a new point of attack, and began to speak of what had been uttered at other times, "contrary to the dogmas of the holy eastern apostolical church." Mr. King replied, however, that he did not wish to discuss other matters then; but that, if it was desired, he would appoint another day, when all might come and hear what he had to say. "At this juncture several voices were heard, saying, 'Now, now; let him speak; we wish it now;' and many became somewhat noisy." But Mr.

King still declined; whereupon the tumult increased. As soon as he could obtain a hearing, he told the audience that he was in his own house, which they had no right to violate; and that he was also in the consulate of the United States, the American Consul having recently appointed him consular agent, when about to visit Constantinople. This statement, however, did not produce the desired effect. The audience was composed of friends and enemies; the former endeavored to prevent disturbance, and the latter reviled them. At length the tumult reached such a point that Mr. King left the room, and caused the flag of the United States to be unfurled at the upper door of his house. At the sight of this the noise ceased, and the crowd immediately dispersed; a part repairing to the temple of Jupiter Olympus, for the purpose probably of consultation.

Next day Mr. King apprised the Minister of Foreign Affairs of what had happened, and reported the names of "the ringleaders of the tumult." On the following day he received, in reply, a promise that his statement should be communicated to the Minister of the Interior, in order that measures might be taken to prevent a recurrence of such scenes; and he was reminded of his duty to lodge with the King's Attorney, a formal complaint against the offenders.

During the week a petition was addressed to the House of Representatives, (and to the Senate, it is reported,) signed by Theagenes and some forty others, in the conclusion of which they say, "We feel convinced that the honorable House of Representatives of the nation will attend to these things, and give satisfaction to the church, thus insulted and outraged by this false apostle, and by this mad proselyte King." The Synod also sent a communication to the Minister of Ecclesiastical Affairs, setting forth "the scandalous attacks of the American King" on the "holy and orthodox church," and demanded "a prompt remedy according to law."

The "Age" of April 2 announced that the Minister of Justice, in consequence of this action of the Synod, had complained to the King's Attorney "against the false apostle, Jonas King;" and that the Attorney had commenced proceedings. It is surely unnecessary to commend this honored and beloved brother to the Christian sympathy and to the earnest supplications of the friends of missions in this country.

ADA BAZAR.—Under date of March 4, Mr. Sahagyan gives an account of the Protestant community at Ada Bazar. Six persons (five of them being heads of families) have joined our

brethren during the year. There are twenty-seven children in the school, of whom sixteen belong to the national church. The Sabbath school is also increasing. "The little church is growing in faith and love to Christ, and in brotherly peace."

**DIARBEEKR.**—Dr. Smith has organized a church at Diarbekr, consisting of the native assistant, two Armenians, and one Syrian. The number of attendants upon public worship has slightly increased; and the Protestants are less exposed to persecution than heretofore.

**SYRIA.**—At the last general meeting of this mission, it was voted that Messrs. Thomson and Van Dyck occupy Hasbeiya as a station, "with Sidon and Damascus as appendages." John Wortabet and Tannûs el Haddad are to be associated with them.

**CHINA.**—The late cabinet minister Klying has published a work in seven volumes, which has a "form of prayer to the God of heaven, with a preface." In the preface he mentions the incarnation, the atonement and repentance, as doctrines held by the followers of Jesus. "Having made strict inquiries concerning the religion practiced by western men," he says he "came to know that what they teach, had really nothing in it which was not good." He also says that he felt it his duty to memorialize the Emperor not to persecute this new way. It should be remembered, however, that Klying has been since degraded from his high office, on account of his sympathies with foreigners. Still this testimony, coming from so distinguished a man, must have its influence.

Klying's prayer was written at the request of his secretary, who, in a recent sickness, had appealed in vain to the gods, the doctors, and the diviners; but, having heard "what western men teach concerning prayer," called upon the God of heaven and Jesus, and was quite well the next day! Dr. Boone says this statement of Klying must be received as true; and that, consequently, we must suppose "either a very remarkable coincidence, or a signal interposition of divine Providence in answer to prayer."

**FUH-CHAU.**—Mr. Richards was at Canton on the 28th of February, with health somewhat improved. By the advice of physicians, he was expecting to sail for the United States in the ship *Sea*, Captain Spring. He is hopeful as to the effect of the voyage upon his system.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 8th of May, the Rev. Lewis Bissell of Milan, Ohio, and Mrs. Elizabeth Bissell of Cleveland, Ohio, sailed from Boston in the Equa-

tor, Captain Ewer, for Bombay, with the intention of joining the Ahmednuggur mission. Mr. Bissell pursued his academical and theological studies at Western Reserve College.

#### FINANCES OF THE BOARD.

It seems to be due to the patrons of the Board, that a brief statement of its financial condition should be submitted to their consideration at the present time. Within the nine months of the current year, (August 1, 1850, to April 30, 1851,) the receipts have been \$204,818; in the corresponding months of the previous year, they were \$187,509; so that there has already been an advance of \$17,309. If we look, however, at the donations made to the treasury during this period, we find that the increase has been \$24,593; there having been a decrease in the legacies to the amount of \$7,284. The fact that the friends of missions have enlarged their contributions in a ratio that, if continued through the year, will add nearly \$33,000 to the receipts, is certainly gratifying, and should incite us to give thanks to Him who has the hearts of all in his hands.

But there is another fact that should not be overlooked; which is, that the expenditures of the Board are unavoidably increasing. This is owing to several causes, mainly, however, to the very great prosperity of the missions. The Prudential Committee have endeavored to appropriate the funds intrusted to them with the strictest economy; but so loud and frequent are the calls of our brethren in foreign lands, growing out of the remarkable success which the God of missions is granting to their efforts, that they find it impossible to continue their expenditures upon the scale of the last few years, without disregarding the most clear and palpable indications of Providence. The alternative presented to them appears to be simply this, "Shall we proceed with timid and distrustful steps; or shall we follow, cheerfully and confidently, where the Great Missionary leads the way?" The latter seems to them the only course which they can wisely or safely pursue. *They dare not pursue any other.*

But the question arises, "Will the churches sustain them in this course?" If so, a still greater increase in the receipts will be necessary. We cannot meet the reasonable demands of our brethren abroad, nor can we cherish the rising missionary spirit in our young men at home, without larger contributions. It is exceedingly important, moreover, that there be an immediate advance, even during the remaining two months of the present financial year. Eighteen young men are already under appointment; and this number will be augmented before the annual meeting. They are wanted now in fields whitening for the harvest. Shall the means be furnished to send them forth?

## DONATIONS,

RECEIVED IN APRIL.

## MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Cumberland co. Aux. So. D. Evans, Tr.           |              |
| Brunswick, Cong. s. s. for Mr. Ham-             |              |
| lin's sch. Bebek,                               | 1 80         |
| Cape Elizabeth, Cong. ch.                       | 11 11        |
| Falmouth, 2d do.                                | 8 26         |
| Freeport, Cong. ch.                             | 30 00        |
| Gorham, m. c.                                   | 63 29        |
| Lewiston Falls, Cong. ch.                       | 57 87        |
| Minot, m. c.                                    | 25 00        |
| N. Yarmouth, 2d cong. ch.                       | 12 00        |
| Otisfield, La. 5; D. K. 2;                      | 7 00         |
| Portland, 3d ch. m. c.                          | 31 14        |
| Pownal, Cong. ch.                               | 34 00        |
| Saccarappa, do.                                 | 28 00        |
| Scarboro', 1st ch. m. c.                        | 63 13        |
| Sweden, m. c.                                   | 10 00        |
| Yarmouth, B. F. 2; M. S. 1; juv.                |              |
| benev. so. 8.51;                                | 11 51—394 11 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Bath, Winter-st. cong. ch. m. c. 20;            |              |
| hea. sch. so. for Rebecca McGaw                 |              |
| Fiske, Ceylon, 20;                              | 40 00        |
| Boothbay, 1st cong. ch. T. D.                   | 10 00        |
| Thomaston, 1st do. m. c.                        | 24 00—74 00  |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |              |
| A friend,                                       | 15 00        |
| Eliot, Cong. ch. and so.                        | 14 80        |
| Kennebunk, Union cong. ch. and so.              |              |
| 42.54; m. c. 17.46;                             | 60 00        |
| Lebanon Centre, Cong. so. 27; Rev.              |              |
| J. Loring, 23; wh. cons. Rev.                   |              |
| JAMES DOLD, of Milton, N. H.                    |              |
| an H. M.                                        | 50 00        |
| Sanford, E. L. H.                               | 50—140 10    |

608 21

|                                             |       |
|---------------------------------------------|-------|
| Bucksport, m. c. 20; Ellsworth, 1.55; Mrs.  |       |
| H.'s s. a. class, 2.50; S. Paris, S. Morse, |       |
| 10; Waterford, m. c. 31.94; W. W. G. 10;    | 75 99 |

684 20

## NEW HAMPSHIRE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Grafton co. Aux. So. W. W. Russell, Tr.         |              |
| Hill, Cong. ch.                                 | 7 02         |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.        |              |
| Antrim, Pres. ch. 25.75; la. (of wh.            |              |
| for Abby M. Whiton, Ceylon, 20.)                |              |
| 27.21;                                          | 52 96        |
| Bedford, Gent.                                  | 4 00         |
| Francestown, Cong. ch.                          | 50 40        |
| Hollis, N. H.                                   | 5 00         |
| Milford, A friend,                              | 5 00         |
| New Boston, Pres. ch. 36.76; s. a.              |              |
| for Sandw. Isl. m. 3.06;                        | 39 82—187 18 |
| Merrimack co. Aux. So. G. Hutchins, Tr.         |              |
| Henniker, Gent. 71.67; la. 47; m. c.            |              |
| 42.64;                                          | 161 31       |
| Pembroke, Gent. wh. cons. Rev.                  |              |
| JOHN H. MERRILL an H. M.                        |              |
| 63.34; la. wh. cons. Rev. SILAS                 |              |
| M. BLANCHARD an H. M. 50;                       |              |
| a friend, wh. cons. BUTLER H.                   |              |
| PHILLIPS an H. M. 100;                          | 213 34       |
| Pittsfield, Cong. ch. and so.                   | 66 84        |
| Salisbury, do.                                  | 35 00—476 49 |
| Rockingham co. Conf. of chs. Francis Grant, Tr. |              |
| Derry, Pres. ch. and so. 75; m. c.              |              |
| 25;                                             | 100 00       |
| Exeter, 1st cong. so. 37.05; 2d do.             |              |
| 85.05; 1st and 2d do. m. c. 39.14;              | 161 24       |
| Hampton, Cong. so.                              | 17 17        |
| Hampton Falls and Seabrook, do.                 | 12 00—290 41 |
| Stafford co. Conf. of chs. E. J. Lane, Tr.      |              |
| Centre Harbor, Ch. and so.                      | 12 80        |
| Durham, Cong. ch. and so.                       | 51 20        |
| Meredith Village, 40.11; mon. con.              |              |
| 13.25; a friend, 10;                            | 63 36        |
| Sanbornton, Mr. Curtiss's ch.                   | 34 00        |
| Wolfboro', m. c.                                | 14 43—175 79 |

1,106 89

|                                             |          |
|---------------------------------------------|----------|
| Legacies.—Centre Harbor, Mrs. Julietta Ber- |          |
| son, by Rev. A. Benson,                     | 30 00    |
|                                             | 1,136 89 |

## VERMONT.

|                                                 |             |
|-------------------------------------------------|-------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr.      |             |
| Barnet, Cong. ch. and so.                       | 11 50       |
| Hardwick, s. s.                                 | 17 60       |
| Kirby, Rev. L. Wood, 10; Mrs. A.                |             |
| T. W. 1;                                        | 11 00       |
| Lyndon, Cong. s. s. miss asso.                  | 5 00—45 10  |
| Chittenden co. Aux. so. M. A. Seymour, Tr.      |             |
| Jericho, s. s. asso.                            | 2 00        |
| Orleans co. Aux. So. H. Hastings, Tr.           |             |
| Irasburg, Cong. so. m. c.                       | 12 70       |
| Rutland co. Aux. So. J. Barrett, Tr.            |             |
| Castleton, U. Maynard,                          | 10 00       |
| Clarendon, m. c.                                | 2 20        |
| E. Poulney, Cong. ch. and so. 83.21;            |             |
| m. c. 20.10;                                    | 103 31      |
| Rutland, E. par. m. c.                          | 6 20—121 71 |
| Washington co. Aux. So. J. W. Howes, Tr.        |             |
| Berlin, A few indiv.                            | 10 00       |
| Windham co. Aux. So. F. Tyler, Tr.              |             |
| Brattleboro', Centre ch. m. c.                  | 27 23       |
| Fayetteville, Ch. and so.                       | 23 35       |
| Putney, I. Grout,                               | 10 00       |
| Wardsboro', Cong. ch. and so. m. c.             | 7 23        |
| Westminster, Miss H. Chapin, dec'd, 10 00—78 50 |             |
| Windsor co. Aux. So. E. P. Nevins, Tr.          |             |
| Hartland, Cong. ch. and so.                     | 25 00       |
| Rochester, do. 20; Rev. A. M. and               |             |
| wife, 3;                                        | 23 00       |
| Royalton, Cong. ch. and so. m. c.               | 25 00—73 00 |
|                                                 | 342 01      |
| Bennington, PIERPOINT ISHAM, wh. cons.          |             |
| him an H. M. 100; Manchester, a friend,         |             |
| 10;                                             | 110 00      |
|                                                 | 453 01      |

## MASSACHUSETTS.

|                                                 |               |
|-------------------------------------------------|---------------|
| Barnstable co. Aux. So. W. Crocker, Tr.         |               |
| Chatham, Cong. ch. and so.                      | 55 24         |
| S. Dennis, do.                                  | 81 13—136 37  |
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr.     |               |
| Pittsfield, Young La. Institute,                | 20 00         |
| S. New Marlboro', Ch.                           | 6 00          |
| W. Stockbridge, S. Gates,                       | 10 00         |
| Williamstown, Cong. ch. and so. s.              |               |
| a. for James Smedley, Ceylon,                   | 20 00—56 00   |
| Boston, S. A. Danforth, Agent.                  |               |
| (Of wh. fr. a friend, 1.)                       | 2,138 68      |
| Essex co. North, Aux. So. J. Caldwell, Tr.      |               |
| Bradford, Cong. ch. and so. 233.20;             |               |
| m. c. 76;                                       | 309 80        |
| Haverhill, David Marsh, wh. cons.               |               |
| NATHANIEL MARSH of New York                     |               |
| city an H. M. 130; J. Moore, 10;                |               |
| Mrs. P. 5; Mr. S. 50c; Mrs. C. 1; 146 50        |               |
| Ipswich, S. ch. s. a. class,                    | 1 00          |
| Newbury, Belleville, gent. 40.13; la.           |               |
| to cons. Mrs. SARAH LITTLE an                   |               |
| H. M. 116.89; Mrs. Mary Green-                  |               |
| leaf, wh. cons. Miss MARY F.                    |               |
| Fisk an H. M. 100;                              | 257 02—714 32 |
| Essex co. South, Aux. So. C. M. Richardson, Tr. |               |
| Beverly, Washington-st. ch. and so.             |               |
| 71.60; m. c. 58.40; wh. cons. Miss              |               |
| ELIZA WOODBURY an H. M.                         | 130 00        |
| N. Danvers, Mr. Braman's so. gent.              |               |
| 79.75; la. 86;                                  | 165 75        |
| Topsfield, Cong. ch. and so.                    | 148 43—444 18 |
| Hampshire co. Aux. So. J. D. Whitney, Tr.       |               |
| Chesterfield, A few indiv.                      | 30 00         |
| East Hampton, S. Williston,                     | 500 00        |
| S. Hadley, Juv. miss. so. for fem.              |               |
| sem. at Beirut,                                 | 10 00—540 00  |
| Harmony Conf. of chs. W. C. Capron, Tr.         |               |
| Northbridge, Ch.                                | 17 00         |
| Westboro', Evan. cong. ch. and so.              |               |
| 144.22; m. c. 61.30;                            | 205 32—222 52 |
| Middlesex South Conf. of chs.                   |               |
| Holliston, Cong. ch. and so.                    | 93 29         |
| Northboro', Evan. do. 22.89; S. H.              |               |
| 10; a friend, 35;                               | 67 29—161 18  |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.   |               |
| E. Medway, m. c.                                | 22 10         |

Roxbury, Elliot ch. and so. gent. 53;  
la. 72,50; m. c. 14,68; 140 18  
Stoughton, Cong. ch. to cons. Rev.  
ALBERT PEARSON H. M. 50 00  
W. Roxbury, Spring-st. ch. m. c. 3 75—220 03  
Old Colony Aux. So. H. Coggeshall, Tr.  
Mattapoisett, Cong. ch. and so. 63 46  
Middleboro', Central cong. ch. and  
so. 117 95  
N. Rochester, Rev. I. Briggs, 20 00  
Rochester Centre, m. c. 25,33; la. 26,67; 54 00—254 71  
Palestine Miss. So. E. Alden, Tr.  
E. and W. Bridgewater, Union ch. m. c. 14 43  
Pilgrim Aux. So. J. Robbins, Tr.  
Marshfield, Rev. D. D. Tappan, 10 00  
Plymouth, A friend, 10 00  
Plympton, La. 26,55; a friend, 10; 36 55—56 55  
Taunton and vic. Aux. So.  
Dighton, Central cong. so. m. c. 7 37  
Seekonk, Cong. ch. and so. to cons.  
Rev. JAMES SHAGRAVE an H. M. 50 45  
Taunton, Spring-st. ch. 10 00—67 82  
Worcester co. Central Aux. So. A. D. Foster, Tr.  
Auburn, Gent. 25,01; S. L. Rice, for tracts  
for Nestorian miss. 2,65; 27 66

A friend, 5; Cambridgeport, 1st evan. cong.  
ch. 200; Chelsea, Winnisimmet ch. m. c.  
34,01; E. Cambridge, evan. cong. ch. m. c.  
11,25; Lowell, Appleton-st. ch. and so. 37;  
Lynn, 1st par. Sabbath gift so. 197,10; N.  
Reading, cong. ch. and so. 22,81; Salem,  
Tab. ch. and so. (of wh. fr. AUGUSTUS T.  
BROOKS, 100; GEORGE C. HODGSON, 100;  
wh. cons. them H. M.) 774,40; m. c. 20,39;  
s. s. class, 2; D. H. G. dec'd, 5; Waltham,  
a friend, 10; W. Cambridge, A. W. a new  
year's off'g for hea. chil. 1; unknown, 3; 1,323 96

*Legacies.*—Abington, Edward Cobb, by Ziba  
Torrey, Ex'r, (prev. rec'd, 1,350,) 400; Au-  
burn, Erastus Stone, by W. Law, 300;  
less exp's, 100; Boston, Miss Mary Al-  
drie, by G. D. Dutton, Ex'r, (prev. rec'd,  
100,) 100; Foxboro', Mrs. Sarah Paine, by  
Warren Bird, Adm'r, (prev. rec'd, 150,) 325;  
Warwick, Mrs. Abigail Wheaton, by  
Samuel D. Wheaton, Ex'r, 100; 1,125 00

## CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.  
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Westport, A friend, 13 00  
Wilton, J. G. Rowland, 10 00—123 00  
Hartford co. Aux. So. A. W. Butler, Tr.  
E. Windsor Hill, for hea. chil. 2 25  
Newington, 10 00  
W. Hartford, m. c. 16 17—28 42  
Hartford co. South, Aux. So. H. S. Ward, Tr.  
Middletown, S. cong. ch. 50 00  
Litchfield co. Aux. So. G. C. Woodruff, Tr.  
Colebrook, by O. Stillman, 58 00  
New Hartford, North, (of wh. fr.  
Mrs. E. S. Brown, for *Eliza Mar-  
tin*, Ceylon, 12;) 54 09  
Sharon, 1st cong. ch. 88 00  
Torrington, Mrs. P. Beach, 50 00—250 09  
Middlesex Asso. S. Stillman, Tr.  
East Hampton, Cong. ch. and so. 81 00  
New Haven City Aux. So., A. H. Maltby,  
Agent.  
New Haven, Mrs. Abby Salisbury, 150;  
unknown, 25; 1st ch. and so. 20; Col-  
lege-st. ch. G. Hallock, 100; N. ch. s. s.  
for *Samuel Dutton*, Ceylon, 40; Union  
m. c. 35,95; Yale college, m. c. 9,45; 380 40  
New Haven co. East, Aux. So. A. H. Maltby,  
Agent.  
Branford, m. c. 10 25  
Norwich and vic. and New London and vic.  
F. A. Perkins, Tr.  
Lisbon, Hanover so. E. W. R. and  
E. R. 50 00  
Montville, Gent. and la. 5 00  
Norwich, 1st so. m. c. 40,38; s. s.

class, for Mr. Stoddard, Orooniah,  
5; 2d and Main-st. chs. m. c. 8,13; 53 51—108 51  
Windham co. Aux. So. J. B. Gay, Tr.  
Hampton, Ch. and so. 30 41  
Westford, m. c. 16 00—46 41

Centrebrook, A friend, 1,078 08  
15 00  
1,093 08

*Legacies.*—Franklin, Mrs. Lucy McCall, by  
A. Woodward, Ex'r, (prev. rec'd, 1,000,) 313,40; Gilead, Miss Abigail Merrill, by J.  
E. Hutchinson, Ex'r, (prev. rec'd, 1,100,) 200;  
Griswold, Oliver Coit, by F. A. Per-  
kins, (prev. rec'd, 700,) 200; int. 8,40; 721 80  
1,814 88

## RHODE ISLAND.

Barrington, m. c. 5; la. benev. asso. 11;  
Westerly, Cong. ch. and so. 20; 36 00

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Moravia, Cong. ch. 37 00  
Skaneateles, Pres. ch. 5 00  
99 55  
Ded. disc. 68—68 87  
Board of Foreign Missions in Ref. Dutch ch.  
C. S. Little, New York, Tr.  
Brooklyn, 1st E. D. ch. 77,93; m. c. 71,80;  
149 72  
Bustwick, R. D. ch. m. c. 11 60  
Chatham, do. do. 5 58  
Hudson, do. do. 37 00  
Kinderhook, do. 200 00  
Middleburgh, do. m. c. 53 00  
New York city, Collegiate ch. m. c.  
North, 17,41; Ninth-st. 99,91;  
21st-st. R. D. ch. m. c. 53,50; 170 82  
Nyack, R. D. ch. 16 43  
Williamsburgh, do. 41 00  
684 15  
Ded. postage, &c. 1 00—683 15

Geneva and vic. C. A. Cook, Agent.  
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Lysander, Mrs. M. T. 10 00  
Oswego, 1st pres. ch. 132; m. c. 148,72; s. s. 40; Rev. Dr. and  
Mrs. Condit, for *Gilbert Mollison*,  
Ceylon, 24; G. Mollison, for *W.  
H. Wheeler*, Ceylon, 20; D. Lake,  
for *Ann Dubois Lake*, do. 20; 2d  
pres. ch. 36,40; disc. 8c.; 421 04—468 04  
Greene co. Aux. So. J. Deane, Tr.  
Durham, Pres. ch. m. c. 32; Rev.  
Dr. Williston, dec'd, 20; 53 00  
Hunter, Pres. ch. m. c. 10 00—63 00  
Monroe co. and vic. E. Ely, Tr.  
Nunda, La. miss. so. 20 25  
Rochester, Brick pres. ch. 100; s. s.  
for *James Boylan Shaw*, Ceylon,  
20; fem. miss. prayer cir. 10; 130 00  
Sweden, P. Sutphen, 20 00—170 25  
New York City & Brooklyn Aux. So. J. W.  
Tracy, Tr.  
Cash, by F. Bronson, Ex'r, 100; L. R. Ab-  
bott, dec'd, for ed. of Jewish chil. in  
Jerusalem, 30; young la. of Spangler  
Inst. for do. 30; Brooklyn, ch. of the  
Puritans, 1,091,91; S. pres. ch. 48,97; 2d  
cong. ch. (of wh. for Miss Fiske's sch.  
15; for sch. in Madras, 15; for Battis-  
cotta sem. 15; for Gaboon m. 15;) 190; 2,514 31  
Oneida co. Aux. So. J. Dana, Tr.  
Clinton, Cong. so. 240 78  
New Hartford, Ch. 40 00  
Paris, Cong. ch. 16 00  
Sangersfield, do. 16 50  
Utica, 1st pres. ch. 168 92  
425 20  
Ded. disc. 3 08—428 12

|                                            |        |
|--------------------------------------------|--------|
| Otsego co. Aux. So. D. H. Little, Tr.      | 2 00   |
| Milford, Rev. L. M.                        | 30 00  |
| Richfield Springs, Pres. ch.               | 32 00  |
| St. Lawrence co. Aux. So. H. D. Smith, Tr. | 12 88  |
| Coll. at anniv. meeting,                   |        |
| Brasher Falls, Pres. ch. E. S. Hul-        | 25 00  |
| burd,                                      |        |
| Canton, Pres. ch.                          | 35 00  |
| E. Stockholm, Cong. ch. m. c. 11,35;       |        |
| L. C. 5; J. H. 5; Master P. 25c.;          | 21 60  |
| Gouverneur, Pres. ch. 40; m. c.            |        |
| 20,87; com. fund, 4,69; indiv.             |        |
| 2,75;                                      | 68 31  |
| Heuvelton, Cong. ch.                       | 9 85   |
| Hopkinton, do. 28,75; m. c. 5,90; D.       |        |
| D. 1; Miss S. S. dec'd, 1,25;              | 37 90  |
| Madrid, Cong. ch.                          | 15 00  |
| Norfolk, Miss M. W.                        | 1 00   |
| Ogdensburgh, J. F.                         | 5 00   |
| Parishville, Cong. ch.                     | 6 00   |
| Pierrepont, Cong. ch.                      | 4 50   |
| Potsdam, Pres. ch. 51,35; Rev. E.          |        |
| W P. 5;                                    | 56 35  |
| Waddington, s. s.                          | 5 75   |
|                                            | 304 14 |
| Ded. disc.                                 | 2 29   |
|                                            | 301 85 |

|                                         |          |
|-----------------------------------------|----------|
| Washington co. Aux. So. M. Freeman, Tr. |          |
| North Argyle, Pres. ch.                 | 37 56    |
| Whitehall, 1st pres. ch. 77,50; m. c.   |          |
| 18; pres. ch. 147; m. c. 86;            | 328 50   |
|                                         | 366 06   |
|                                         | 5,175 65 |

|                                             |          |
|---------------------------------------------|----------|
| Amboy, J. W. 3; Astoria, pres. ch. m. c.    |          |
| 35,68; Ballston, Rev. H. W. B. 4; Bell-     |          |
| port, cong. ch. m. c. 23,12; Champion,      |          |
| cong. ch. 19; fem. char. and benev. so. 6;  |          |
| less c. note, 5; Cohocton, W. H. 1; Den-    |          |
| ton, pres. ch. 6,10; m. c. 7,67; juv. m. c. |          |
| 9,75; E. Groton, cong. ch. and so. 10; Mr.  |          |
| and Mrs. K. 10; Fayetteville, youth's miss. |          |
| asso. for Baraka, W. Africa, 3; Fredonia,   |          |
| pres. ch. 44,70; Greenport, pres. ch. m. c. |          |
| 25; Hannibal, A. W. 5; Harpersfield,        |          |
| cong. ch. 58,02; L. F. m. box, 1,26; Jamai- |          |
| ca, pres. ch. m. c. 8; Leyden, M. A. L. for |          |
| Aintab miss. 4; Little Falls, 1st pres. ch. |          |
| coll. and m. c. 64,88; Lumberland and       |          |
| Barryville, cong. chs. 3,75; Madison, cong. |          |
| ch. coll. and m. c. 55; L. N. R. 25; A. H.  |          |
| 10; A. W. 10; Masonville, Mr. Smith's       |          |
| cong. 14; a son of J. B. 1; Medina, 1st     |          |
| pres. ch. s. s. class. 1; Meredith, cong.   |          |
| ch. and so. 8,65; Middleburgh, three girls, |          |
| for ed. hea. ehil. 1; Orient, D. A. T. 5;   |          |
| Oriskany Falls, coll. 6,27; Schenectady,    |          |
| E. D. ch. inf. class, 1,60; Van Buren       |          |
| Centre, Mrs. H. W. 4; Wadham's Mills,       |          |
| ch. and so. 1,50; Walton, 1st cong. ch. 45; |          |
| Whitestown, united pres. ch. coll. and m.   |          |
| c. 51,31; Willaboro, Rev. E. N. 10;         | 598 26   |
|                                             | 5,773 91 |

|                                           |          |
|-------------------------------------------|----------|
| Legacies.—Utica, Apollos Cooper, by James |          |
| Dana, (prev. rec'd, 122,37;)              | 133 75   |
|                                           | 5,907 66 |

## NEW JERSEY.

|                                             |        |
|---------------------------------------------|--------|
| Board of For. Miss. in Ref. Dutch ch. C. S. |        |
| Little, Tr.                                 | 27 25  |
| Middleboro', 1st R. D. ch.                  | 32 75  |
| Montville, R. D. ch.                        | 50 00  |
| Newark, 1st do.                             |        |
| New Brunswick, 1st do. Miss Van-            |        |
| arsdalen,                                   | 20 00  |
| New Durham, R. D. ch. m. c.                 | 57 56  |
| Windham, S. E. Morris,                      | 2 00   |
|                                             | 219 56 |
| Less postage, &c.                           | 56     |
|                                             | 219 00 |

|                                            |  |
|--------------------------------------------|--|
| Bloomfield, pres. ch. 25; Rev. T. S. W. 5; |  |
| Elizabethtown, 2d pres. ch. (of wh. fr.    |  |
| Fred. A. White, dec'd, 50; Lower Road      |  |
| sch. house, m. c. 17;) wh. cons. Rev.      |  |
| DAVID H. PINNISON an H. M. 594,25;         |  |
| Mendham, pres. ch. 44; Newark, 3d pres.    |  |
| ch. m. c. 26,57; Orange, 2d do. young      |  |

|                                            |          |
|--------------------------------------------|----------|
| people's miss. so. 25; Rockaway, pres. ch. |          |
| 97,34;                                     | 817 16   |
|                                            | 1,036 16 |

|                                         |          |
|-----------------------------------------|----------|
| Legacies.—Morristown, Mrs. Charlotte B. |          |
| Arden, by Rev. O. L. Kirtland, J. W.    |          |
| Poinier and J. N. Tuttle, Ex'rs,        | 2,000 00 |
|                                         | 3,036 16 |

## PENNSYLVANIA.

|                                               |        |
|-----------------------------------------------|--------|
| A friend, to cons. Rev. JAMES M. CROWELL      |        |
| of Philadelphia, an H. M. 100; Abington       |        |
| Centre, L. B. 5; Allentown, pres. ch. 9;      |        |
| Athens, pres. ch. m. c. 25,05; Catsaunqua,    |        |
| pres. ch. 21,64; Dundaff, pres. ch. m. c. 7;  |        |
| a friend, 3; Easton, Ophel. so. of fem.       |        |
| sem. 5; Harrisburg, 1st pres. ch. C. F. W.    |        |
| 10; Honesdale, pres. ch. 186,64; Mantua,      |        |
| 1st pres. ch. youth's miss. so. for Zulu      |        |
| miss. S. Africa, 20; Mt Pleasant, pres. ch.   |        |
| and so. 29,50; Mullinger, pres. ch. 3,58;     |        |
| Newville, Miss I. L. 10; Norristown, pres.    |        |
| ch. 18,25; juv. miss. asso. 4; Philadelphia,  |        |
| Miss T. B. 20; Rev. A. Rood, 8; Clinton-      |        |
| st. pres. ch. m. c. 76,70; 1st pres. ch. Mrs. |        |
| Hildeburn, 20; Green Hill pres. ch. indiv.    |        |
| 1; Sewickley, Rev. J. S. Travelli and fam.    | 688 36 |
| 5; Shirleysburg, John Brewster, 100;          |        |
| Legacies.—Wells, Joseph B. Roy, by Rev. J.    |        |
| L. Riggs,                                     | 10 00  |
|                                               | 698 36 |

## DELAWARE.

|                                          |       |
|------------------------------------------|-------|
| Drawyers, Pres. ch. 10,18; Pencader, do. |       |
| 11,15; Port Penn, do. 7,44;              | 26 77 |

## MARYLAND.

|                                            |       |
|--------------------------------------------|-------|
| Baltimore, Fem. mite so. for Margaretta E. |       |
| and Mary Anne Armstrong, Ceylon, 40;       |       |
| Elkton, pres. ch. 15,59;                   | 55 59 |

## VIRGINIA.

|                                              |       |
|----------------------------------------------|-------|
| Bedford co. Peaks pres. ch. 6; Harrisonburg  |       |
| and Cook's Creek, Ch. la. miss. so. to cons. |       |
| Rev. PATTERSON FLETCHER an H. M. 50;         | 56 00 |

## NORTH CAROLINA.

|                       |       |
|-----------------------|-------|
| Rocky River ch. m. c. | 10 00 |
|-----------------------|-------|

## SOUTH CAROLINA.

|                                              |        |
|----------------------------------------------|--------|
| Charleston, Cir. ch. indiv. 13; int. on Mrs. |        |
| E. L. Simon's legacy, by Rev. Dr. Post,      |        |
| 112;                                         | 125 00 |

## GEORGIA.

|                       |      |
|-----------------------|------|
| Savannah, R. Dunning, | 6 00 |
|-----------------------|------|

## OHIO.

|                                               |        |
|-----------------------------------------------|--------|
| Western Reserve Aux. So. by Rev. S. G. Clark. |        |
| Aurora, 18,87; Berlin, 15,97; Bloom, 5,94;    |        |
| Chagrin Falls, 34,06; Chatham, 50; Clarin-    |        |
| don, 30; Cleveland, 1st pres. ch. J. A. P.    |        |
| 2; Dover, 15; Elyria, coll. 88,54; H. E.      |        |
| 10; H. P. and wife, 10; Rev. D. A. G. 10;     |        |
| Grafton, juv. miss. so. 3,01; Greenfield,     |        |
| 7,75; Rev. A. K. B. 5; Hudson, Wes. Res.      |        |
| coll. 20,40; Huntington, 10,16; S. Clark,     |        |
| 30; la. sew. so. 4,06; Johnston, 2; Lyme,     |        |
| coll. 18; C. S. 10; J. S. 10; Mantua, 5;      |        |
| Margaretta, wh. and prev. dona. cons. Rev.    |        |
| HENRY A. ROSSITER an H. M. 30,80;             |        |
| Melmore, 8,38; Painesville, 10; Peru,         |        |
| 7,61; Republic, 2,75; Ruggles, 2,66; Sher-    |        |
| field, 6,90; Sherman, 3; Solon, 8; Wel-       |        |
| lington, 40,75; Rev. A. R. Clark and wife,    |        |
| 24; M. De W. 10; West Mill Grove, 4;          | 574 61 |
| Akron, 2d cong. ch. and so. 55,63; Canton,    |        |
| Mr. Buckingham's cong. 40; Farmington,        |        |
| Centre ch. 2,50; Hudson, 1st cong. ch. m.     |        |
| c. 6,64; Bible class miss. asso. 4; Union-    |        |
| ville, Rev. H. D. 5; Worthington, Mrs. H.     |        |
| L. Porter, to cons. Rev. W. D. GODMAN an      |        |
| H. M. 50;                                     | 163 77 |
|                                               | 738 38 |

## ILLINOIS.

By Rev. I. M. Weed.

Batavia, cong. ch. m. c. 10; Chicago, 3d pres. ch. m. c. 6; Dover, cong. ch. m. c. 35; Geneseo, do. m. c. 8; Knoxville, pres. ch. 13; La Fayette, cong. ch. m. c. 7,50; Lawa Ridge, do. 5; Libertyville, do. 2,05; Lisbon, do. 7; Lockport, do. 11; Millburn, do. 9; Morris, do. 15,37; Osceola, do. m. c. 2,50; Oswego, cong. ch. 3,38; Cass dist. 1,47; Peru, pres. ch. 6; Richmond, cong. ch. 5; Rockford, 1st do. 11; fem. miss. so. (of wh. for a girl in Mrs. Bridgman's sch. Canton, 25,) 37; Rushville, pres. ch. 22; Sharon, cong. ch. 2; Spoon River, do. m. c. 3; St. Charles, do. 30; Sycamore, do. m. c. 7,50; Toulon, do. 12; Tremont, do. 3; m. c. 12; Udina, do. 3,25; Vermilionville, do. m. c. 7; Waukegan, do. 32,18; ded. disc. 1,36;

Berrytown, cong. ch. m. c. 9,37; s. s. for Gaboon m. and c. f. 10; Duquoin, Rev. J. W. 3,25; Jacksonville, 1st pres. ch. indiv. 214,90; m. c. 39,92; s. s. miss. so. for ed. hea. youth, 60; wh. cons. JOEL CATLIN, Mrs. ELIZA AYRES, and Mrs. ELIZABETH C. DUNCAN H. M.; Manchester, pres. ch. m. c. 2,88; Rockford, 2d cong. ch. s. s. 3,26; Waynesville, coll. 5; Winchester, pres. ch. m. c. 38,90; s. s. 9,35;

## MICHIGAN.

Armada, juv. miss. so. 3,40; Armada and Bruce, cong. cha. 26,60; Flint, S. H. A. Lodge, 2; Gull Prairie, pres. ch. and so. 49,50; disc. 37c.; Hillsdale, pres. ch. m. c. 5,40; s. s. for ed. hea. chil. 1,60;

## WISCONSIN.

By Rev. I. M. Weed.

Dodgeville, cong. ch. 5; Fond du Lac, do. 15,75; Geneseo, do. m. c. 4,72; Janesville, do. 7,52; Johnstown, do. m. c. 2,17; Mt. Zion, do. wh. cons. Rev. S. M. THOMPSON of Johnstown, an. H. M. 50; Neenah and Menasha, cong. ch. m. c. 5; Palmyra, pres. ch. 12,61; Raymond, cong. ch. m. c. 22,30; Summit, pres. ch. 8,21; ded. disc. 50; Beloit, 1st pres. ch. 7; s. s. 8;

## IOWA.

Burlington, A. S. 2,50; Dubuque, a mem. of Mr. Holbrook's ch. 15; Garnaville, cong. ch. m. c. 3; Lyons, do. 2;

## ALABAMA.

Mobile, H.

## IN FOREIGN LANDS, &amp;c.

Aintab, Cong. 40; I. H. S. 5; for India, Alleghany, N. Y. Rev. W. Hall and fam. 50; Miss M. N. Hall, 25; Ellington, ch. 2; Old Town, m. c. 10,07; Miss S. Mudgett, 5; Amoy, J. H. Y. Bombay, Rs. 615 11 2; Buenos Ayres, S. A., A. L. Van Blarcom, Ceylon, Ceylon Gov't. £100; Mr. Dyke, £60; miss. child. asso. £0. 12. 7; J. C. Smith, for E. T. Smith, Odooville, £2. 1. 8; Constantinoople, Mrs. H. A. L. J. Hamlin, dec'd, Madras, for the English sch. Rs. 240; Rev. J. Herrick, 70; N. D. Parker, 200; Dr. Gill, 25; a friend, 12; Sandwich Islands, Hilo ch. 220; wh. cons. Rev. HENRY R. HOISINGTON, of Batticotta, Ceylon, Rev. SAMUEL C. CHURCH and GEORGE M. COAN, of Medina, N. Y., H. M.; boarding-school, 29; Mrs. Wetmore's sch. and other chil. 4,56; Honolulu, 2d ch. for sup. of pastor,

436; m. c. 154,87; Kailua, by Rev. A. Thurston, 53; Kealakokua, by Rev. J. F. Pogue, 77,36; Kohala, ch. 100; Molokai, ch. for sup. of pastor, 457,97; m. c. 192,95; Wailuku, ch. for sup. of pastor, &c. 787,87; Miss Maria Ogden, 946; Wailua ch. 100; Waimea, chs. 200; s. s. 3; Rev. L. Lyons and fam. 10; 3,001 88  
St. Petersburg, Russia, Mr. and Mrs. W. C. Gellibrand, 200 00  
St. Stephen, N. B. 1st cong. ch. la. sew. cir. for male sem. at Oroomiah, 100 00  
Tuscarora, m. c. 13 94  
4,864 69

Donations received in April, \$24,121 55

Legacies, 4,020 55

317 84 TOTAL from August 1st to \$28,142 10

April 30th, \$204,818 93

## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in April, \$315 88

## DONATIONS IN CLOTHING, &amp;c.

Bridgeport, Ct. A box, fr. C. M. Minor, for Mr. Ladd, Broome.  
Brooklyn, N. Y. A box, fr. Mr. Ingersol, for Dr. Shelton, Madura; do. fr. Mr. Clark, for Mr. Parsons, Salonica; a bundle, fr. Armstrong juv. miss. so. for Mrs. Bridgman's sch. China.  
Cincinnati, O. A box, fr. 3d pres. ch. 86 00  
Corinth, Vt. Do. fr. fem. benev. asso. for Mr. Fulsifer, Ojibwa miss. 23 50  
Craftsbury, Vt. A box, fr. la. asso. and juv. sew. so. for Alleghany m. 18; do. for La Pointe, 25; 43 00  
Fairhaven, Ct. A box, from girls' miss. asso. for hea. girls, Ceylon, 15 00  
Flushing, N. Y. A bundle, fr. Miss Ann Gilbert, for Mr. Stocking, Oroomiah.  
Georgetown, O. A box, for Mr. Hopkins, Lac-qui-parle, 67 59  
Grafton, O. Clothing, 6 99  
Hartford, Ct. A box, fr. Miss F. A. Strong and young la. of fem. sem. for Mr. Potter, Alleghany.  
Jersey City, N. J. A bundle, fr. Mrs. Emeline Jenkins, for Mrs. Breath, Oroomiah.  
Morristown, N. J. A box, fr. W. C. Tucker, for Mr. Dodd, Salonica.  
Newark, N. J. A bundle, fr. Mr. Darcy, for Dr. Ford, W. Africa.  
New Haven, Ct. A box, for Rev. Eli Smith, Beirdt.  
New York Mills, A box, fr. la. for Salonica, 45 00  
New York City, 50 Greek Bibles and 50 Greek Tes. fr. Amer. Bible So. for Salonica miss.; a box, fr. 11th pres. ch. for Mr. Ford, Aleppo; do. fr. C. H. Merry, for Mr. Breath, Oroomiah.  
Niagara Falls, N. Y. 32 reams paper, fr. A. H. Porter.  
Red Oak, O. A box, 21 34  
Springfield, Ms. 35 Annual of Scientific Discovery, 1851, fr. G. & C. Merriam.  
Utica, N. Y. 3 tin boxes for S. W. Williams, Canton.  
Washington City, D. C. A box, from Rev. J. R. Eckard, for Mr. Wilson, W. Africa.

273 50 The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, dannel, domestic cotton, etc.

THE  
MISSIONARY HERALD.

VOL. XLVII.

JULY, 1851.

No. 7.

American Board of Commissioners for Foreign Missions.

*Sandwich Islands.*

LETTER FROM MR. COAN, JAN. 17, 1851.

THE Sandwich Islands have presented to the world, for some time past, a beautiful spectacle of prosperity and progress among the different classes of its population, at the same time that the best interests of the nation, to say nothing of its independent existence, have been threatened from abroad. The difficulties which have sprung up between the Hawaiian Government and the French, are not yet adjusted; and till a final settlement of these difficulties shall have been made, it will not be safe to predict the ultimate issue. The course hitherto pursued by France among the Islands of the Pacific will not allow us to be too sanguine in the present case.

But one thing is very clear. The favor of God still rests upon the Hawaiian nation. Some of the statements in the following letter prove this to be true. Whatever his inscrutable counsels may suffer to take place in those remote Islands, we cannot doubt that he has a chosen people among them; and these he will never forget. A day of rebuke and blasphemy may come; but he will not permit his own work to be destroyed.

*Benevolence—Tours.*

Mr. Coan first alludes to the donations which his people have made to the Board, and to the American Bible Society, amounting to \$320, during the six months ending October 31, 1850, and adds: "We shall be able to send you several hundred dollars more in the spring." After making this gratifying statement, he says: "We are happy to be able to refund a fraction even of the money which we have received. Some of

our people begin to understand and to feel the truth of our Lord's declaration, 'It is more blessed to give than to receive.' Oh that we all had more experience of this blessedness! Our church is poor according to all financial estimates. For this, however, we mourn not. We mourn rather that we are not more 'rich in faith.' Had we more of this treasure, which is more precious than gold, we should certainly bring more treasure of gold into the storehouse of the Lord. And yet we will not despise the day of small things, but bless the Lord for any token of his favor, and pray that he will enlarge the hearts of his people more and more."

I have been able to attend to my usual duties, as in past years. The months of November and December were chiefly spent in making tours through Hilo and Puna. In company with four school superintendents, all the schools were visited and examined; all the divisions of our juvenile cold water army, two thousand strong, were called out, marshaled, marched, &c.; and our anniversary dinners were prepared and eaten by hundreds at a sitting. Our meeting-houses, on these occasions, were crowded with parents and children, hundreds in some cases remaining outside for want of room; hymns and temperance odes were sung; addresses were delivered; and prayer was offered. Sermons were also preached; contributions were taken up; candidates were received into the church; the roll of communicants was called; discipline was attended to; reports were heard; instructions were given; chil-



dren were baptized; the Lord's supper was administered, &c., &c. These anniversary celebrations were held at eleven stations, several days having been spent at each. The weather, for the most part, was fine; and nearly the whole population, parents and children, assembled. I have not seen a better "turn out" of the people for many years. All seemed joyful; and every thing was orderly, and passed off well.

#### *A Convention—The Church.*

After these celebrations had terminated, a convention of all the teachers and trustees of the schools in Hilo and Puna, in connection with the officers of the church, was held, nearly two hundred being present. Of this meeting Mr. Coan writes as follows:

The sessions were continued for two days, with constantly increasing interest. Questions of the first importance to religion and to education were discussed with patience and earnestness. Great unity of spirit prevailed, and perfect order and quiet characterized the assembly. In this respect the advance made by our people, within the last ten years, is truly cheering. All the essential rules of deliberative bodies in civilized lands, though with less of formality, are observed in our conventions. Many interesting remarks were elicited from the teachers and others.

On the important subject of school government one teacher spoke to this effect: "Many teachers complain that they cannot govern their schools. The children come late, or not at all, as they please. In school hours they are noisy and rude, run out and in at pleasure, and do as they please in most things. Now the difficulty is, *These teachers do not govern themselves.* They make laws for the boys and girls, but do not feel that those laws are binding on themselves. This is not the way. Rulers should keep the laws. This is the law of my school-house. If any one play truant, or is tardy, he receives a certain number of blows with the ferule on his hand. If the teacher arrives at the school three minutes behind the time, then he takes the punishment from the scholars; and many a time has my hand smarted under their blows. We have now no more trouble from tardy pupils. All are on the ground before the time, and we have no noisy or unruly scholars."

Mr. Coan says that this speech was delivered with much vivacity and good nature. "It astonished many open-mouthed listeners, excited

universal laughter, and secured the approbation of all."

The church at Hilo is in a peaceful state. There is very little defection. Our congregations are full on the Sabbath, and weekly meetings are as well attended as they have been for years past. There are indications of the presence of the Spirit in various places, and converts are occasionally found. About one hundred and fifty have been added to the church during the past year; and there are always some candidates for admission.

Most of the meeting-houses which were blown down by the tempest last winter, have been rebuilt, and others have been repaired. This has been a heavy job; but many of the people have worked willingly and patiently for the Lord. It requires about a thousand dollars annually to keep our numerous meeting-houses in repair, even in ordinary times. During the past year the amount expended may have been two thousand dollars.

In the conclusion of his letter Mr. Coan says: "Indications of advancing civilization are every where seen, and the comforts of life are increasing among the people. All that we need is the constant presence of the Lord."

#### **West Africa.**

##### **MISSIONARY EXCURSIONS OF MR. BUSHNELL.**

At the annual meeting of the West Africa mission, held at the commencement of the year, Mr. Bushnell was requested to extend his labors to the towns on the Upper Gaboon. He still calls Baraka his home; but he expects to spend most of his time in other places. In the present communication, which is in the form of a journal, he has furnished some notices of his visits to different points upon the river.

#### *Konig Island—Ovizuwe.*

On the 13th of January he was at Konig Island, and wrote as follows:

I came up to this place last Friday evening, and received a cordial welcome from the people. Next day I visited and preached in a town about three miles distant, and returned the same evening. On the Sabbath I preached to small but attentive congregations. To-day I have been up the Ikai creek about five miles, and have visited four towns; and to-morrow I expect to ascend the river still farther.

Konig Island is about twenty miles from the mouth of the Gaboon River, and about ten miles above our station at Baraka. It is about three miles in circumference, hilly, and covered with a dense forest of trees and bushes. There is at present but one town on the island; and its population is not large. But its position is quite central, being nearly in the middle of the river, and near the mouths of several of its tributaries; and from it a large number of towns on both sides of the river can be reached with comparative ease.

We have frequently preached here, and the people have been desirous of having a missionary or teacher located among them. The mission have authorized me to erect a small bamboo house here, at an expense of perhaps twenty-five dollars, to be used as a convenient stopping-place, and perhaps ultimately for a school. The people seem wholly given up to superstition. They have nearly as many devil-houses as dwellings.

These fetish or devil-temples are generally from four to six feet in length, and from three to four in breadth, constructed of bamboo, with a small door in front. They contain various kinds of fetishes and carved images. These images are often made to represent the spirits of their ancestors, or other deceased friends. Sacrifices are offered to them; and they are prayed to in times of danger or trouble. One of these houses occupies a conspicuous place in front of the town, near the landing; and from its position I suppose it is considered the guardian of the town. I have noticed that the head man always takes off his hat in a reverential manner when he passes it; and the other day, as he was about leaving town on some important business, he bowed upon his knees before it, and uttered a short prayer, invoking the assistance and protection of its presiding spirit.

Two days later Mr. Bushnell was at Ovizuwe, of which he gives the following description.

This is a small town, recently formed by a part of King George's people. It is located on a point of high land on the south side of the river, near the junction of the Rembwe and Olombo-mpolo, about forty miles from the ocean. The remnant of King George's people still remain at the old town, about three miles back from the river, but are expecting to come here after a few months. The location of this town is unfavorable to

health, being almost surrounded by a mangrove swamp. The atmosphere at night is exceedingly damp and heavy; and the swarms of mosquitoes and sand-flies are almost insufferable. We have a school at this place, taught by a native teacher. About fifteen children are receiving a Christian education. Several of them have made considerable progress and now read and write very well.

At Ovizuwe Mr. Bushnell had a beautiful view of a distant range of mountains. Many of the Pangwe people, it seems, have already crossed them. "I have a great desire," Mr. Bushnell says, "to reach these high lands, still believing that a healthier climate will be found there. But from various causes our progress must necessarily be slow, as we advance towards these unexplored regions."

#### *Dongila—Ovizuwe.*

On the 17th of January Mr. Bushnell was at Dongila, on the north side of the Gaboon River, and opposite to Ovizuwe.

Dongila comprises a range of high coast, eight or ten miles in length, and contains five towns of considerable size. The people generally speak the Mpongwe language, though they belong to the Bakali and Shikani tribes. In three of these towns, I have preached to-day to large and attentive audiences. In one of them, at the close of the service, the chief speaker came forward, and in an animated manner assented to what I had said. He said they had long had a name for God, but knew nothing about him. They desired to learn about him and his worship; for he it was who had made them, and preserved them alive. He exhibited genuine native eloquence in his address, and I trust was sincere in what he said.

In another town the head man called in about twenty little children, and seated them on one side of the room together. At the close of the meeting, he directed my attention to this sable group, and asked me if they were not worth teaching. These were only a part of his children, but he had called them in that I might see them with my own eyes. He desired a school to be established in his town, and promised to furnish thirty scholars.

The Dongila people have recently been engaged in war with the Olombo-mpolo people, and have several captives now in their possession. One of these persons was put to death in a cruel manner.

ner. The others are reserved to be re-deemed by their friends.

Mr. Bushnell was at Ovizwe again on the 20th of January, when he wrote as follows:

Last Saturday evening I went up to King George's old town, and preached in the evening, and spent the night at his house. Next morning the people again assembled soon after sunrise, and I preached to them from the parable of the great supper. They appeared interested, but I fear they went away only to reject the great salvation which had been so freely offered. After personal conversation with the old king and several others, I returned to this place and preached in the afternoon.

I should go up the Olombo-mpolo this week, had not the Mpongwe people so many palavers there at present, that I find it difficult to obtain boys to propel my boat. These palavers are often a great hinderance in our travels, as those who accompany us are liable to be seized and detained until their friends interfere, and adjust the pending difficulty by paying money or otherwise.

#### *Fetish Man—Preaching—Parrots.*

Mr. Bushnell returned to Baraka the next day. The following extract will give some idea of the trials of this sort of life: "I have not had a comfortable night's rest, or a good meal, during my absence. But my heavenly Father has preserved me; and I have returned in the enjoyment of my usual health, thankful for the privilege of preaching the gospel to so many who seldom hear it." On the 25th of January he was again at Konig Island, when he made the following entry in his journal:

A noted fetish man, from Cape Lopez, resides here, and has long bewitched the people of this town and the surrounding country with his sorceries. He is a cunning fellow, and bitterly hostile to the truth. He seems somewhat disturbed, and has to-day been actively engaged in efforts counter to the gospel. While I am writing this evening, I hear his voice in a house across the street, where he is entertaining a company with heathen fables.

The next day was the Sabbath. At the close of it he says:

I have preached twice to-day to attentive audiences. A number were present from a distance, so that I addressed persons belonging to four different tribes, but all understood the Mpongwe lan-

guage. At the close of the morning service, the head man of the town remained, and conversed some time upon the subject to which he had listened. He has more than ordinary intelligence, but he is strongly bound in the chains of superstition.

The two succeeding days were spent in visiting the towns on the Ikai and Akuma creeks. On leaving a town "in the bush," which he had never seen before, Mr. Bushnell says: "After the close of the service, one of my hearers picked my pocket, with as much skill as a more civilized thief could have shown. I detected him, however, and recovered my property." He was at the station of Mr. Best, and found him "pleasantly situated and cheerfully engaged in his work." Of Konig Island he writes again:

This might appropriately be called "parrot island," for thousands of parrots resort here to spend the night, from both sides of the Gaboon. As soon as twilight commences, the air is almost darkened with them, as they come in immense flocks, and alight upon the trees on the hill-side in the rear of the town. They divide the night into three watches. About nine, twelve, and three o'clock, their voices may be heard, making the forest resound with their wild music; and as soon as the morning dawns they commence their early song, in which all seem to join with their whole strength. After making a circuit or two around and over the town, they depart for forests on the main-land. The people will never suffer them to be disturbed in their night retreat.

#### *The Slave Trade—Heathenism.*

On the 30th of January Mr. Bushnell made the following entry in his journal, being still at Konig Island.

I suppose this island was once the centre of the slave trade, for all this region, as there are some relics of it left. Upon the summit of the island, about two hundred feet above the river, are still remaining four old cannon, that were probably placed here two hundred years ago to defend the slave factory against the natives. They occupy a commanding position, from which the country around may be seen for a great distance.

Standing upon this site of an ancient slave factory, I could not but reflect with sadness upon the cruelty and bloodshed that had probably been perpetrated here. At an early period the spoiler came, and fortified this place, and commenced the

work of man-stealing, which has been prosecuted until the present time.

No wonder that the population is now sparse; since this trade has been exhausting, for two centuries or more, tribe after tribe, as they have migrated from the interior towards the coast. No wonder that intemperance, domestic slavery, wars, and numerous other evils now exist, in addition to native heathenism.

How important that the missionary should be the first to reach the unexplored regions of the interior, and make known the principles of the gospel, before the trader and the emissaries of the Pope arrive with their opposing influences! It would have been much easier to establish the Christian religion here at an earlier period; and it will be more difficult to plant the gospel standard upon the high lands of the interior a few years hence. Surely the church gains nothing by delay, but loses much.

The employments of the next day appear from the following extract.

The rain has fallen almost incessantly to-day, so that I have not been able to go out much. It is no small trial to be confined all day in a native house, where the air is confined, and the noise and confusion are constant. But I have had a good opportunity to observe the customs of the people; and the more I see and hear, the more convinced am I that the pagan mind is peculiarly under the influence of the devil. Persons sometimes speak of the heathen as poor and unfortunate, rather than as guilty. If such could mingle with the heathen, and view their awful depravity, their views would materially change. The descriptions of heathenism contained in the Bible are true to the letter in this country. Sometimes my eyes and ears are pained, and I long to fly away and be at rest; but still I endeavor to cultivate a spirit of compassion and love for their souls, such as will enable me to endure patiently all the trials incident to a residence among them.

Mr. Bushnell preached at Baraka on the first Sabbath in February.

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LETTER FROM DR. FORD, JANUARY 27,
1851.

THE attention of Dr. Ford has been naturally turned to the healthiness of the region, which our missionaries are at present occupying in Western

Africa. As the subject is one of great importance, in its bearings upon the evangelization of that part of the world, the opinion which he has given in this letter, together with his reasons for the same, will be read with peculiar interest.

Health at the Gaboon.

From the many inquiries and the few observations which I have been able to make, since arriving in Africa, I think there is no place on the whole coast more healthful than this. The difference between this climate and that north of the Bight of Benin is certainly great. Not only can the effects on particular individuals be proved to be different; but the reasons for the difference may be surmised.

1. Here we have a rainy season of about seven months, including a month called "the middle dries," when the showers are less frequent. This is also our warm season, the thermometer ranging from seventy-two to eighty-eight degrees of Fahrenheit. But on the north coast, the rainy season is the cold season; and on this account it is thought by immigrants to be less healthful.

2. Our rains are generally in the night; so that one is in but little danger of getting wet in the day-time. On other parts of the coasts, however, the days and nights are alike wet.

3. At the close of our rainy season, the sky becomes overcast with clouds, and the thermometer falls from seven to ten degrees; a change which would be hardly perceptible in the United States, but which is very apparent to the keener susceptibilities of a resident in Africa. By this means the disastrous effects of a burning sun, operating upon the luxuriant vegetation of the rainy season, are entirely obviated. Thus we are rid of the season that is thought to be most dangerous to health in hot climates. The experience of the whites on the Gaboon proves that this transition period is as healthful as any in the year.

In speaking of the testimony furnished by the experience of individuals, he writes as follows:

The French, English and Americans on the Gaboon number about thirty; and yet there has been but one death from the climate, that of Mrs. Griswold; and there has been but little fever within two years, except the acclimating fever of the brethren who arrived a year ago. The French officers are quite fearless as to climate, exerting themselves in their offices and in field sports, as if at home

There are factors here who have lived six months or a year on shore without sickness, without even an acclimating fever. And for years this fever has been very light with such persons, if they were temperate. Mr. and Mrs. Preston enjoyed good health, with very little exception; although, for a few months previous to his departure, he suffered from a disease with which he was afflicted before he first left America. As it was, he enjoyed such health and ability to study, that he preached in both the Bakali and Mpongwe languages in less than a year after he landed. Mr. Best's health also is good; and at this time, nine months since he began the study, he is preaching weekly in the Bakali. Mr. Wilson has lost but one Sabbath since his return from America, two years and a half ago.

Dr. Ford, however, makes the following qualification of his remarks, as applied to females. "What I have already said, has reference to men. The safety of females is, I think, more problematical. The experience of the mission is not as favorable for them; and the French have no women here." Still he would not deter them from going to Africa.

African Women.

I think American females should not hesitate to make the experiment again; so great is the need of a wholesome influence, such as they alone can exert. The condition of African women is beyond description deplorable. No one can appreciate it, without seeing it; and even to one visiting the coast, it does not appear without careful study.

The women are bought and sold, whipped, worked and despised. Unquestionably they become surly, malicious and perverse; and, under the detestable system of polygamy which prevails every where, they are perfectly faithless to their husbands; whom they torment by their perversity, while they stay with them, and often desert without very good cause.

They are our most bitter enemies, bearing a great dislike to religion; and this they communicate to their children. They are here, as mothers are every where, the instructors of the young. Early in life they fill the young mind with the most foolish and debasing superstitions, and foolery, by daily example, the worst passions.

I am convinced that the first efficient movement in undermining these systems

of false religion must be in the way of female training. On this account, I say that perils should be encountered to effect an object of such importance. If the salvation of Africa is worth laboring for, the danger should be disregarded.

Notwithstanding the strong assertions of some in regard to the efficiency of colored missionaries and colonists, I am forced to believe that this work, and all missionary work, must for the present be performed mainly by white people. I appeal to Sierra Leone, to Liberia, to Cape Palmas, in proof of my assertion. The Wesleyan mission at Cape Coast will prove nothing else.

Dr. Ford wrote again, under date of February 5, as follows: "Mr. Wilson for a few days has been unwell. His liver is slightly affected. Mrs. Wilson is enjoying unprecedented health. Messrs. Bushnell and Best are well."

Ceylon.

ANNUAL REPORT.

In submitting a report for another missionary year, our brethren feel called upon, first of all, to speak of the divine goodness in preserving their number undiminished by death. With few exceptions, moreover, they have enjoyed good health, and have continued their labors at their several posts without interruption.

State of the Churches.

The mission have described the condition of the churches under their care, with considerable detail. The measures adopted for leading men to a knowledge of the truth as it is in Jesus, have been similar to those of past years. In fact, there seems to have been but little variation in the general character of the services conducted by the missionaries. And their labors have not been in vain. The following table shows that, while there have been some changes of an unpleasant nature in the churches, the blessing of God has been by no means withheld from them.

CHURCHES.	No. Mem.	Admitted on Prof.	Admitted by letter.	Surp. sign.	Excom.	Deaths.	Amount contrib.
Tillipally, . .	55	3	1	2	2	1	\$27 00
Batticotta, . .	94	17	2	2	2	1	\$85 00
Oodooville, . .	80	11	1	1	1	1	\$61 57
Manepy, . . .	75	2	6	1	3	4	\$41 69
Panditeripo, . .	31	3	4				\$21 02
Chavagacherry, .	18		5	2	1		\$23 50
Varany,	4						\$6 14
Oodoopitty, . .	8						\$8 75
Total,	375	33	21	4	5	5	\$274 67

* This does not include the whole amount contributed during the year.

Batticotta.

In speaking of the course of events at the different stations, our brethren have communicated some facts of general interest. "Of the seventeen admitted to the Batticotta church on profession," they say, "ten were from the seminary; four from Valany, in consequence of the labors of the Native Evangelical Society; and three from Caradive. Of the ten received from the seminary, five are the children of Christian parents. The four from Valany have given good evidence of a change of heart for a long time. Two of them have families, which they support by their daily labor as washermen. One is a monitor in one of the schools, and the other a pupil in the same school. The three received from Caradive also have given very satisfactory evidence of Christian character. One is a teacher, one a monitor, and one a pupil in one of the schools. All these, and the two younger members from Valany, may be considered the fruit of our village schools. We hope that in each of these islands this may be the beginning of an abundant harvest. There are others who may be regarded as inquirers."

The recent revival in the seminary has not been felt in its full power by that portion of the Batticotta church which is not connected with this institution. Still there has been an earnestness on the part of Christians in laboring for their perishing countrymen, and a desire to communicate the knowledge of the Savior to those at a distance who are more ignorant of it, which the missionaries regard as the work of the Spirit. "This interest in others has tended to bring them nearer to each other, uniting them in labors and prayers for the heathen around them. They have become more systematic and constant in their efforts to do good, both by personal labor and in the contribution of their substance." And among the heathen there seems to have been not a little excitement, owing to the fact that some of their children have come out on the Lord's side. The anger of many has been roused; while others admit that, since certain of their families have been broken in upon, there is some evidence that the predictions of the missionaries, respecting the downfall of Hindooism, are likely to be fulfilled.

Panditeripo—Tillipally—Oodooville.

In reviewing the history of the church at Panditeripo, the following statements are made: "The monthly missionary prayer meeting has been regularly held Sabbath afternoons, and has been attended by most of the members of the church, and some of the children of the schools. The catechists have been much interested in studying the history of missionary operations, and communicating facts to the meeting. A

monthly contribution has been taken up, which is reserved for the aid of needy church members, and to provide such things as are necessary in times of sickness and death, that they may not be so dependent on the missionaries at such times, as they have hitherto been. More than fifteen dollars have also been contributed to the Native Evangelical Society. A good degree of harmony prevails among the members of the church, and their confidence in each other as Christians is increasing."

The pastor of the Tillipally church regrets that there has been nothing that can be called a revival at his station; and yet there has been at times an increase of interest in the truths of the gospel, and six persons are now considered as candidates for admission to the privileges of church-membership.

The brother who is stationed at Oodooville says: "Our communion seasons, and our weekly lectures, have been regularly and well attended: The maternal meetings continue to be very encouraging, though they have been considerably interrupted by sickness. During the first part of the year, we enjoyed a refreshing from on high, some of the first fruits of which have been already gathered into the church. Many have received impressions which, I trust, will never be lost."

Preaching in the Villages.

Missionary labor has been performed at Varany for about one-quarter of the year, and at Oodooipitty for more than two months. The neighboring islands have also been visited occasionally. And in the villages lying near the stations, the brethren have endeavored to communicate religious instruction, as they had opportunity. In the vicinity of Manepy, for example, the gospel has been "somewhat extensively preached" by the missionary and others. Indeed, it is the sole duty of the three catechists at this station to perform this species of labor, in connection with the distribution of tracts and portions of Scripture. A large number of persons have been reached with the offer of salvation in this way. The missionary has made it his duty to hear the reports of these catechists weekly, as well as to accompany them, from time to time, in their visits from house to house.

The missionary at Chavagacherry reports the holding of meetings in the school bungalows, on Sabbath afternoons and moonlight evenings. Though large audiences are not collected in the day time, seventy or eighty adults are sometimes assembled in the evenings. The number present ordinarily on such occasions, however, is twenty or thirty. "The people receive us with respect," the report says, "when we call upon them at their houses, and listen attentively to what we

say." The gospel has been preached to a considerable extent in the villages near Chavagacherry by the catechists and other church members.

Similar efforts have been made in behalf of the villages around Tillipally. The missionary also says: "During the last half of the year, I have held morning meetings at the houses of most of my neighbors, within half a mile of the station, where I have had small but very attentive audiences, varying from six to thirty persons."

The reader will be able to understand this department of missionary labor, without additional extracts. "We feel the importance," the brethren say, "of constantly bringing before the minds of the benighted heathen around us the great truths of the gospel. There is a large class who were formerly instructed in our free schools, who need to be followed up, and often reminded of the truths which they have learned. Our catechists render us much assistance in this work; and we think some of them feel a personal interest in it."

Day Schools.

The schools under the care of the mission may be divided into two classes; namely, day schools and boarding schools, the former including the Tamil free schools and the English schools, and the latter the institutions at Batticotta and Oodoo-ville. The following table will exhibit the leading facts in regard to the Tamil free schools.

STATIONS.	Number of Schools.	Whole No. of Pupils.	Average Attendance.	Attendance on Sabbath.
Batticotta,	14	473	323	300
Tillipally,	10	616	435	390
Manepy,	10	352	230	200
Oodoo-ville,	8	431	297	270
Panditeripo,	9	432	228	250
Varany,	4	125	85	40
Chavagacherry,	11	476	300	170
Oodoo-pitty,	11	613	412	300
Total,	77	3548	2376	1930

The number of teachers in these schools is eighty-one; of whom forty-two are church members, and thirty-one have been pupils at Batticotta or Oodoo-ville. Seven of the schools are supported by a grant from the colonial government.

The aim of the mission, in this department of their operations, is two-fold. 1. They wish to communicate useful knowledge, especially that which is derived from the Bible, to the young. 2. They intend to use the schools as an agency for disseminating the truths of Christianity among the adult population. As bearing upon the former, the brethren give the following account of their system.

A compendium of Scripture history, the three Scripture catechisms issued from our press, and portions of the Scriptures, form the larger part of the daily course of study. Most of the schools are brought together at the stations Sabbath mornings to receive religious instruction; and on another day of the week they are assembled to be questioned in the studies of the week. They are more thoroughly examined, however, at the end of each month. These examinations are conducted by the native assistants, under the supervision of the missionary at the station.

While we endeavor to give the pupils such knowledge as will tend to make them useful members of society, we aim especially to give them that knowledge which is "able to make them wise unto salvation." Few have become converts to Christianity from these schools; but a large number have been taught to read, and have also been instructed in the principles of the Christian religion; and they now form a large and important class in the community, being in every respect accessible to the preaching of the gospel. The old generation, whose minds from their childhood have been steeped in heathenism, and to whom it is difficult to convey a Christian idea, are fast disappearing from the stage, and giving place to a generation who understand Scripture language, and have some knowledge of Scripture doctrine.

As auxiliaries to the preaching of the gospel among adults, the schools are chiefly important as affording a place of meeting, and as furnishing an agency for bringing them together. The bungalow in which the school is taught, is a preaching place for the missionary; and the teacher and his pupils assist in collecting the people of the village to hear him.

There are fifteen English schools, nine of which are sustained by liberal grants from the colonial government. The number of pupils is five hundred and two. The teachers, nineteen in number, are all educated; and sixteen of them are church members. The object which the mission have had in view in establishing these schools, is (1) to open the way for studying English to those who desire to make this acquisition, and (2) to prepare a number of lads for Batticotta seminary. The course of study comprises both English and Tamil, the Holy Scriptures receiving daily attention. The pupils are formed into Bible classes each Sabbath morning, and are required to attend the services of the sanctuary. During the past year the schools have generally been prosperous.

Boarding Schools.

The seminary at Batticotta is now under the sole charge of Mr. Mills. He is assisted by seven native teachers, all of them being members of the church; as are nineteen of the students. Nearly all in the last class were professors of religion; and most of them are in missionary service. In speaking of the influence of this institution, the brethren say:

It has afforded us a very valuable corps of native assistants, and sent abroad through the islands a large number who are well instructed in true science and the doctrines of Christianity. We regret that so few of those who are not connected with our own or with other missions, exert their influence to promote the cause of Christ. Many of them left the seminary intellectually convinced of the truth of Christianity, but with their hearts unchanged by the Holy Spirit; and we could hardly expect that, thrown into severe temptations, and without the benefit of the stated means of grace, they would resist heathen influences. Upon this class of young men, however, we look with hope; for if God should visit the land with a general outpouring of his Spirit, and they should become the subjects of the divine influence, many of them would be well fitted to go forth as preachers of the gospel.

On one other topic the report speaks as follows: "The cost of the seminary to the American Board has been considerably diminished during the past four years, partly by a reduction of the number of students and native assistants, and partly by an increase in the number of those who pay for their board, in whole or in part. We shall endeavor to throw the expense of the institution, as well as that of the English and Tamil schools, upon the people as soon as practicable."

The Oodoville boarding school is still in charge of Mr. and Mrs. Spaulding, assisted by Miss Agnew and four native assistants. Twenty-seven of its present pupils are church members. As is already known, the institution has enjoyed a season of refreshing during the year. The whole number admitted to its privileges from the beginning is two hundred and seventy-two. About twenty-five of these have died; and one hundred and eighteen have been married to Christian husbands. Some are now teachers in the Tamil free schools. "The boarding school has exerted a wide and powerful influence," the report says, "in overcoming the prejudices of the community against female education. Its chief object is to give the pupils a thorough knowledge of the Bible, its doctrines, its history, and its geography. They are also taught to read and write

their own language with facility, to read and write English to a limited extent; and they are instructed in the outlines of popular geography, astronomy, arithmetic, and history. The afternoon of each day is mostly spent in plain sewing: Fancy needle-work, of which they are very fond, is encouraged to a moderate extent."

Medical Department—The Press.

This department is under the direction of Dr. Green. The report of the mission speaks of it as follows:

There are two native assistants and four students attached to the medical department. One very promising young man, who was an assistant at the commencement of the year, has been released to become the chief assistant in a hospital recently established in Jaffna town. The situation is one of considerable importance; and we were very glad to have the opportunity of supplying it with a well qualified Christian man. Two others, who were formerly students of medicine, having completed the prescribed course of study, have been regularly dismissed.

During the year two thousand and fifty-three patients have been under treatment. A good opportunity has been offered for communicating religious instruction to them and to their friends, and also for distributing tracts through them to different parts of the province. Such is the lamentable ignorance of those who practice medicine among the people, that we deem it a great desideratum to fill the land, as soon as practicable, with those who, having a good knowledge of the human system and of the nature of diseases, will practice intelligently, and will also endeavor to exert a Christian influence. And we hope to be able to publish suitable medical pamphlets in the native language, at some future time, which shall help to remove the false notions and prejudices of the people, and deliver them from the blind and superstitious practice of the native doctors.

The report next refers to the printing establishment, under the supervision of Mr. Burnell. Of the fifty-three workmen employed, twenty-two are church members. All attend the Sabbath service, as also a weekly conference meeting. The number of pages printed has amounted to 6,227,800, of which 2,015,600 were in portions of the Bible, and 3,429,200 in the form of tracts.

Though the Native Evangelical Society is entirely distinct in its operations from the mission, the report of our brethren notices its continued

prosperity and efficiency. It has employed one catechist and two schoolmasters during the year; also a reader for a part of the time. Its efforts have been for the most part confined to Valany. The whole amount collected by the society during the year ending July 1, 1850, was about \$275; and most of this sum was given by the native Christians. The mission regard this enterprise with peculiar interest.

Romanism.

Our brethren allude, in the conclusion, to a recent pamphlet entitled: "A report of the Vicariate Apostolic of Jaffna for the year 1850." It contains one hundred and twenty-eight pages, forty of which are devoted to the American and Wesleyan missions. Fifteen pages are occupied with an account of "persons of note who abjured Protestantism in these latter years, and were received into the Catholic Church." The list of converts in the United States contains the following names, with others: "Washington, grandson of the celebrated founder of the republic;" "Lee, formerly Governor of Maryland;" "the two sons of Van Buren, lately President of the United States;" "the grand-niece of General Washington, and her five intelligent and amiable children."

The reformation in England is denounced as "a vast fraud upon all classes of the people, and especially the poor, a cruel and malignant lie, a theft both of the treasures of the body and the soul." The clergy of the Church of England are called "wolves in sheep's clothing, false shepherds," &c.

The book depository at Manepy is noticed as "another establishment of the Americans, from which the Jaffna Auxiliary Bible Society pours into the country, every year, several thousand copies of their spurious Bibles." The Vicar Apostolic then goes on to say: "The printing and throwing of this ill-treated book at every body who may require it for any use whatsoever, is the main object and the glorious one of the members of the said society and their friends. Protestant ministers, catechists and schoolmasters are so abundantly supplied with Scriptures, that they are able to provide, not only some of the Catholics, but a great many heathens and Mohammedans also. The Protestant Bible is become so common in Ceylon, that if in former times it was only used for doctrine, for reproof, for correction, for instruction in righteousness, as St. Paul speaks; now-a-days we may truly say that it is also used for butter and for snuff, for soap and for faggot, and for many other purposes of profanation in every dirty shop of unrighteous mercers."

The *Morning Star* does not escape the notice of the Vicar Apostolic. He calls it "another

American blessing, printed in Tamil and English," a "periodical lie," &c. And it seems that "the Right Reverend Dr. Battachini, our most beloved pastor, has forbidden to the Catholics of Jaffna the reading thereof." The Romanists have ten European missionaries in the province of Jaffna; and they are making vigorous efforts to spread their doctrines.

LETTER FROM MR. MILLS, JANUARY 31, 1851.

Batticotta Seminary.

MR. MILLS has forwarded to the Missionary House his report for another term of the seminary at Batticotta. The attendance of the students has been more regular than usual, most of them having been present during the whole time, though the cholera and other diseases were quite prevalent in that part of Ceylon. They have also shown more than ordinary interest in their studies.

At the beginning of the term a new class of thirty was received; and three were admitted to an advanced standing in the first class. As they were selected from more than eighty applicants, they are a better class of boys than have usually been taken. Their English names have been given, and will be found in the annual catalogue, as also a list of names still unappropriated, and a list of those who have no benefactors, because they had previously received English names. These last are all sons of church members, six of them being church members themselves. They are among our most promising youth; but as they have been baptized with English names, it would not be proper to change them. Perhaps some who are waiting to have names given, will prefer to select a beneficiary from this class. This will save them from the disappointment of waiting two years more, and will secure to them a more promising youth. And perhaps some will be willing to make their donations for the specific object of educating the sons of Christians, leaving it for us to designate the individual.

Some of the names given to the new class have not been on the list as long as others still remaining. Though a few of the names had been on the list for three or four years, not more than one payment had been made; a preference was given, therefore, to those who had made the most payments, and made them regularly, except in the case of James Wilson and Albert Manson. As the

payments for these were made long ago, and one of them had not been entered on the list, the mistake was not discovered until after the names were given. To prevent any such mistake in future, a register of the time of the payments, as well as of the names, will be kept.

John Shepherd of the Senior Class, and Henry A. Nelson of the First Class, reported as having taken dismissions during the year, have resumed their studies; and David E. Goodwin, who was expelled in May last, has been restored. Alexander J. Burr, of the Senior Class, has received a dismission at his own request; and Isaac Paul, of the Senior Class, died of consumption, January 10. He had been sick for many months, and professed to be a Christian and ready to die, though he never gave very decided evidence of a genuine change of heart. Still we cannot but hope that it is well with him.

At our communion in November, Al-

fred Goldsmith, of the Senior Class, and Edward Beecher and Simon Tissera, of the Junior Class, were received into the church. A number of others give some evidence of being born again, but were deferred for further trial. There has been a good degree of religious interest; but we have seen no such special manifestations of the Spirit's power as during last term. In many cases the interest of last term has continued; and Christians generally have shown a more vigorous and growing piety.

CATALOGUE OF THE BATTICOTTA SEMINARY.

THE descriptive catalogue to which Mr. Mills has referred in the foregoing communication, will be read with peculiar interest by many friends of missions in this country. Contrary to the practice heretofore, the names of the students are arranged in classes.

Names.	Residence.	Character of Parents.	Scholarship.	Religious Character.	Age	Remarks.
SENIOR CLASS.						
Jacob Bailey,	Oodooville	Fath. Chris'n	Medium	Church mem.	22	
David Ball,	Tillipally	Heathen	Good	Candidate	22	
Joshua Belden,	Chavagacherry	"	Fair	Serious	21	
John H. Bevier,	Manepy	"	Very good	"	21	
Robert Brunk,	Vannapony	Fath. Chris'n	Poor	Indifferent	19	
Artemas Bullard,	Tranquebar	Christian	Fair	Serious	18	
James P. Cook,	Batticotta	Heathen	Very good	Church mem.	19	
Warren P. Cornelius,	"	Christian	"	"	18	
John S. Elliott,	Mallagam	Heathen	Fair	Well disposed	23	
Joseph Gautier,	Panditeripo	Christian	Medium	"	19	
David E. Goodwin,	Oodooipity	Heathen	"	"	24	Expelled in May, restored in Oct.
Alfred Goldsmith,	Panditeripo	"	Very good	Church mem.	18	
Timothy M. Hopkins,	Batticotta	"	Good	Serious	19	
H. Smith Kepler,	Oodooipity	"	Poor	Indifferent	24	
Charles King-bury,	Mallagam	Christian	Very good	Serious	18	
Charles McIntyre,	Batticotta,	Heathen	Medium	Church mem.	21	
E. T. Miller,	Tranquebar	Christian	Fair	"	22	
Nicholas Permander,	Panditeripo	Fath. Chris'n	Good	Serious	20	
Isaac Paul,	Varny	Heathen	Fair	"	20	Died Jan. 10, 1851.
George Reid,	Manepy	"	Good	Church mem.	21	
John Shepherd,	Batticotta	"	Very good	Indifferent	22	
S. H. Taylor,	Manepy	"	Poor	Church mem.	20	
JUNIOR CLASS.						
Joseph Abbott,	Tranquebar	Christian	Fair	Indifferent	18	
Jacob Abraham,	Manepy	"	Very good	Church mem.	15	
John C. Backus,	Oodooville	Heathen	Good	Indifferent	19	
Edward Beecher,	Mallagam	"	Fair	Church mem.	22	
George Beecher,	Tillipally	"	"	Indifferent	21	
Isaac Brayton,	Vannapony	"	Very good	"	22	
F. Edward Cannon,	"	"	Fair	"	22	
Albert T. Chester,	Manepy	"	Good	"	16	
John Chambers,	Oodooville	"	"	"	18	
G. P. Cook,	"	"	Fair	Serious	18	
Charles Crocker,	"	"	"	"	19	
Ansel D. Eddy,	Panditeripo	"	Good	Well disposed	16	
William T. Hamilton,	Tillipally	"	Very good	"	23	
Walter Hubbell,	Oodooville	"	Good	Indifferent	20	
John W. Hyde,	"	"	Fair	Well disposed	18	
Talbot Jones,	Tillipally	"	Good	"	20	
E. N. Kirk,	Oodooville	"	Fair	Candidate	22	
William Lyman,	Manepy	"	Very good	Church mem.	16	
Nathaniel Lyon,	Mallagam	"	Good	Well disposed	20	
Joseph Moses,	Oodooville	Christian	Very good	Church mem.	19	
Daniel Niles,	"	"	"	"	15	
John Niles,	"	"	"	"	17	
J. S. Pattengill,	Tillipally	Heathen	Good	Well disposed	27	
David Seabury,	Mall-gam	"	"	Candidate	19	
John Storer,	Batticotta	"	"	Serious	20	
Simon Tissera,	Chundicooly	Fath. Chris'n	Medium	Church mem.	18	
Charles Wadsworth,	Tillipally	Heathen	Very good	"	20	

Names.	Residence.	Character of Parents.	Scholarship.	Religious Character.	Age	Remarks.
FIRST CLASS.						
Joseph H. Bailey,	Batticotta	Heathen	Fair	Well disposed	20	
Thomas Ball,	Tillipally	"	Very good	Serious	20	
William M. Belden,	"	"	Medium	Well disposed	26	
Constantine Blodgett,	"	"	Fair	Indifferent	19	
John Boardman,	"	"	Good	"	20	
J. R. Bourne,	"	"	Medium	"	20	
A. H. Burtis,	Oodooville	"	Fair	"	21	
Russel Clark,	"	"	Very good	Serious	17	
Benjamin Dyer,	Mallagum	"	Fair	Indifferent	14	
John Orr Fisk,	Tillipally	"	Good	Serious	24	
Nathaniel Ford,	Batticotta	"	Medium	"	16	
Montgomery Goodale,	Tillipally	"	Fair	Well disposed	22	
John Patten Harward,	Mallagum	"	Very good	"	17	Admitted in Oct.
William J. King,	Tillipally	"	"	Serious	18	
Frazier Latimer,	Panditeripo	Christian	Medium	Well disposed	15	
Joseph Lafayette Leads,	"	Heathen	"	Indifferent	20	
Daniel Mann,	Oodooville	Christian	Good	Church mem.	18	
David McGregor,	Tillipally	Heathen	Medium	Indifferent	16	
Amiri R. Mitchell,	Mallagum	"	"	"	18	Admitted in Oct.
Albert Morrison,	Manepy	"	Very good	Candidate	18	
Thomas Moseley,	Mallagum	"	Good	Serious	18	
Henry A. Nelson,	Panditeripo	"	Fair	Indifferent	18	
Philip S. Page,	Manepy	"	Good	Serious	18	
Nathaniel W. Sanford,	Panditeripo	"	"	Well disposed	16	
Henry M. Scudder,	Copay	"	"	Church mem.	18	
M. A. Sheldon,	Manepy	"	"	Indifferent	20	
James Smedley,	Mallagum	"	"	"	17	
Edward Spaulding,	Cattavaly	"	Fair	Church mem.	20	
John Wells,	Oodooville	"	Medium	Indifferent	18	Admitted in Oct.
H. William Wheeler,	"	"	Poor	"	17	
SECOND CLASS.						
William J. Armstrong,	Batticotta	Christian	Good	Serious	14	
Thomas Atkinson,	"	Heathen	Medium	Indifferent	15	
Derrick L. Boardman,	Oodooipitty	"	Good	Well disposed	14	
William Bonney,	Tillipally	"	"	Serious	14	
Nathaniel D. Bragdon,	Batticotta	"	"	"	15	
James W. Cairns,	Oodooville	"	Medium	Indifferent	16	
Alfred E. Campbell,	Tillipally	"	"	"	17	
Rufus W. Clark,	Batticotta	"	Good	"	16	Given in prev. class.
Henry Clay,	Panditeripo	Christian	"	Serious	14	
Henry Coe,	"	"	Fair	Indifferent	15	Father excommunicated.
John W. Cunningham,	Batticotta	Heathen	Medium	"	16	
Morton S. Dibble,	"	"	Very good	Candidate	14	
Alexander Drummond,	Vannapony	"	Good	Well disposed	14	
Joseph Duncan,	Manepy	"	Very good	"	15	
Samuel W. S. Dutton,	Changany	"	"	"	16	
Joel Fitch,	Oodooville	"	"	Candidate	17	
John Flud,	"	"	"	"	14	
George Foote,	Batticotta	Fath. Chris'n	Fair	Serious	14	
Benjamin M. Kingsbury,	Mallagum	Heathen	Good	Well disposed	14	
Gilbert Mollison,	Batticotta	Christian	Fair	Serious	15	
John G. Morris,	"	Heathen	Fair	Indifferent	14	
William P. Nichols,	Manepy	"	Good	Serious	16	
George W. Parsons,	Chundicooley	Fath. Chris'n	Very good	Candidate	15	Given in prev. class.
William S. Plumer,	Oodooipitty	Heathen	Good	Indifferent	18	
Daniel Poor,	Tillipally	"	Medium	"	17	
J. Edson Rockwell,	Batticotta	Fath. Chris'n	Good	Serious	16	
Samuel H. Stearns,	"	Heathen	Medium	Well disposed	15	
H. Thaxter,	Tillipally	"	Fair	"	15	Adopted by a Christian family.
George W. Underwood,	Oodooipitty	"	Medium	"	17	
Samuel Wyman,	Oodooville	Fath. Chris'n	"	Serious	16	
				Well disposed	14	

In this catalogue there are twelve names which have not been given by benefactors in the United States, for the reason specified by Mr. Mills; namely, Warren P. Cornelius, Joseph Gautier, Charles Kingsbury, in the Senior Class; Jacob Abraham, Joseph Moses, Simon Tissera, in the Junior Class; Frazier Latimer, Daniel Mann, Edward Spaulding, in the First Class; Henry Clay, Henry Coe, Benjamin M. Kingsbury, in the Second Class.

Unappropriated Names.

A. Huntington Clapp, 1847.
James Wilson, 1841, 1843, 1844 1845, 1846, 1847.

George G. Wilder, 1844, 1845, 1846, 1847.
Albert Hopkins Safford, 1847.
Joseph Myron Eaton, 1847.
John Weller, 1847.
Jedediah Bushnell, 1847, 1848, \$10 each.
George A. Lyon, 1849, 1850.
George W. Musgrave, 1849, 1850.
Artemas Boies, 1848, 1849, 1850.
Theodore C. Strong, 1850.
Fred. Oberlin Cairns, 1849.
Oscar H. Gregory, 1849.
Robert Schuler, 1849.
George F. Magoun, 1849.
Albert Manson, 1844, 1845, 1846.

Mr. Mills has now omitted "Chandler Bartlett," as having been previously given.

CATALOGUE OF THE OODOOVILLE BOARDING SCHOOL.

The following catalogue will convey to the patrons of the Oodooville school the information which they will be most anxious to obtain in regard to their beneficiaries.

<i>Names.</i>	<i>Residence.</i>	<i>Character of Parents</i>	<i>Scholarship.</i>	<i>Relig. Character.</i>	<i>Birth.</i>
FIRST CLASS.					
Frances L. Clark,	Panditeripo	Heathen	Ordinary	Church Member.	1833
Abby Ann Egerton,	Oodooville	"	Good	"	1830
Jane N. Egerton,	"	Father Christian	Ordinary	"	1830
Elizabeth Fowler,	Tillipally	Mother Christian	Very good	"	1836
Sophia Hall,	Varany,	Christian	"	"	1833
Anna Maria Henry,	Mallagam	Heathen	Ordinary	"	1830
Elizabeth Hillhouse,	Panditeripo	Christian	Good	"	1833
Eliza M. Hubbell,	Oodooville	Heathen	Ordinary	"	1829
Betsy King,	"	Mother Christian	Good	"	1833
Augusta B. Kehoe,	Point Pedro	Heathen	Very good	"	1831
Huldah Little,	Mattooville	"	Ordinary	"	1833
Harriet Newell,	Manepy	Christian	Very good	Serious.	1834
Jane S. Purviance,	Tillipally	"	Good	Ch. Member.	1830
Ann Rice,	Oodooville	Mother Christian	Very good	"	1830
Harriet L. Richardson,	Tillipally	Heathen	Good	"	1831
Sarah Maria Steele,	Oodooville	Christian	"	"	1829
Maria Louisa Tyler,	"	Heathen	"	"	1830
Jane Wallace,	Nellore	"	"	"	1829
Mary Weir,	Cutchay	R. Catholic	"	"	1832
Gertrude Woodhull,	Oodooville	Heathen	Ordinary	"	1832
SECOND CLASS.					
Mary Austin,	Panditeripo	Christian	Good	"	1835
Emma H. Brewster,	Tillipally	Heathen	"	Serious.	1833
Helen Chambers,	Oodooville	Father Christian	"	Ch. Member.	1832
Eliza S. Cooke,	Manepy	"	Ordinary	"	1832
Ann Gardner,	Oodoopty	Heathen	Good	"	1835
Ann Gilmore,	Tillipally	"	"	"	1834
Mary Graydon,	Oodooville	Father Christian	Ordinary	"	1833
Ann Halderman,	Tillipally	Heathen	Very good	Serious.	1834
Matilda D. Hurlbut,	Oodooville	"	Good	Ch. Member.	1833
Joan Maine,	Manepy	"	"	"	1833
Mary L. Nevins,	Oodooville	"	"	"	1833
Margaret Robbins,	Batticotta	"	Very good	Serious.	1836
Mary Seymour,	Cutchay	R. Catholic	"	"	1832
Margaretta Smith,	Oodooville	Heathen	"	"	1834
Mary Todd,	Tillipally	"	Ordinary	Ch. Member.	1831
Delia Smith Wright,	"	"	"	"	1834
THIRD CLASS.					
Ellen Bagby,	Manepy	Heathen	Good	"	1839
Mary Brasher,	"	R. Catholic	"	Ch. Member.	1834
Amanda Caldwell,	Oodooville	Father Christian	Ordinary	"	1834
Olive Chapin,	Manepy	Heathen	"	"	1837
Jane Elizabeth Coe,	"	"	Very good	"	1838
Harriet Colton,	Oodooville	Father Christian	Good	"	1835
Frances A. Kellogg,	Manepy	Heathen	Very good	"	1837
Sarah Lyon Maltby,	"	Father Christian	Good	Ch. Member.	1833
Phebe McLean,	Chavagacherry	Heathen	Very good	"	1837
Mary P. McLelland,	Oodooville	Christian	Good	"	1836
Olivia E. Phelps,	Chundicooly	R. Catholic	Ordinary	"	1837
Eunice T. Smith,	Batticotta	Heathen	Very good	"	1836
Eliza Ann Tyler,	Oodooville	Christian	"	"	1838
FOURTH CLASS.					
Anna T. J. Bullard,	Oodooville	Heathen	Very good	"	1839
Martha W. Conner,	"	"	Ordinary	"	1838
Mary L. Deming,	Tillipally	Father Christian	Very good	"	1838
Hannah Ford,	Batticotta	Heathen	Good	"	1839
Cynthia Ann Hanson,	Chavagacherry	"	Very good	"	1839
Susan Jane Hillyer,	Panditeripo	Christian	Good	"	1837
Lucretia Phelps,	Batticotta	Heathen	Ordinary	"	1839
Mary A. Sheldon,	Oodooville	Christian	"	"	1838
Priscilla A. W. Spence,	Batticotta	"	"	"	1838
Elizabeth H. Thaxter,	Changany	Heathen	Good	"	1838
Catharine H. Walley,	Oodooville	"	"	"	1838
Phebe Louisa Whittemore,	"	Father Christian	"	"	1839
Ann Young,	Batticotta	Heathen	"	"	1839
FIFTH CLASS.					
Margaretta Baker,	Panditeripo	Christian	"	"	1837
Hannah M. Blodgett,	Changany	Father Christian	"	"	1839
Maria Douchev,	Batticotta	Heathen	"	"	1840
Catharine Ann Devereaux,	Varany	Christian	"	"	1839
Sarah L. Dodd,	Oodooville	Father Christian	"	"	1838
Harriet W. Dutton,	Manepy	Christian	"	"	1839
Sarah Hare,	"	Heathen	"	"	1841
Rebecca Howard,	Tillipally	"	"	"	1839
Emily M. Jones,	"	Christian	"	"	1841
Elizabeth G. King,	Manepy	Father Christian	"	"	1839
Susan B. Kittredge,	Oodooville	Heathen	"	"	1839

Names.	Residence.	Character of Parents	Birth
Adeline Lamberson,	Mallagum	Heathen	1841
Ann Eliza Martin,	Manepy	"	1840
Mary D. Mather,	Batticotta	Father Christian	1841
Mary Ann Morrell,	Panditeripo	Christian	1840
Edna S. Newell,	Oodooville	Heathen	1838
Maria Newton,	Manepy	Father Christian	1839
Mary Barford,	Mallagum	Christian	1840
Julia M. Ridgely,	Batticotta	Heathen	1841
Abby M. Whiton,	Achuvaly	Christian	1840
SIXTH CLASS.			
Margaretta E. Armstrong,	Tillipally	Christian	1840
Mary Letia Backus,	Batticotta	"	1842
Isabella H. Borland,	Mallagum	"	1842
Mary S. Cleaves,	Panditeripo	"	1842
Eliza Jane Darling,	Batticotta	"	1841
Phileas Susan Fobes,	"	Father Christian	1844
Phoebe Cummings,	Valany	Heathen	1840
Sarah D. Lockwood,	Manepy	Father Christian	1842
Marianne Odiorne,	Caradive	Heathen	1841
Mary H. Severance,	Panditeripo	Christian	1841
Jane Lock Wadsworth,	Oodooville	Father Christian	1841
Mary A. Willson,	Manepy	Christian	1844
Elizabeth G. Woodbridge,	Tillipally	"	1842

The following changes have taken place in the first three classes since last year:—Elizabeth N. Ely, Fanny M. Hall, Abigail K. Stone, of the First Class, Dorcas Adams, Margaret Breckenridge, and Mary Elizabeth Judd, of the Second Class, have married and left the institution; Susanna Houston, of the First Class, has deceased; Sarah Boardman, of the Second Class, has left by permission; Hannah W. Connor, of the Third Class, has gone to the Female Boarding School at Nellore, under the care of the missionaries of the Church Missionary Society, with consent; Delia S. Waterman, of the Third Class, has left on account of illness. The name of Emily M. Jones was omitted last year; Emily J. Lockwood having been inserted instead of it by mistake.

Unappropriated Names.

Armstrong, Mary Ann	Johnson, Sarah
Black, Jane	Leke, Anna D.
Bligh, Constantine	Lawrence, Hopzibah
Bryce, Ann	Lockwood, Amelia D.
Burghard, Frances M.	Moore, Sarah
Cairns, Isabella McConner	Moore, Hannah
Carpenter, Nancy	Norton, Martha
Clevis, Mary	Norton, Mary Ann
Cochran, Hannah	Ota, Mary
Cooke, Maria H.	Polk, Frances Ann
Dickinson, Mary M.	Purviance, Abigail
Divoll, Lucy N.	Riggs, Margaret
Ellingwood, J. W.	Ritter, Delia M.
Fay, Eliza Ann	Rose, Anna
Pike, Rebecca M.	Sackett, Sarah
Gordon, Agnes	Sewall, Hannah
Gould, Margaret	Sheldon, Martha S.
Griffin, Augusta	Smith, Maria
Hagen, Elizabeth	Tomlinson, Hannah
Hewitt, Mary	Whittemore, Sylvia
Nickok, Maria	Whittemore, Abby M.

It will be seen that the list of unappropriated names is nearly as large as it was last year. This is owing to the fact, that the capacity of the school is not equal to the wishes of benevolent persons in this country, who prefer to do good in this particular mode. Still it is the opinion of the mission, as also of the Prudential Committee, that it is inexpedient to increase the number of pupils.

Bombay.

LETTER FROM MR. HUME, MARCH 17, 1851.

The Station at Satara.

It is known to the patrons of the Board, that a station has been recently commenced at Satara. The following letter of Mr. Hume contains information in regard to that field, and the prospect of ultimate success therein, which is valuable.

A recent missionary tour in the Decan brought me to Satara, where I found Mr. and Mrs. Wood, who occupy an interesting and important field of labor. I was glad to find them in such good health and spirits, and so full of hope in regard to the future. The new mission-house is beautifully situated in the immediate vicinity of the city, in a locality well fitted to secure notice and attract visitors from the country. Mr. Wood seems to have gained the confidence and good-will of the community. His schools are flourishing; there is a large demand for books; the people are simple-minded, but intelligent, and are willing to listen to the preaching of the gospel. An additional missionary should at once be sent to this station, where he will find a wide door of usefulness open before him.

Satara occupies an elevated position, and in point of climate is one of the most favored places in India. During the warmest months, while the greater part of the country is scorched by the hot winds, it enjoys a cool and delicious sea-breeze. And during the rains and the cold season, the weather is bracing and healthy.

The roads in and about Satara are better than in most parts of the Mahratta country. And several new ones are being opened in various directions, which will greatly increase the importance of the city, by facilitating intercourse with the country at large. A hill to the south of the town is being tunneled for the purpose of opening a more direct and easy communication with the sea-coast and Bombay. This, when completed, will increase the value of produce, and give a new stimulus to the industry of the people.

From an article recently published in the *Dnyanodaya*, it appears that Satara has thirty thousand inhabitants. "It is overlooked by the high 'hill fort' of Satara on the south, and the still higher hill of Enteswar on the west." "It has several broad, open streets, laid out with much regularity; also an excellent hospital built by the late Rajah, in which sick natives of all classes are received free of expense. At the foot of the principal street stands the old palace; and in close proximity, to the right, is the new one." "To the north, a little in the rear, is the large palace garden. This is beautifully laid out."

The people among whom Mr. Wood labors, are Mahrattas, and, with few exceptions, speak the Mahratta language. In this respect he has a great advantage over those who dwell amidst a Babel of tongues, and who need to learn several languages before they are fully prepared to preach the gospel to all around them. The people in this region, moreover, are industrious, and their worldly circumstances are comparatively comfortable. There is a desire for education; intelligent readers are numerous; and much may be done by means of tracts and books. Mr. Wood has himself commenced a system of colportage; and in every town I found that his colporteurs had almost invariably preceded me, even in places a hundred miles or more distant.

Erzrüm.

LETTER FROM MR. PEABODY, APRIL 4,
1851.

Encouragement at Erzrüm.

THE June Herald contained a letter from Mr. Peabody, announcing an "extensive religious interest" in Erzrüm. The friends of missions will be glad to learn that this interest still continues and increases. So encouraging, indeed, have

the circumstances of the station become, that an application is to be made for another missionary. In addition to his own decided opinion in the case, Mr. Peabody subjoins the convictions of one who has long been a resident in Erzrüm. "The English Consul," he says, "a few years since, more than once advised us to quit this field; but yesterday he expressed the opinion that two more American missionaries were necessary; so deeply impressed is he with the importance of improving the present very favorable opportunity to diffuse the truth in this extensive region, now so open to evangelical efforts." Whether another missionary shall be sent to Erzrüm, or not, it is doubtless true that more laborers will soon be needed in that region.

At our last weekly prayer meeting, the number of attendants was much larger than ever before; and for a long time we have had several new hearers almost every Sabbath. The Spirit seems to be operating upon a few minds, producing a deep impression of their lost condition, and their need of a Savior. We cannot but think that two or three individuals have reason to hope in his mercy.

At any rate Satan and his servants have taken the alarm. On the two last Sabbaths, spies were present at our services. The terraces near our house of worship have been favorite places of resort, from morning till evening. Last Lord's day, three men stationed themselves at one of the entrances to our chapel; and it was with difficulty that they were persuaded to leave. An ecclesiastical council was held yesterday, to take into consideration the expediency of beginning the work of excommunication; and one of our friends was expecting to be called before it, but for some reason he was not. It is said there was a great want of harmony as to the best method of proceeding. It is reported that the names of seventy-five persons have been collected and sent to the Patriarch of Constantinople as Protestants. The mouths of many are full of cursing and bitterness.

Other Places—The Pious Vartabed.

At other places, moreover, there is not a little to cheer the heart of a missionary. On the day preceding the date of this communication, a letter was received from a native helper engaged in missionary work at a distance from Erzrüm. He had spent eighteen days at Arabkir, and he hopes that a church will soon be formed there. In another place he had thirty or forty persons visiting him daily.

We have recently had letters from Geghi. Our pious brother, whom we have so often mentioned, and whom we now regard as our native helper in that district, writes that Satan is waging a formidable warfare, and that the temporal condition of himself and his friends is almost as bad as it can be. They have spent the winter in the midst of reproaches, revilings, threatenings, slanders, oppressions, distress and poverty. In addition to being sick for a long time, and having sickness in his family, he has been turned out of his school; he has lost his business as secretary to the Bey, having been removed from office; he has been compelled to pay taxes, which had not been demanded of him for fifteen years; his house has been mobbed; his pupils have been beaten; and he himself has been cast into prison, from which, however, he has at length been released.

The enmity of opposers does not yet abate. Indeed, a large majority of the people continue to be hostile to the friends of the truth; and those of the baser sort show their hatred by inflicting numerous injuries. He adds, "To see my nation remaining enveloped in such gross darkness, and in such an unhappy condition, causes me to weep bitterly; but I have not spoken of personal trials in despondency, but with joy, knowing that these things, being temporal, will not continue long. I thank God for that happy day, when he counted me worthy to suffer reproaches for his glorious name."

The history of the individual who is mentioned below, is doubtless fresh in the memory of the readers of the Herald; and they will rejoice that thus far he has "run well."

Our Vartabed has been appointed head of the Protestants in this region. During the past winter he has been ardently devoted to the mental and spiritual improvement of his pupils, especially the latter, and they are warmly attached to him. He has also been prosecuting his studies, as his time has allowed. In the trials and persecution which his pupils are suffering, he sympathizes deeply; and he improves every opportunity to encourage and strengthen them, abounding in prayer with and for them. When personal intercourse is rendered impracticable, he writes to them daily. We think that he is well qualified to be a teacher, in which capacity we shall probably continue to employ him.

Correspond.

LETTER FROM MR. POWERS, MARCH 10, 1851.

Persecution at Divrik.

A LETTER of Mr. Powers which was published in the March Herald, gave an interesting account of the conversion of Israel, a native of Divrik. There have been other signs of spiritual life in this place, which is about seventy miles from Sivas; but the following extracts will show that "there are many adversaries."

When I arrived in Sivas last October, I found an intelligent and devoted brother here on business, who spent most of his time in conversing with different persons, reading to them the word of God, and praying with them, as he had opportunity. His evangelical views had subjected him to considerable embarrassment before he left home; and he reported eighteen men in Divrik who had openly proclaimed themselves Protestants, but who, after he left, had been compelled to return to the Armenian Church.

In November Israel arrived in Sivas from the neighboring villages. He had been at this place and in this vicinity for some ten months, not daring to return home. He left Divrik on account of the annoyances which he suffered as a Protestant; and he had received a letter from the Vartabed, warning him that if he should come back a Protestant, it would be at his peril. He had also been unmercifully beaten in a coffee-shop in this city, and thrown down stairs half dead; and, finally, he had been ordered by the Pasha of this city to leave the place. Being thus an exile from home, as it were, and an outlaw from society, he was spending most of his time in the Koordish villages between Sivas and Divrik; and every where, as he had opportunity, he proclaimed Christ and him crucified.

It was in these circumstances, and with the hope of strengthening those brethren, and facilitating their deliverance from embarrassment and exile, as well as promoting the cause of truth in general, that a member of the Trebizond church was sent to Divrik last December to labor as a native helper. He had been there but a few days, however, when the Armenian primates, countenanced by the civil authorities, drove him away. The next week a pious brother from Kara Hissar, entering the town on his

own business, was in like manner driven away; and at the village where he stopped the first night, as soon as it was known that he was a Protestant, he was ordered to quit the village immediately; and his life was threatened in case he should not. It being a very cold night in January, he could not leave the place; but he removed to another house. Thither he was followed by the same infuriated rabble, who again threatened his life, shaking their cudgels over his head. He now removed to a third house, where he wrapt himself in his overcoat, in a large and cold room, coiled himself into one corner, and sat shivering till the morning light, when he mounted his horse and hastened on his way.

Israel was returning to Divrik, when he became apprised of these events. He went back to Sivas immediately; and Mr. Powers lost no time in procuring from the Pasha a letter of protection for the native helper, who was again sent to Divrik. Israel followed him at the end of a few days. The letter of protection was presented to the Governor; and he charged the Armenian primates not to molest the brother from Trebizond.

Violence done to Israel.

On the first Sabbath in February, twelve persons called at his room, with whom he read, conversed and prayed. Next Sabbath the Vartabed anathematized Israel in the church, and gave the people permission to do to him whatever they should please, wherever they should find him. Immediately a company of men proceeded to his house, broke in his door and (paper) windows, went upon the flat roof of his house, and committed other outrages. Not finding Israel at home, they began to beat his brother; who, with his little son, made his escape and fled to the room of our helper, where Israel was, and reported what had been done. Israel made complaint to the Governor, who sent for the Vartabed; but he was drunk, and could not come. As soon as it was dark, Israel went to his house, (the Armenians having removed his wife and children,) when a mob of infuriated men (to the number of three hundred, the report states) collected and beat him in a barbarous manner, inflicting severe wounds on his head and face. But his Mohammedan neighbors came to his relief, and rescued him out of their hands with great difficulty, and brought him, besmeared with blood, to the room of our helper. They again complained to the Governor; but as it was night,

nothing could then be done, except to place a guard at Israel's house.

The next day it was determined that the affair should be tried before the Turkish court on Thursday, the Armenians in the meantime entering into bonds for the safety of Israel. On Thursday four Mohammedans came before the court and testified nobly to all the facts in the case; and eight of the ringleaders in the affair were condemned to imprisonment. Before proceeding to the execution of the sentence, however, Israel and his party were requested to retire for a few minutes. On being called in again, one of the condemned rioters falsely accused Israel of having beaten him; and two other rioters were brought forward as witnesses; and notwithstanding the strongest remonstrances that this was against all law and all justice, their testimony was received; and Israel in his turn was condemned, and all were committed to prison together.

Mr. Powers hopes that Israel will obtain redress for the injuries which he has received. The whole affair has been laid before the Pasha of Sivas; and this officer has promised to look into the matter. His character as an administrative officer stands high; and he has ever been found ready to attend to the requests of the Protestants.

The devoted brother spoken of at the commencement of this letter, on returning to Divrik, was treated with great severity by his family. His wife loaded him with bitter reproaches. His father, on one occasion, tore his books in pieces, and scattered them to the winds; and drawing a knife, such as almost every man carries in his girdle, threatened his life, unless he should abandon his Protestantism. Three times his father beat him with a rod. In the midst of all these trying circumstances, he was induced to sign a sort of recantation, and deliver it to the Vartabed. But this so troubled his conscience, that he could not rest till he had obtained his paper of recantation, and destroyed it. He then declared himself a Protestant openly, and forever separated from the Armenian Church; and at our latest dates from Divrik, he was enjoying more quiet, his friends and the church having apparently given up the hope of reclaiming him.

Trials in Sivas.

Mr. Powers next proceeds to speak of the changes which have taken place at Sivas. He has found much to cheer him in his labors; but there have been some events which have had a

contrary effect. When he arrived at Sivas there was one family which had separated from the Armenian Church. No one else had taken such a step, though many had become more or less enlightened. In the first two months there was no opposition. The number of visitors and hearers increased from week to week. On the second Sabbath in December, however, the Bishop uttered his prohibition, and there was a manifest change. The whole number who have heard at least one sermon exceeds ninety; and more than one hundred and forty have heard the gospel, more or less formally.

Some ten or twelve of these who were most enlightened, and most firmly persuaded of the truth, have withdrawn from my service for the present, through fear of persecution, pecuniary sacrifice, or reproach. Their case is, indeed, a hard one. They are generally small mechanics, heads of families, who do not earn more than twenty-five or thirty-five dollars a year, and have before them the certain prospect that, should they openly avow themselves Protestants, their Armenian customers would at once forsake them, and exact immediate payment of any claims they may have against them, and subject them to many other annoyances.

The Armenians have made great efforts to keep these brethren from separating from their communion, and to regain the few who have taken an open stand on the side of the truth. The debts of some have been paid; to others a loan of church funds, without interest, has been offered. One was sent off on a journey; the wife of another, on being told that her husband had become a Protestant, suddenly became sick; and, to restore her to health, he was forced to promise not to attend the Protestant service any more. Still another, one of the most enlightened, whose mind could not be dissuaded by any argument, was operated upon by raki. He was taken in hand by three young Armenians, who induced him daily to drink wine and raki, till his tongue uttered hard things against the Protestants. During the Christmas holidays, all the weak and unsettled brethren were subjected to this test. Not to drink was enough to establish the charge of being Protestants; and in company they had no alternative but to acknowledge themselves Protestants, which they were not prepared to do, or to follow the custom and drink.

One of these brethren has told me his experience. He was invited by a friend to his house; but he declined, saying, "You will drink, make me drink, and

then get into an angry dispute about Protestantism. I will not go." He was urged, till he consented and went. Raki was offered him, but he declined. He was urged, and still declined. At length it began to be whispered in the company, "He is a real staunch Protestant." This he could not bear. He took one glass, and then a second. Soon his head began to reel, and he crawled into a retired place, covered himself with his overcoat, and slept off the effects of the raki, took cold, and was sick several days.

The Armenians likewise hold out the idea to those who have become enlightened as to the errors of their system, that the objectionable things in their church will be gradually removed. In the midst of all these arts and appliances, it is not strange that some have failed to abide by their convictions of duty.

Abundant Discussion.

Still there has been not a little discussion concerning this new way, and the Bishop's prohibition has only increased it.

The proprietor of one of the largest coffee-shops in the city has become a most decided Protestant. Here, and at other places also, the greatest freedom is used in proclaiming the truths of the gospel, and exposing the errors of the church. Scarcely a day has passed, Sabbaths excepted, when the proprietor, or A. A., (of whom I spoke in my letter of November 4,) or both, have not, in the most fearless manner, proclaimed Christ and him crucified as the sinner's only hope. The amount of discussion that has taken place in that one shop, during the winter, is great. It has been furnished with a copy of the sacred Scriptures; and the great Protestant doctrine, that the word of God is the ultimate appeal in all matters of faith and practice, was never more clearly set forth, or more nobly maintained. It has obtained a complete triumph.

For many weeks a violent opposer was lodging in a room in the shop. He could never hear an evangelical doctrine stated, or an error of the church exposed, without becoming almost furious. The proprietor was repeatedly urged to turn him out; but he refused, saying that he would grant to others the liberty which he claimed for himself, and he would not complain of the Armenians for persecuting him, and then turn round and persecute them. The opposer was permitted to remain, therefore, till the Mohammed-

dans even could bear him no longer. "You stupid ass," said they, "you will not listen to your own Scriptures. This man (A. A.) appeals to your own Scriptures, and nothing else; and if you will not listen to them, we will have no more of your braying;" and so they thrust him out.

And now, whenever A. A. enters that shop, where little companies of Armenians are often conversing in one corner, Mohammedans in another, and Protestants (including those brethren who have withdrawn from our service) in another, and twenty tailors are at work on a floor above, the moment his voice is heard, every other is hushed, and every ear is opened.

The impression that has been made on the Armenian community by those discussions, as well as by regular preaching, is great. The truths proclaimed by the Protestants have been the universal topic of conversation through the winter; and rarely do two or three men meet in social intercourse, when these subjects do not come under review. School teachers, and others who have a little smattering of learning, often meet at a school-room on the Sabbath, to talk these things over, and look into the Bible to see who is right. Few in the city have not heard more or less of the gospel, directly or indirectly; and there are few whose confidence in their own system of religion has not been shaken.

Giurin—Church Organized—Mohammedans.

Nor is this all. Mr. Powers indulges the hope that some have passed from death unto life during the past winter. He thinks there are at least twelve persons who give gratifying evidence of a saving change; a part of these, however, belong to other places. And of those who have drawn back, it may be hoped that a few are, indeed, the children of God.

It should be stated that among those with whom I have had intercourse this winter, as many as ten are from Giurin, another town in this pashalic, about seventy-two miles from Sivas. Some of these have returned to their homes, and are there freely communicating the knowledge which they have freely received. They have carried with them also copies of the Scriptures. Other individuals from the same place have become enlightened by intercourse with Aintab, and the prospect is that a preacher will be needed at Giurin before long.

Intemperance is one of the besetting sins of the people of Sivas; and hence Mr. Powers has endeavored to diffuse correct notions on this subject. During the week which preceded the date of this communication, eight persons subscribed a temperance pledge.

Thinking that the time had come for the formation of a distinct Christian community at Sivas, he constituted eight persons, six men and two women, a church of Christ on the day before he wrote this letter.

In connection with the organization, I administered the ordinance of the Lord's supper, and I also baptized the infant son of A. A. The occasion was one of great joy and thankfulness to those who participated in it. It would seem from the examination that six of the eight, though much enlightened, gave no evidence of true conversion when I came here. Judging from present evidence, I feel a good degree of confidence that their character and conduct are such as to entitle them to gospel ordinances. Four of the eight, however, cannot be considered permanent inhabitants of Sivas. They belong severally to Kara Hissar, Divrik, Agn, and Giurin. And I trust they will one day form the nucleus of churches in their native towns.

The more enlightened of those who have recently withdrawn from the service, were present yesterday; and I improved the occasion to deal faithfully with them, and set before them the sin and danger of not acting according to the light which they had received. And I have reason to believe that the impression on the whole audience, twenty-two adults, was good.

I have preached here twenty-two Sabbaths, and have been permitted to reap a small harvest from seed which had been previously sown. Happy, indeed, shall I be, if others may reap from the seed which I have sown. To-morrow I expect to leave for Tokat, where I may remain a few weeks.

In all that has been said thus far, Mr. Powers has spoken of the Armenians of Sivas. But his letter contains one paragraph respecting another class of the community, which will be read with great pleasure. It is this: "I know no city in the empire where the Mohammedans have become so liberal, so free from prejudice, so ready to listen to the peculiar doctrines of the Bible, and even make inquiries about the gospel scheme of salvation, and the manner of performing acceptable worship to God, as here. And many seem to be in great fear, lest the religion of Islam shall soon come to an end; and they ask questions about

the judgment and the sinner's acceptance with God. 'The judgment,' said a man in one of the highest offices of the government, 'the judgment frightens us.' In their abhorrence of all image or picture worship, they listen with caution to the doctrines of Protestantism. A few weeks ago, on a Sabbath morning, an old Mohammedan woman, eighty or ninety years old, came into my room; and, wiping the tears from her eyes, she said, 'I am an old woman; I shall soon die; and after death comes the judgment. How shall my sins be forgiven?' I pointed her to the Lamb of God which taketh away the sins of the world."

Nestorians.

LETTER FROM MR. PERKINS, MARCH 18, 1851.

SOME account has already been given of the revival which commenced in the seminaries at Seir and Oroomiah last winter. From the present letter it appears that God continues to be gracious to the Nestorians, the good work having spread from these institutions to the villages.

Vacation Labors.

The members of our seminaries have recently been abroad among their people, during a short vacation, and have engaged with lively interest in evangelical efforts, as in former years; and never have they found more encouragement and good will among the mass of the Nestorians, or encountered less opposition from wicked and unreasonable men. The male pupils preached in thirty-five places, besides their native villages, where they also preached to some extent. The labors of these pious youth, of both sexes, have now become one of our most valuable and important instrumentalities.

The zeal and energy with which the oldest members of the male seminary go forth from Seir, is well illustrated by an incident that occurred just before their late vacation. Four of their number went to the district of Barandooz, as they often do, their road being common to them for five or six miles; after which they separated, and proceeded to different villages, two or three miles beyond. The deep snow was melting on the declivity of the mountain; and under the warmer climate of the plain the road had been partially laid bare, which the mud of a singularly tenacious soil rendered almost impassable. On their return, at evening, one of the number,

who had not fully recovered from a protracted illness, became so tired that he could no longer walk, or hardly stand. His stronger comrades took him by turns on their shoulders, tired as they themselves were, and carried him forward, through mud and snow, till they at length reached a Mohammedan village at the foot of Seir mountain, where they obtained a horse, upon which they placed their disabled companion, and brought him to the seminary. Such young men bid fair to endure hardness, as good soldiers of Jesus Christ, whether on the plain or in the mountains.

Death of Guergis—Geog Tapa.

Mr. Perkins makes a passing allusion to the death of Guergis, so fully described in the last number of the Herald. He speaks of it as "one of the most remarkable instances of the triumph of faith and holy peace and joy, and even of rapture," that he has ever known. And he is confident that this event will not be without its influence upon the Nestorians. "Already has it been blessed to the salvation of an uncle, who came down from Gawar to Oroomiah, in company with the stricken father, the latter very providentially reaching his only son the evening before his death." His memory will not cease to be cherished, for many years to come, by scores and hundreds of his people. "So strong and salutary an impression," Mr. Perkins says, "I have never seen on any occasion among the Nestorians, as seemed to be produced in the great congregation present at his funeral."

I was never more strongly impressed, than during a visit which I recently made at Geog Tapa, with the deep and thorough character of the reformation in that large village. In addition to the several crowded and solemn meetings, in the church and in the vestry, at which I preached, I attended the Sabbath school, composed of the four day schools in the village, which assembles on Sabbath morning in a large upper room, under the superintendence of Deacon John, the pastor. Nearly one hundred and fifty children were present on this occasion; and they recited their lessons from their Scripture question books in a very admirable manner. The teacher of one of the schools, composed of the older boys, informed me that the whole of the four Gospels had been committed to memory by his pupils, in preparing for the Sabbath school, during the past winter, different individuals taking the successive chapters assigned to them by the teacher; and that in some cases an entire

Gospel has been consecutively and promptly recited at a single exercise.

The Gospel of Luke was thus recited on one occasion in the church, in the presence of a large congregation; the first boy in the row, when called upon, rising, "making his bow," and repeating the first chapter; the second, in like manner, the second chapter; and so on to the end of the book; while the crowded audience manifested the liveliest gratification, betraying no uneasiness during the protracted exercise, and in no way interrupting it, save by a touching ejaculation most feelingly uttered by some of the aged people, now and then, "Glory to God that we live to behold such a day!" The scene is spoken of by a helper as one of intense interest to all who beheld it.

A Contrast.

It ought not to be inferred, however, that the missionaries find the same encouragement in all the Nestorian villages. Geog Tapa is confessedly a "city set on a hill;" while in some places gross darkness still prevails.

In the village of Gûlpashin, within an hour's walk of Geog Tapa, there is at present a determined and almost universal hostility to a small school which we have opened there, in accordance with the wishes of a few of the people who are friendly to the progress of light and truth. This village has signalized itself as the strong hold of Mar Gabriel and Mar Shimon, in their opposition to our mission. Last summer a certain day of the month, on which Mar Shimon had visited the village during his residence in Oroomiah in some previous year, the people observed as a saints' day! With-in the past month they have repeatedly assembled in mobs, scores herding together; and, aided by the Mohammedan master of the village, they have made their way to the Prince to petition against the school. And for years their prejudice has been so strong against the people of Geog Tapa, whom they stigmatize as "English," on account of their evangelical views, that the two villages have had little more dealings with each other than had the Jews and Samaritans of old, where formerly there was much cordial intercourse. The people of Geog Tapa are not at all in fault in this matter, all being kindly disposed towards their benighted and deluded neighbors.

I am happy to add that our Prince Governor, who seems to be very kindly disposed towards us and our work, gave

the people of Gûlpashin no encouragement in their opposition. Nor should I omit to say, that, as there are among the Nestorians of Oroomiah few spots so luminous as Geog Tapa, so there is probably no other place so dark as Gûlpashin.

Beirut.

STATION REPORT.

Schools—Preaching—Church.

THE missionaries at Beirut acknowledge with gratitude the kindness of God in preserving them in their usual health, during the year under review, and especially in restoring Mr. Thomson to his family and his labors. In describing the different departments of missionary work which have been sustained, they first speak of the schools under their care. The primary school at Beirut is now "taught by a worthy, modest and serious young man, the son of a deceased Christian brother;" and under his direction it has decidedly improved. The primary school at Kefr Shima, at the verge of the plain of Beirut, is taught by a member of the church, and is still prosperous. The attendance has averaged about twenty-five. The female boarding-school, which has been taught by Dr. and Mrs. DeForest, aided by her parents and the two oldest scholars, has seventeen pupils; and it has continued to give much satisfaction to the brethren of the mission. "The pupils of all the classes have made good progress in their studies, and their deportment has been gratifying. They are gaining mental discipline and intellectual furniture, and have acquired much evangelical knowledge. Deep seriousness has been observed on the part of the oldest pupils at different times." They have formed themselves into a sewing society, and have earned in this way thirty-one dollars; a part of which has been given to the native church, and a part sent to India. The importance of a "sanctified and enlightened female influence" is felt more and more.

The preaching department is the next topic in order. In speaking of the Arabic services, the report says:

Two preaching services have been kept up on the Sabbath during the year. The first is held at nine o'clock in the morning, and conducted by the missionaries and native brethren. The other, which is the principal service, is held in the afternoon, and conducted by the missionaries residing at the station. During the winter and spring months, from November to June inclusive, the congregations have been good, nearly filling

our chapel. During the summer months the attendance has been much smaller.

The aspect of our congregations, especially during the winter and spring, is interesting and encouraging. Among our hearers there is a large proportion of young men; and we generally have a number of strangers. The female portion of the congregation has been larger than usual; and some of our most interesting and attentive hearers are of this sex. For the most part, the people listen to the word preached with wakeful attention; and sometimes with deep solemnity.

In addition to these services, there is a weekly meeting for prayer and the exposition of the Scriptures. The number of persons belonging to the native church is twenty-five, one having been added, and two having died during the past year. Three others have been already propounded for admission to church fellowship.

In regard to the spiritual state of the church it may be remarked, that with few exceptions our people show a continued and increasing interest in the word and ordinances of the gospel. They appear to love the truth, and to grow in knowledge and in grace. We cannot speak of any special revival in the church; yet there is a manifest growing desire for the salvation of others, and in some at least a commendable zeal in conversing with sinners, and in bringing them to hear the gospel. We trust that a more prayerful spirit prevails among some of the brethren and sisters; and one pleasing evidence of this is the recent establishment of a weekly prayer meeting, which is attended by all the female members of the church. Most of our brethren and sisters manifest a gratifying interest in the monthly concert for prayer, and a willingness to contribute liberally, according to their means, for the promotion of the gospel in this and other lands. Some are willing to make laborious and self-denying efforts for this object. The church has sent a donation of four hundred piastres to the Oroomiah mission, to aid the native brethren in that field in preaching the gospel among the Mountain Nestorians. They have also expended about one thousand piastres in printing an excellent evangelical tract in the Arabic language.

The English service was attended last winter by nearly one hundred persons; some of them, however, were natives who speak the English language. "To this congregation," the brethren say, "we preach with much interest and hope.

In it there have been instances of deep spiritual interest, followed by a change of life." The report alludes to another topic of particular interest. "Among the numerous travelers who frequent this land," they say, "the instances are not rare of failure of health and loss of life, from fatigue and exposure in a strange climate. It thus happens that we are called upon to visit the bed of the sick and dying stranger, and administer to him the instructions and consolations of the gospel, and then deposit his remains in our little cemetery. Repeatedly was the pastor called from the mountain, during the last summer, on this solemn errand. Seven, exclusive of the members of our native congregation, have been buried by us during the year."

Yafa—Sidon.

Passing to a consideration of the present state of the out-stations, the report says:

Our operations in Yafa commenced a year ago last May. We then engaged a brother of our vice consul there, to be our helper in the sale of books and the informal preaching of the Word. He is an Armenian, and was a member of our former seminary. Three or four years ago, he was admitted to the church at Constantinople. He opened a store for the sale of books, and was authorized to visit the neighboring places for missionary purposes.

He had been for some years in the habit of visiting Jerusalem at the Easter festival, and had often found there very interesting opportunities for conversation, especially with the Armenian pilgrims, as well as for the sale of books. This year he met with less success.

In the course of the summer, being for a time in the service of an Armenian merchant, he visited Alexandria and Cairo, where he found a few hopeful evangelical Armenians, and a market for some books.

This native brother has also visited Nablus; and he gives the following account of his labors in that place: "I found the hearts of some people preparing to receive the truth. I have been going from place to place, selling books and tracts, and conversing and praying with the people. I have succeeded in selling books, almost in every place; and I hope they are doing much good; for there are many persons who are inquiring on the subject of religion. God is thus blessing our labors. To him be the praise!"

In Yafa itself our helper has a small society of four or five professed Protestants, whom he meets every Sabbath for prayer and expounding the Scriptures;

and at their meetings sometimes ten or twelve are present. Of these labors he says, in one of his letters: "Last Sunday six men were present in our little room; and I spent several hours with them in reading the Bible, praying and conversing on religious subjects. I have also many visitors from among the people of this place; but in none of their hearts does the truth seem to have taken root."

Of another outpost which is exciting some interest, our brethren speak as follows:

You have already been informed of a movement at Sidon, which gave us some hope that the Lord was preparing the way for the introduction of the gospel there. It originated in an arbitrary act of the Greek Catholic Bishop, by which he imposed upon the people a priest not of their choice. A portion acquiesced, being of the party of the priest and Bishop; but the rest complained that the right of electing their own pastors, which had been conceded by immemorial usage, had been infringed; and hence they resisted, and a part even went over to the Greeks. The Protestant element was, at the beginning, very small; but a considerable number have been led, in the course of the struggle, to see the selfishness and obliquities of their ecclesiastics; and some, from personal acquaintance with us or our native friends, and from reading our books, have become more inclined to Protestantism.

The new translation of the Scriptures is receiving due attention. At the date of this report Mr. Smith had reached the twenty-fifth chapter of Exodus; and hereafter the work will proceed more rapidly. The press has been actively employed during the past year, in preparing useful books for the Arabic population; and our brethren are feeling the importance of this agency more and more. They have succeeded at length in qualifying a native to cast types with all the delicacy which is desirable.

Tripoli.

STATION REPORT.

Labors—Results.

THE brethren at this station have been exempt from severe sickness; which is owing in some measure, perhaps, to the fact that the hot season was spent in the mountains.

The senior missionary began to preach in Arabic last autumn; and during a part of the summer

previous, John Wortabet sustained a service. The number present has varied from three to fourteen, and about the same number have attended a Bible class. Five have generally been found at a biblical exercise in the Mina since the autumn.

No schools have been opened during the year. Four boys, however, have received instruction in the English language, as heretofore. Attention has been given to the distribution of books; and there has been considerable intercourse with the people.

In reporting the results of their labors, the missionaries say: "There is one respecting whom we think there is evidence that he has experienced the regenerating power of the Spirit. A few days since he presented a request to be examined for church membership." They also say concerning him: "For several months past he has been greatly interested in the subject of religion. He is always present at the Bible class, and at our preaching service. He converses with many about the truth and the true way of salvation. He is active and energetic in his efforts to stir up all to a study of the Bible, and an examination of the reasons of their faith and hope. He calls upon the Bishop and other ecclesiastics, urging them to arise and do something for the intellectual and spiritual welfare of their people. He speaks out openly and plainly. The only reason that he is not excommunicated from the Greek Church is his standing in society. They are very reluctant to lose him."

Our brethren also mention another fact which is significant, as showing that their labors have not been in vain. "Some time since a leading man in the Greek Church, and not at all inclined to Protestantism, said, in the presence of a number of persons, 'There is one thing for which we are indebted to the American missionaries; and that is, we have been stirred up to read our Bibles.' If this is so to any considerable extent, it is a result of exceeding value."

Signs of an Apostle.

It is known that the Greek Church claims that her clergy are the legitimate successors of the Apostles, possessing all the powers and authority of those holy men. This claim we have often encountered, but we found upon trial that arguments were not very effective. We finally said, "If these men are the genuine successors of the Apostles, let them do the work of the Apostles, and begin by preaching in yonder church." We urged this upon them; and our vice consul called upon the Bishop, and presented the subject to him in the presence of four or five priests and others. He said to him, "Since you are the legiti-

mate successors of the Apostles, there is no escape from it; you must preach. Was not preaching the business of the Apostles?" The Bishop acknowledged that it was; but he said that he did not know the Arabic language well enough. (Though a foreigner, he has been in the country some ten years.) The vice consul then turned to the company of priests and said, "You have no excuse; you know Arabic; you must preach." A short time afterward, one of them undertook to preach. He did so three or four times, and some of the people professed to be pleased; but others came out boldly against it, and were exceedingly exasperated that they should be subjected to such a painful infliction, through the influence of two or three Protestants. One of the priests took part with them. At present the opposition party seems to be prevailing, and the preaching has ceased. Since the present long fast of forty-eight days commenced, a few sermons have been read in the church.

Aleppo.

STATION REPORT.

Our brethren at Aleppo have been severely tried, during the period embraced in this report. The city of their habitation has been in the hands of lawless and violent men; and it was found impossible to restore the authority of law except by the shedding of blood. Mr. Benton has suffered much from ill health; and he has been obliged to make a visit to Beirût, in the hope of finding relief from his malady.

The routine of labor at Aleppo has been much as in past years. No schools have been opened; but three girls have continued to receive instruction in the mission families. The demand for books has increased; and our brethren are now able to sell their publications in most cases.

In addition to an English service, there have been two Arabic services, one for the study of the Scriptures, and one for the formal preaching of the Word, the average attendance in both cases having been about twenty. More than one-half of the regular hearers are Armenians, who understand the Arabic very imperfectly, if at all.

Feelings of the People.

In private and social intercourse among the people, there is increasing encouragement. The report says:

A manifest change is taking place in the opinions and feelings of this community, with respect to the doctrines of

Protestant evangelical religion. There is very little of the old prejudice left; and the slanders with which we were met on our first coming, are dying away. On the contrary, we find a growing respect for us and our teachings among all classes, and a readiness to acknowledge the truth on the part of many; while we have access to the houses of the people much more than formerly, we encounter less opposition from ecclesiastics, partly at least because the interdicts of the priests and bishops have lost much of their power.

Our intercourse with nominal Christians was much interrupted for a time by the recent outbreak; and even to the present hour, the topics connected with these events so occupy the minds of many, that they are not ready to give any attention to serious things. We can perceive, however, that these events have been instrumental in weakening the bonds of superstition, and shaking the yoke of spiritual bondage from many souls. Especially is their faith shaken in the miraculous virtue of the pictures with which their churches were filled, and which they have worshiped for centuries. Some of these pictures were supposed to be so sacred, that whoever should touch them, would have his hand withered. But now they have seen them all torn in pieces, trampled under foot, and burned by the enemies of their religion; and what can they say? Perhaps there will be a large increase of infidelity and irreligion, as the immediate result of these events; but we hope that the ultimate results will be good, and the true gospel take the place of these vain superstitions.

The following statement will be read with pleasure.

During the past summer each of us made a short excursion to the vicinity of Antioch, for the purpose of ascertaining what openings there might be for the gospel. We found the region to be one of interest, especially among the Armenians between Antioch and Latikiya. The way seems prepared in some measure for the speedy introduction of the truth. One village contains some ten or twelve families that have embraced evangelical sentiments, and are seeking to spread the truth among their neighbors, though much hindered by their fears. We look upon that field as very promising, and hope to be able to labor in it, as opportunity may offer.

Proceedings of other Societies.

Domestic.

AMERICAN BAPTIST MISSIONARY UNION.

THE American Baptist Missionary Union held its annual meeting in Boston, on the 15th of May. Its thirty-seventh annual report shows that the receipts of the year ending March 31, 1851, have been \$120,826 35, and the expenditures \$118,873 58, leaving a balance of \$1,952 77, with which the debt existing April 1, 1850, has been reduced to \$19,548 32. Of the receipts, \$14,750 were grants from the American and Foreign Bible Society, \$1,000 from the American Bible Union, \$3,000 from the American Tract Society, \$50 from the American Baptist Publication Society, and \$4,000 from the United States Government for the civilization of the Indians.

Of the thirty-sixth annual report 3,000 copies have been issued. The monthly issue of the *Missionary Magazine* has been 5,250 copies, and of the *Macedonian* 30,000.

On receiving intelligence of the death of Dr. Judson, the Executive Committee instructed the Secretaries to procure materials for the preparation of a biography, with the purpose of securing a work of the highest order, and protecting the rights of the bereaved family.

The Union now has 3,172 members, by the payment of one hundred dollars each; about three-fourths of whom were made such by churches and other religious bodies, and one-fourth by their own contributions or those of personal friends.

MAULMAIN BURMAN MISSION.

Maulmain.—Rev. Messrs. J. Wade, E. A. Stevens, and L. Stilson, Mr. T. S. Ranney, printer, and their wives; Rev. T. Simons, Miss L. Lillybridge, teacher. Ten native assistants.

Amherst.—Three native assistants.

In this country.—Rev. Messrs. H. Howard, and J. M. Hawell, and their wives; on her way from Burmah, Mrs. E. C. Judson.

The mission report two churches, besides the English, and seven baptisms; the whole number of members being 193. There are nine stated preaching places. The boarding and day schools are in a prosperous state; the number of schools is seven, and of pupils 311. Of books and tracts, 45,450 copies have been printed, making 4,154,400 pages, and 96,744,637 pages from the beginning. The printing of the English and Burmese part of the dictionary, compiled by Dr. Judson, was completed in January, and of the *Sgaw New Testament*, revised by Mr. Mason, in July preceding.

MAULMAIN KAREN MISSION.

Maulmain (Nawton).—Rev. Messrs. J. H. Vinton, N. Harris, W. Moore, and their wives; Miss M. Vinton and Miss H. E. T. Wright, teachers. Three native assistants.

Kauko, Dong Yen, and Bahgoon, out-stations; six native assistants.

Nawville.—*Ke Panlak*, native preacher; five native assistants.

Chetkingville.—*Prahsei*, native preacher; four native assistants.

Bootak.—*Tukoo*, native preacher.

Rangoon.—*Kyakpak* and *Aupaw*, native preachers; eleven native assistants.

The mission, enfeebled by the loss and absence of several members, has continued its operations with regularity and success. The schools have been well sustained; the number of theological pupils being thirty-four, of pupils in the schools (boarding and normal) 113, and in two day schools twenty-four; total 171. Ten churches have received sixty-one members by baptism, making 820. The two Rangoon churches, as last reported, contained 861 members; so that the total in twelve churches is 1,681. Some branch churches are not fully reported.

TAVOY (KAREN) MISSION.

Tavoy.—Rev. Messrs. F. Mason, C. Bennett, E. B. Cross, and their wives.

Ten out-stations; fourteen native preachers and assistants.

Mergui.—Rev. D. L. Brayton, Rev. J. Benjamin, and their wives.

Four out-stations; five native assistants.

On their way.—Rev. E. C. Thomas and wife.

The usual tours have been made among the churches. Interesting and profitable meetings have been held by the Karen Association. Several evangelists were appointed to labor among the heathen population. At almost every out-station there is a preacher, and at several a school teacher. Three boarding schools have been maintained at Tavoy and Mergui, parts of the year, with about 100 pupils. The missionaries report forty-seven added to the churches by baptism. The present number in thirteen churches is about 975. The number of pages printed in 1850 was 784,780.

ARRACAN MISSION.

Akyah.—Rev. C. C. Moore, Rev. H. E. Knapp, and their wives.

Out-station, *Cruda*.

Ramree.—*Moung Pyoo*, native preacher, and other native assistants.

Kyauk Phyo.—Rev. H. M. Campbell and his wife.

In this country.—Rev. L. Ingalls and wife.

The encouragements to missionary effort are as great as heretofore. A wide and deep impression has been made upon the people; the claims

of the gospel are extensively conceded. Four converts have been added to the Akyab church. The church at Cruda numbers ten or twelve members. The whole number in the two churches is fifty-five.

SANDOWAY (KAREN) MISSION.

Sandoway.—Rev. E. L. Abbott, Rev. Messrs. J. S. Beecher and H. L. Van Meter and their wives.

The two annual meetings, held at Ongkyoung in 1849 and 1850, were of great interest. At the first, forty churches were represented, to which the addition of members by baptism had been 244; at the last, forty-four churches, including the eight in Arracan, the number of the baptized being 529, besides one hundred or more near Pantanau. The whole number of members is about 5,000. At this meeting four preachers, one a Pwo, were ordained to the ministry, and a home mission society was constituted. Two schools for native assistants, one Sgau and one Pwo, were taught at Ongkyoung and Haffalo a short period. At Sandoway two boarding schools, during the rains, numbered about twenty pupils. The number of day schools is not reported.

MISSION TO SIAM.

Bangkok (Siamese department).—Rev. Messrs. J. T. Jones and S. J. Smith, Mr. J. H. and Mrs. Chandler, Mrs. Jones and Miss H. H. Morse. (*Chinese department*)—Rev. W. Ashmore and wife. Four native assistants.

Out-stations.—*Lon-hia-chu, Bang-chang.*

The labors of the mission were duly prosecuted throughout the year, though subject to interruptions and embarrassments in consequence of sickness and the unsettled state of the government. The Chinese church received by baptism four members; two have died; and the present number is thirty five. There were two day schools. The revision and printing of the third edition of the Siamese New Testament has been completed. Since the opening of the present year, a calamitous fire has desolated the mission premises, consuming property to the estimated amount of about ten thousand dollars.

MISSION TO CHINA.

Hongkong.—Rev. Messrs. W. Dean and J. Johnson.

Chak-chu, Long Island, Tu-hia-wan, out-stations; A Sun, A Tui, Ko A Bak, native assistants.

Preaching has been maintained at the station, and generally at the out-stations on the Sabbath and other occasions. At Lung-chiu a chapel is nearly finished. The assistants have been faithful in preaching, tract distributing and teaching. Three schools have been taught, with forty pupils, at three of the out-stations, and one of twenty pupils a part of the year. Portions of the New and Old Testament have been printed and circulated, and several thousand tracts.

Mingpo.—Rev. Messrs. J. Goddard and E. C. Lord, D. J. Macgowan, M. D., and their wives.

Tai'hi, out-station; Chiu Ching Taw, native assistant.

Religious services are maintained in the chapel on the Sabbath, and every afternoon and evening during the week. The day school has averaged twenty pupils. Dr. Macgowan has a Bible class; and there is a Sabbath school, composed of pupils from the day school. Mr. Goddard has nearly completed the translation of Exodus. Two persons have been baptized; and one, lately deceased, left evidence that she was a sincere disciple. The number of church members is ten.

MISSION TO ASSAM.

Sibsagar.—Rev. Messrs. N. Brown and S. M. Whiting, Mr. O. T. Cuttor, and their wives.

Newgong.—Rev. I. J. Stoddard and wife, Rev. M. Bronson and wife; Mr. G. Dumble, Miss M. S. Shaw.

Gowahatti.—Rev. A. N. Danforth and wife, Rev. W. Ward and wife.

In the United States, Mrs. Barker.

Mr. Dumble, formerly of a German mission in Bengal, has been appointed by the Committee as a missionary teacher at Newgong. At Sibbsagar the third edition of the New Testament, the new hymn book, and a valuable tract by the assistant, Nidhi Levi, have been printed. Mrs. Brown has commenced a small school for girls. The church has been steadfast. At Newgong, the orphan institution was visited in May with the small pox, but there were no fatal cases. The state of the school is generally good. An African lad has been baptized. He is learning English, and desires to preach the gospel. At Gowahatti religious services, native and English, have been maintained with a native Sabbath school. The girls' school is prosperous. One of the pupils has united with the church, and others have been serious.

MISSION TO THE TEOLOGOOS.

Weller.—Rev. Messrs. S. S. Day, and L. Jewett, and their wives. (Mrs. Day is at present in this country.)

Religious services have been held in the chapel on Sundays, and Mr. Day has received visitors at his house daily. There has also been daily preaching in the streets, and tours have been made for preaching and tract distribution. More than fifty thousand people have been addressed in this manner. About two hundred pupils have been instructed weekly in the Sabbath school. The boarding school has averaged ten boarders and five or six day scholars. A day school has been opened at Jonnavada, and preaching will be maintained there once a month. The aspect of the mission is more encouraging than ever. Two persons have been hopefully converted, and there have been several inquirers.

MISSION TO THE BASSAS.

Bexley.—J. Vonbrunn, native preacher. Two other native assistants.
Little Bassa.—L. Kong Crocker, native assistant.
Harrietown.—One native assistant.
 In this country, Mrs. M. B. Crocker and Mrs. L. G. Clarke.

The mission has continued in charge of the native assistants. Public worship has been attended on Sundays and on stated week-days, chiefly by natives, with much interest. The school at Bexley has twenty pupils, that at Mount Hope (Little Bassa) sixteen; both have been successfully managed. The church has received three members, two of them natives. The present number is twenty-three.

MISSION TO FRANCE.

Douai (Nord).—Rev. E. Willard, Mrs. Willard; Rev. R. Flammant, native preacher; F. Lemaire, E. Demoulin, H. Bouleau, students and assistants.
Mouchin, near Orchies, Douai, Hainaut, &c. (Nord).—Rev. J. Thieffry, native preacher.
Perberie and Huez (Oise).—Rev. J. B. Crétin, native preacher.
Servais and La Fère (Aisne).—Rev. J. Foulon, native preacher.
Chauny, Genlis, &c.—Rev. V. Lepoids, native preacher; S. Besin, F. Ledouble, — Louvet, E. Doumain, colporteurs.
Chéry, Athies, &c.—Rev. J. B. Prévost, native preacher; L. Lefèvre, colporteur.
Lyons.—Rev. T. T. Devan and Mrs. Devan.
St Etienne.—Rev. C. Geyer, native preacher; A. Berthoud, colporteur.
Feurs.—S. Millaud, colporteur.

In the northern department the labors of the mission have been prosecuted with diligence and success. A commodious chapel has been dedicated at Chauny. Six converts have been baptized in Paris, and a church constituted there. At Douai four pious and capable young men are studying for the ministry. The churches have suffered from the emigration of members to America. There have been added to them forty-nine by baptism, five by letter; and the present number is one hundred and eighty-seven. There are also reported fifty-five candidates for baptism; and eighty-eight are mentioned as being "well disposed."

In the south-eastern department, Dr. Devan has met in Lyons with much opposition. Having maintained public worship for three months, a series of disturbances compelled him to remove to another quarter, where his meetings are held with tolerable quiet. A church has been constituted, consisting of ten members. The church at St. Etienne has had trials within and without. Persecutions annoy them, and three members have been excommunicated. Yet it has been sustained, and nineteen have been added, making its present number thirty-two; and there are two or three candidates for baptism. The church at Feurs have fitted up a neat chapel. Three have been baptized, and there are some candidates. The total number of baptisms in the south-eastern department is reported as being twenty-six; and

the members in two churches amount to forty-two.

MISSION TO GERMANY.

Hamburg.—Rev. Messrs. J. G. Oocken, J. Kühner, C. Schnauffer, Jr.
Bremen.—Rev. J. L. Hinrichs.
Berlin.—Rev. G. W. Lehmann, — Metzkau, — Weiss, &c.
 Thirty-one other stations, including one in Denmark and one in Holland.

The church at Hamburg received upwards of eighty members the first seven months of last year. It has twelve preaching stations regularly supplied; two colporteurs are engaged in circulating the Scriptures among seamen; a female missionary union circulated, in five months, about ten thousand tracts and six hundred Bibles; and other evangelical labors are abundant. From all parts of the field favorable tidings are received. Sixty missionaries and colporteurs, and hundreds of tract distributors and Sabbath school teachers are employed in spreading the truth. Nearly fifty thousand copies of the Scriptures, and nearly a million and a half tracts have been circulated in two years. In Mecklenburg persecution has been commenced, and it is apprehended that other governments may follow. In Prussia, except a greater strictness of the police, and obstructions to the sale of Bibles, the government has not interfered with the freedom of the churches; and some have been greatly blessed. The net increase of the Prussian churches is three hundred and ninety-three, and the whole number of members is fourteen hundred and eleven. The number of members in all Germany is stated to be twenty-nine hundred and seventeen; but this estimate is not to be considered as including the churches in Denmark.

MISSION TO GREECE.

Corfu.—Rev. A. N. Arnold and Mrs. Arnold; Mrs. H. E. Dickson.
Piræus.—Rev. R. F. Buel and Mrs. Buel.

Mr. Arnold's Greek congregation has been fluctuating. English services and the missionary concert have been observed as usual. The school in charge of Mrs. Dickson is in successful operation. At Zante the inquiring spirit manifested by several persons at the beginning of the year afforded much encouragement. But, at the instigation of the clergy, the people made a riotous assault on the house of a church member, and destroyed his personal effects. The police, under pretence of protection, closely imprisoned him for eleven days, and compelled him to leave the country. Another person (since added to the mission church) was deprived of his employment as a native teacher, and has also been obliged to leave. At the Piræus Mr. Buel's labors have been continued as usual. He has few hearers; but the number is increasing; and one convert has been added to the little church.

MISSION TO THE OJIBWAS.

Sault de Ste. Marie.—Rev. A. and Mrs. Bingham.
Trenamias.—Rev. J. D. Cameron; Shagud, native assistant.

The day school had fifty-nine pupils last term; and the examination was very satisfactory. There have been five pupils in the boarding school. Two religious services on the Sabbath, a weekly prayer meeting, and the monthly concert, have been observed. The attendance on public worship has been larger than in former years. A Bible class and Sabbath school are also taught. The church has excluded two members. The present number is twenty-six, exclusive of those at Michipicoton, who are not reported.

OTTAWAS IN MICHIGAN.

Richland.—Rev. L. Slater.

No report has been received from this mission.

SHAWANOE MISSION.

Shawano.—Rev. F. and Mrs. Barker; one native assistant.

Delaware.—Rev. J. G. and Mrs. Pratt; Miss E. S. Morse; Charles Johnnycake, native assistant.

Ottawa.—Rev. J. and Mrs. Meeker; Mr. J. T. and Mrs. Jones. Shawbundy, native preacher.

The boarding school at Shawanoe has had an average attendance of twelve pupils. Portions of Scripture, and a small book of hymns in the native tongue, have been circulated. Religious services the past winter have been attended with increased interest. Four have been received, and four excluded by the church, leaving the number, as last year, thirty-four. At Delaware the school is prosperous, and the pupils are promising. The attention of the people to religious services has been distracted by temporary excitements; but better things are anticipated. The church numbers twenty-one, two having died, and three seceded to the Methodist church. The progress of the mission at Ottawa has been steady. The general progress of the people in civilization and morality is encouraging. Nine have been added to the church, two excluded, and one has deceased; the present number is sixty-four.

MISSION TO THE CHEROKEES.

Cherokee.—Rev. Messrs. E. Jones and W. P. Upham; Mr. H. Upham, printer; and their wives.

Delaware Town.—John Wickliffe, Oganawa, native preachers.

Deiyokee.—Daulaskee, native preacher.

Tanquah.—Tanenole, native preacher.

Flint.—Lewis Downing and D. M. Foreman, native preachers.

The mission has had its usual prosperity during the year. The members of the churches have advanced in knowledge and piety, and considerable additions have been made. The school has fifty-seven scholars, including eleven boarding pupils. Three of the pupils have been appointed

teachers of national schools. Five thousand copies each of 1st and 2d Corinthians and of Revelation were printed in Cherokee during the year; and five hundred copies of Remington on Communion in English. Special meetings of several days duration, in different parts of the territory, have been largely attended, and accompanied by evidence of the Spirit's presence. Ninety-nine persons have been added to the churches. The whole number is not reported, but is estimated at from twelve to thirteen hundred.

RECAPITULATION.

The Board have now in charge 18 missions, 77 stations, 164 out-stations, 119 missionaries and assistants, of whom 54 are preachers, 192 native preachers and assistants, 164 churches, 6 schools for native preachers, 18 boarding and normal schools, and 75 day schools, with 2,100 pupils, and 5 printing establishments, at which, exclusive of work at other stations, there have been printed the past year, 6,131,300 pages. The accessions to the churches by baptism within the year, as far as reported, have been 1,563. Whole number of members is more than 12,700.

AMERICAN BIBLE SOCIETY.

THIS society held its thirty-fifth anniversary at Broadway Tabernacle, New York, May 8; the Hon. Theodore Frelinghuysen, the President, being in the chair. From the statements made by the Secretaries and Assistant Treasurer, it appears that the receipts of the past year, from all sources, have been \$276,882. This sum is somewhat less than the income of the previous year; but excluding legacies it is larger by \$8,450. The number of Bibles and Testaments issued the past year is 592,432, making a total since the formation of the society of 7,572,967 copies. The Board of Managers have issued a new diamond 64mo. New Testament, some of the copies having also the Psalms appended; and they have issued a school Testament, of large type, for children and imperfect readers, as also a New Testament, of Swedish and English, in parallel columns. They have completed and issued the Spanish Bible, mentioned in the previous report, conformed to the Hebrew and Greek. The Book of Genesis and the Book of Acts have been published, at the society's House, in the Grebo tongue for Western Africa, translated by the Rev. Mr. Payne, a Protestant Episcopal missionary. The number of agents employed has been thirty, including two in Texas, one in California, and one for part of the year in Hayti. Grants of books have been made to local auxiliaries, to Sunday schools, seamen, missionary and other benevolent societies, and to individuals for distribution at numerous places, at home and

abroad, on the land and on the waters. No needy applicant has been sent empty away. Besides the grants of books, funds have been furnished for publishing the Scriptures in France; also to the missionary boards of the Presbyterian, the Protestant Episcopal, Methodist Episcopal, and Congregational churches, for publishing the same in China.

BAPTIST HOME MISSIONS.

THIS society held a meeting in the Oliver Street Baptist Church, New York, May 8; Rev. Dr. Cone being in the chair. From the statements submitted on that occasion, it appears that the receipts of the society, during the year ending March 31, 1851, were \$32,119 89, and that there was a balance of \$4,965 61 in the treasury April 1, 1850. The disbursements for the past year have been \$33,985 50.

One hundred and forty ministers have labored as missionaries or agents of the society during the past year. Of that number, ninety-three were in commission April 1, 1850. The remainder were new appointments at different periods during the year. From four of the latter number, no reports had been received, or were due, on the 31st of March, 1851, at which date the year closed. Five other missionaries are under appointment. Eight who were under appointment some portion of the year, need no further aid from the society.

The distribution of the missionaries has been as follows: In New Hampshire, 1; New York, 3; Delaware, 1; Missouri, 1; Illinois, 32; Indiana, 14; Ohio, 2; Michigan, 18; Wisconsin, 21; Iowa, 14; Minnesota, 3; New Mexico, 1; California, 3; Oregon, 3; Canada West, 8; Grand Ligne, 7. Eight collecting agents have been employed for longer or shorter periods in nearly all the Eastern and Middle States.

The whole number of states, territories, and provinces occupied is fifteen. The number of stations and out-stations supplied is 386, and the aggregate amount of time bestowed upon the field is equal to that of one man for ninety-seven years and eleven months.

The missionaries report the baptism of 981 persons; the organization of thirty-three churches, and the ordination of thirty-seven ministers. Fifteen houses of worship have been completed, and ten are in progress of building.

The mission churches have contributed to the usual objects of Christian benevolence, \$2,104 97, and about \$13,540 for the support of the missionaries, in addition to what has been received from the society.

AMERICAN AND FOREIGN BIBLE SOCIETY.

THE fourteenth anniversary of this society was held in the Oliver Street Baptist Church, May 9;

the president, Rev. Dr. Welch, being in the chair. The report of the treasurer showed the total receipts during the past year, from all sources, to be \$45,373 41, and the expenditures \$45,729 88, leaving a balance against the society of \$356 47. The appropriations to the American Baptist Missionary Union have amounted to \$14,750; to the Rev. Amos Sutton, D. D., for operations in Orissa, \$1,000; to Rev. J. G. Oncken, of the German mission, \$6,511 76; to Rev. T. T. Devan, of the French mission, \$521 51; to the Grande Ligne mission, \$217 50.

It also appeared from the report of a committee made at this time, that the manufacture of English Bibles had been carried on previously to April 5, 1850, at a loss of 26 1-2 per cent., and that the total of losses in this way, during the society's past existence, had amounted to \$24,583 99, exclusive of stock on hand, Bibles given away and granted to life members and directors. This loss has accrued from selling English Bibles at a price less than their original cost to the society. Measures have been taken by the present Board, during the past year, and will be during the year to come, to secure the society in future against any such loss.

AMERICAN SUNDAY SCHOOL UNION.

THE American Sunday School Union held its 27th anniversary in Musical Fund Hall, Philadelphia, May 13, Judge Hall of Delaware being in the chair. The statistics of the annual report are as follows: The receipts during the past year were \$182,840 48; of which \$31,241 35 were donations; \$563 51 were legacies; \$142,823 78 for sales and in payment of debts; \$2,203 84 from tenants renting rooms of the society. Its expenditures during the same time, for stereotype plates, copy-rights, engravings, printing, paper, rents, taxes, salaries, missionaries, &c., were \$186,638 45.

The board has employed 127 missionaries and colporteurs, for various periods of time, in twenty-four different states and territories. These have established 1,394 new schools, and have visited and revived 1,919 other schools, altogether embracing 24,339 teachers, and 163,492 scholars. They have distributed, by sale and donation, religious books for children and youth to the value of \$32,984.

Donations of books, tracts, &c., have been made, (including \$1,400 79, the details of which are not yet reported,) to the value of \$17,930 16; and these, with the charges to the donation account, specified in the general report of receipts and expenditures, make the amount expended in missionary labor and donations during the year ending March 1, 1851, \$45,780 74; showing an actual expenditure by the society during the past five years, for services of Sunday-

school missionary colporteurs, and donations to Sunday-schools, of \$18,695 50, beyond the contributions received for this purpose.

During the year the Union has issued forty-six new publications, equal to 6,000 pages, 18mo.

AMERICAN EDUCATION SOCIETY.

THE anniversary of this society was held at the Tremont Temple, Boston, May 26; Dr. Humphrey being in the chair. The receipts of the past year have been \$27,591 97; and the balance on hand at the commencement of the year was \$3,452 96. The expenditures have been \$26,263 96; so that the balance, April 30, was \$4,780 97. The number of young men who have received aid from the parent society is 277; of whom 116 are studying theology. The number assisted by the different auxiliaries is not known; but it is supposed that 400 have received assistance in some way.

Foreign.

AUSTRALIAN BOARD OF MISSIONS.

A PUBLIC meeting of the bishops, clergy and laity of the Church of England in Sydney, was held October 29, for the purpose of establishing an Australian Board of Missions, to be supported by voluntary contributions from the six dioceses of Sydney, New Zealand, Tasmania, Adelaide, Melbourne, and Newcastle, and having for its object the propagation of the gospel among the heathen races in the province of Australasia, New Caledonia, the Loyalty Islands, the New Hebrides, the Solomon Islands, New Hanover, New Britain, and the other islands in the Western Pacific. The chair was taken by the Bishop of Sydney.

On motion of the Bishop of Tasmania it was resolved: "That this meeting express its deep

and heartfelt thankfulness to Almighty God for the spiritual and temporal blessings which he has granted to the Australian Colonies, and recognize the duty of endeavoring to extend those blessings to the heathen races in their own neighborhood."

On motion of the Bishop of Adelaide it was resolved: "That it is the duty of the church in Australasia to use its unceasing endeavors, by direct missionary agency, as well as educational institutions, to bring the Australian natives under the teaching of the gospel; and that sufficient evidences of God's blessing upon the past work have been afforded to encourage us to expect more enlarged success for the future."

On motion of the Bishop of New Zealand it was resolved: "That the foreign efforts of the Australian Board of Missions be first directed to the islands lying nearest to Australia, viz., New Caledonia and the Loyalty Islands, in the hope that, by the blessing of God, its missions may hereafter be extended to all the heathen races inhabiting the islands of the Western Pacific."

On motion of the Bishop of Melbourne it was resolved: "That it be agreed to constitute a general board of missions, to be called the Australian Board of Missions; that the Governors of the Australian Colonies be requested to be patrons; that the Lord Bishop of Sydney be requested to accept the office of President *ex officio*; that the bishops of the Australian dioceses be Vice-Presidents; that the Bishops of New Zealand and Newcastle be requested to act as Missionary Bishops; that two general Treasurers, one clerical and one lay, be appointed; that two general Secretaries, one clerical and one lay, be appointed; that the President and Vice-Presidents, with the general Treasurers and Secretaries, form an Executive Committee for Foreign Missions; that St. John's College, New Zealand, be provisionally recognised as a Missionary College, for the purposes of the Board."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SANDWICH ISLANDS—The expected crisis in the difficulties between the French and Hawaiian governments has been postponed. At a conference held on the 1st of February, the Commissioner of the French Republic, M. Perrin, presented the following demands to Mr. Wyllie, Minister of Foreign Relations:

1. The adoption complete, entire, and loyal, of the Treaty of the 26th March, 1846, as it was drafted in the French text.

2. The establishment of a duty from one to

two dollars a gallon of five bottles, on spirits containing less than 55 per cent. of alcohol.

3. A treatment rigorously equal, granted to the two worships, Catholic and Protestant.

The direction of instruction confided to two superior committees formed in each of the two religions.

The submission of the Catholic schools to Catholic inspectors.

The proportional division between the two religions of the tax raised by the Hawaiian government for the support of schools.

4. The adoption of the French language, in the relations between French citizens and the Hawaiian administration.

5. The withdrawal of the exception imposed upon French whalers, importing wines and spirits, and the abrogation of the regulation which obliges ships laden with liquors to pay and support the custom-house guard put on board to watch over their shipment or discharge. Large facilities of deposit, of transit, and of transshipment granted to the trade in spirits.

6. The reimbursement of all the duties received in virtue of the disposition, the withdrawal of which is demanded by the paragraph above mentioned; or a proportional indemnity given for the damage occasioned to French commerce, by the restriction which has suspended its relations.

7. The reimbursement of the fine of \$25, paid by the French ship *General Teste*, and besides an indemnity of \$60 for the time during which she was unjustly detained here.

8. The insertion in the official journal of the Hawaiian government, of the punishment inflicted upon the scholars of the high school, whose impious conduct occasioned the complaints of the *Abbe Coulon*.

9. The removal of the Governor who caused or allowed to be violated on Hawaii the domicile of the *Abbe Marechal*, or the order to that Governor to make reparation to that missionary, the one or the other decision to be inserted in the official journal.

10. The payment to a French citizen, proprietor of the Hotel of France, of the damages committed in his house by foreign sailors, against whom the Hawaiian government took no process.

To these demands Mr. Wyllie, under date of March 15, made a formal and full answer. On the 19th of March M. Perrin offered to accept "four of the solutions" which the Minister of Foreign Relations had indicated, "reserving to himself to ask new instructions from his government in regard to the solutions offered on the other points"; and on the 25th of March the representatives of the two powers signed the following declaration:

1. The Treaty of the 26th of March, 1846, will be faithfully adopted and interpreted in the two texts, French and Hawaiian, the only ones officially signed. It remains agreed in all the cases where the foreign judges, not understanding French, have to decide, the text of the English treaty, officially declared identical, under reserve of the third article, shall be considered as an exact translation.

2. Without admitting that by the establishment of a custom house duty of \$5 per gallon, upon spirits, the Hawaiian government have gone beyond the exclusive power which France herself had granted to them, through the means of the wording of the VI. article of the treaty above mentioned—an assertion, in regard to which the undersigned French Commissioner makes all reserves—and after having proved that the effects of that duty have been profitable to France, and hurtful to the English and American trade in spirits—the King of the Sandwich Islands declares himself disposed to submit the question of the reduction of duty to \$2 50 per gallon as a *maximum* to the Legislature which is to assemble next month, as a measure of political economy, which the Chamber of Commerce of Honolulu have recommended on strong grounds.

3. The government of the King cannot recog-

nize, on the part of any foreign nation, the right of dictating or prescribing laws to them on matters which affect only the religious belief or secular education of the native subjects of the King; nevertheless, disposed to admit the third of the demands presented by M. Perrin on the 1st of February last as a friendly suggestion, destined for the examination of the Legislature which is to assemble this year, the Hawaiian government will place these assemblies in a position to decide, if the equality between the Catholics and the Protestants, under the protection of the constitution and the laws, of which numerous proofs have been furnished, do not yet require something for its perfect application.

4. Documents presented by French citizens, in their own language, will be received in all the cases in which documents in the English language are received; but, in the cases where the employes whose duty it is to make use of these documents do not understand French, it shall be incumbent, provisionally, on the party interested to furnish a translation of the document produced, which, to prevent all error and discussion, shall be certified by him as true.

Thus it will be seen that there has been no final adjustment of the difficulties between the French and Hawaiian governments. And it ought to be impressed upon the friends of missions, that the dangers which threaten the independence of the Islands, are as imminent as they have ever been. Shall not prayer be made to Him who is the God of the weak, as well as of the strong, that he will still protect and bless a people, who have excited so deep an interest in the hearts of Protestant Christians?

SALONICA.—From letters of Mr. Dodd it appears that strenuous efforts are made to keep the Jews from attending the services of the mission. "In some cases," he writes, under date of March 4, "we know that they have been prevented by fear, having been summoned privately before the chief Rabbi, and straitly threatened to come no more; and we have reason to believe that this has happened in many instances." Deprivation of some official employment, obstacles thrown in the way of business, and secret prohibitions of the ordinary salutations, are made use of to annoy those who are disposed to hear the gospel. "Notwithstanding all these things," Mr. Dodd says, "some do come to us; and the weekly attendance is undiminished. How long it will be so, we know not. We have no security for its continuance."

On the 1st of April Mr. Dodd wrote again, announcing that the persecution had become more and more open and active. One was beaten and excommunicated; but subsequently, on his "humbling himself," he was restored. The wife of another was taken from him, and he was threatened with excommunication. These measures had their influence on the Saturday services. On one occasion none came till some time after the appointed hour, because rabbies were watching in the street. Still Mr. Dodd

says: "The spirit of inquiry is increasing. I become acquainted, from time to time, with many persons who are intellectually convinced that the Messiah has come." The conduct of the rulers excites indignation; and some glaring instances of oppression have increased the dissatisfaction.

In the same letter Mr. Dodd wrote as follows: "Inquiry is spreading also among the Greeks; and we hear of many in surrounding places who have begun to read the Bible for themselves. The Greek clergy have been aroused, and have solemnly warned their people to have nothing to do with us. One effect of this course has been to excite curiosity."

Immediately after the above-mentioned date, our brethren obtained definite and positive proof that a man had been punished with the bastinado, and placed under the "curse," simply for visiting them; also that a boy twelve years old had been bastinadoed, and a young man mal-treated in various ways. Mr. Dodd, therefore, laid the case before the English Consul, upon whose protection the Jews are very dependent. "He interested himself at once in the matter," Mr. Dodd says, under date of April 7, "and sent a strong message to the Chief Rabbi, setting before him the consequences of thus opposing himself to the law of the empire, and threatening, not only the withdrawal of his favor and protection, but a complaint to the capital." It was hoped that this would be sufficient; but it was found that a very artful scheme had been formed, the aim of which was to cut off the Jews from all intercourse with the missionaries, without violating the letter of any law. Only five attended the service held on the first Saturday in April; but they formed the most solemn and attentive congregation which our brethren have seen in Salonica.

Mr. Parsons writes, under date of April 30, that the mission commenced a school, that very day, with three scholars, and with the promise of two more immediately. "There is great fear upon all minds," he says; "all are trembling."

CONSTANTINOPLE.—Under date of May 5, Mr. Dwight alludes to the sacramental services of the previous day, at which Mr. and Mrs. Stoddard, together with Mr. Rhea, were present. "Three children were baptized," he says, "and four persons, two males and two females, were admitted to the church. The two females are members of our female boarding school. There is a gradual progress here, though we do not see that special demonstration of the Spirit which we earnestly desire, and for which we constantly pray. Every week, however, brings us fresh news of interest from the interior. The tide of reformation is sweeping over the country. Inquirers are found in all the important towns, and many of the villages of ancient Armenia; and a cry comes

to us for preachers, preachers, PREACHERS! Where they are to be found I know not. How we are to supply Arabkir, Sivas, Tocat, Marsovan, Cesarea, &c. &c. will be a subject of earnest inquiry and prayer at our approaching annual meeting."

ARMENIANS.—From a statistical table, just received, it appears that there were, at the close of 1850, eighty church members at Constantinople, fifteen at Broosa, thirteen at Trebizond, nine at Erzurum, forty-one at Aintab, twenty at Ada Bazar, and about forty at Nicomedia.

NESTORIANS.—Mr. and Mrs. Stoddard, with Mr. Rhea, arrived at Smyrna on the 18th of April, after a passage of forty-four days. All were in good health.

BEIRUT.—Miss Whittlesey arrived at Smyrna on the 18th of April, on her way to Beirut.

OREGON.—Mr. Spalding has accepted an Indian agency, under the United States government, for the territory of Oregon; and his connection with the Board has consequently terminated. Since that event his wife has deceased. Mr. Spalding ascribes her death to the hardships she encountered in fleeing from Clear Water, after the massacre at Waiilatpu. In speaking of the closing scene, he says, "She died in the triumphs of faith. Her sufferings were intense for the last thirty-six hours; but her confidence only increased. She exclaimed in the last struggle, after she had stepped down into the dark valley, beyond the reach of all earthly succor, 'It is sweet to have Jesus by my side in this dying hour.'" Her death occurred on the 7th of January.

Home Proceedings.

MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the American Board was held in the Presbyterian Church on Washington Square, Philadelphia, May 5. After the opening prayer and the reading of the Scriptures, Rev. David Malin, Secretary for the Philadelphia District, made a statement respecting the operations and prospects of the different missions under the care of the Board. Addresses were then delivered by Rev. William Walker, of the West Africa mission, and Rev. Mr. Willets, of the Reformed Dutch Church.

A similar meeting was held in Broadway Tabernacle, New York, May 9; the Hon. Theodore Frelinghuysen, President of the Board, being in the chair. Prayer was offered by Rev. Dr. Ferris, of New York; after which the President made a brief address, and one of the Secretaries gave an account of the domestic and foreign

operations of the Board. Addresses were delivered by Rev. Henry R. Hoisington, of the Ceylon mission, Rev. William H. Steele, of the Borneo mission, Rev. William Walker, of the West Africa mission, Rev. Henry Ballantine, of the Ahmedauggur mission, Rev. George W. Wood, of the mission to the Armenians, and Rev. Asa D. Smith, D. D. of New York.

A meeting of the same character was held at the Tremont Temple, Boston, May 29; Dr. Tappan, of Maine, being in the chair. Prayer was offered by Rev. Dr. Peck, Secretary of the Baptist Missionary Union; after which addresses were made by Rev. Messrs. Ballantine, Walker and Wood, missionaries of the Board, and Rev. R. S. Storrs, Jr. of Brooklyn, New York.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Cumberland, Gent. 39,37; la. 24,63;	
m. c. 11;	75 00
Durham, Rev. J. F.	2 00
Falmouth, 1st cong. ch. 7; la. wh.	
and prev. dona. cons. Mrs. NANCY	
I. P. DAMS an H. M. 6,29; la. 4;	17 29
N. Gloucester, Cong. ch. and so.	24 22
Otisfield, N. K.	2 00—130 51
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter-st. cong. so. miss. asso. (of	
wh. fr. Mrs. Harward for John P. Har-	
ward, Ceylon, 20.)	132 00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.	
Bangor, 1st ch. 22,10; Hammond-st.	
do. 5,18; juv. miss. so. for Ga-	
boon miss. wh. cons. Jacob Mc	
Gaw an H. M. 100; so. of inq. in	
Theol. sem. 2,17;	176 45
Brewer, 1st ch. wh. and prev. dona.	
cons. Mrs. WHEELER an H. M.	77 44
Brownville, 22,34; a. s. miss. so. for	
Gaboon m. 8;	30 34
Orono, Ch. and so.	11 43—295 66
Somerset co. Aux. So. C. Selden, Tr.	
Mercer, m. c.	5 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunkport, 8 cong. ch. and so.	
56; Rev. G. A. B. 10;	66 00
Limerick, 15; m. c. 44,17;	59 17
Lyman, Central ch. and so.	35 00
York, 1st cong. ch.	74 00—234 17
	787 34
E. Machias, Cong. ch. 17,34; Ellsworth, G.	
H. 2,10; Strong, m. c. 5;	24 44
	811 78

Legacies.—Bath, John Martin, by Benj. Randall and A. K. Mitchell, Ex'rs,

108 50
920 98

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Alstead Centre,	28 67
Gilsum, An indiv.	5 00
Jaffrey, A friend,	2 50
Kenneb, m. c.	30 04—66 21
Grafton co. Aux. So. W. W. Russell, Tr.	
Grotton, D. C.	5 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Hillsboro' Bridge, Cong. so.	15 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Boscawen, Mrs. E. B. S. 1; E. par.	
cong. ch. and so. 64,40; M. A. W.	
2407.	65 72

Fisherville, E. Gage,	10 00
Hopkinton, 1st cong. ch. and so.	
gent. 69,31; la. 50; m. c. 10,63; 119 84—125 56	
Rockingham co. Conf. of chs. J. Boardman, Tr.	
Brentwood, Cong. so. 49,23; m. c.	
7,59; s. s. 1,88; Mrs. E.'s s. s.	
class. 1,30;	60 00
Doerfield, Cong. ch. and so. wh. and	
prev. dona. cons. Rev. WILLIAM	
A. PATTON an H. M.	15 00
Epping, Cong. so.	14 00
Exeter, 2d do. 1; 1st and 2d do. m.	
c. 5,44;	6 44
Hampstead, Cong. ch. and so.	25 00
Plaistow and N. Haverhill, United	
cong. ch. and so.	51 25—171 69
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Acworth, Cong. ch. m. c.	16 93
Meriden, do. 67,11; m. c. 45,96; juv.	
miss. so. 5,94;	119 01
Newport, L. Reed,	15 00
Washington, Mrs. G.'s s. s. class,	2 55—153 49
	606 95
W. Stewartstown, m. c.	15 00
	621 95

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Addison, Cong. ch. 15,57; m. c. 2;	17 57
Bridport, do.	32 25
Bristol, do.	5 95
Middlebury, do. 17; indiv. 18; J. S.	
S. 2;	37 00
Orwell, Cong. ch.	54 75
Shoreham, do. to cons. Rev. ASA	
HENNEWAY an H. M.	53 52
Weybridge, Cong. ch.	35 25—236 29
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Danville, Cong. ch. and so.	43 00
Chittenden co. Aux. so. M. A. Seymour, Tr.	
Burlington, Cong. ch. m. c.	16 00
Essex, N. Lathrop, dec'd,	42 00
Milton, L. S. Tomberson,	18 00
Underhill, A. E.	4 00—80 00
Orleans co. Aux. So. H. Hastings, Tr.	
Glover, Cong. ch. and so.	17 00
Rutland co. Aux. So. J. Barrett, Tr.	
Chittenden, Cong. ch. and so.	10 00
Clarendon Coll. 1; s. s. 2;	3 00
Rutland, E. par. 2; m. c. 5,77; W.	
par. 10;	17 77
Sudbury, La.	3 31
Wallingford, Cong. ch.	35 00—69 08
Washington co. Aux. So. J. W. Howse, Tr.	
Berlin, Rev. J. H.	2 00
Windham co. Aux. So. F. Tyler, Tr.	
Westminster, I. Esty,	10 00
Windsor co. Aux. So. J. Steele, Tr.	
Springfield, Cong. ch. and so. 27;	
Mrs. E. J. Noble, dec'd, 9;	36 00
Windsor, Cong. s. s.	6 14—49 14
	499 51
	3 00
	502 51

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Falmouth, Mr. Hooker's so. 193,63;	
s. s. 7,26; N. par. m. c. 10;	210 89
Monument, m. c.	6 88
Orleans, Cong. ch. and so.	45 00—262 77
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Pittsfield, A friend, by Rev. Dr.	
Todd,	45 00
W. Stockbridge, Village, Cong. ch.	
and so. to cons. Rev. NATHANIEL	
LABELL an H. M.	60 00
Williamstown, Williams Coll. m. c.	11 75—108 75
Boston, S. A. Danforth, Agent.	
Part-st. ch. and so. gent. 2,747,37;	
la. 601,50;	3,348 87
Old South ch. and so. gent. 2,707;	
la. 533,15;	2,940 15
Mount Vernon ch. and so. gent. and	
la. 2,546,76; m. c. 200;	2,746 76

Essex-st. ch. and so. gent. and la.	2,664 00
Central ch. and so. gent. and la.	2,212; m. c. 207,50; 2,419 00
Bowdoin-st. ch. and so. gent. and la.	2,138,06; m. c. 200,48; juv. miss. 1,303; m. c. 55,36; 2,353 54
Salem-st. ch. and so. gent. and la.	1,303; m. c. 55,36; 1,355 36
Phillips ch. and so. 459,92; m. c.	31,08; la. sew so. 27; 517 90
Maverick ch. and so. 397,91; m. c.	48,43; 416 34
Pine-st. ch. and so. 316,12; m. c.	34,50; 350 62
Pilgrim ch. and so. 45; m. c. 45;	90 00
Shawmut ch. and so.	50 78
Edwards ch. and so.	22 58
United mon. con.	566 62
Mass. Home Miss. So. as inc. fr. Mrs Osborne's legacy, for prop. the gospel among the Ind of N. America, 80; la. Jews' so. of Boston and vic. for support of Mr. Schautfler, 152,21; T. S. 20; a friend, 3; other dona. particulars of which have been published, 435,96; 691 17	
	20,869 51
Ded. prev. ack.	18,251 54—2,617 97
Essex co. North, Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury Mills, fem. miss so.	17 85
Georgetown, Cong. ch. and so.	87 25
Ipswich, 1st ch. 170; a friend, 20; ded. prev. ack. 100;	90 00
Lincoln, m. c. 22,50; la. benev. so. 3,50;	26 00
Newbury, 1st par. cong. ch. and so. to cons. Mrs. CAROLINE N. WINTHROP and H. M. 103; Ceylon so. 27;	130 00
Newburyport, 4th ch. 137,10; m. c. 64,93; a friend, for H. M. Scudder, 2; wh. cons. DANIEL ADAMS and SAMUEL PATTINGELL H. M.; Whitfield, cong. ch. 40;	212 00—593 10
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Danvers, N. par. 3d cong. ch. 39,35; S. par. friends, for Gaboon m. 11;	50 35
Essex, 1st cong. ch.	79 00
Manchester, 1st par. 129; m. c. 5,05; fem. miss. so. 10;	144 05
Rockport, Cong. ch. and so. wh. cons. Mrs. SUSAN B. HASKELL and H. M.	150 00
Wenham, Cong. ch. and so. wh. cons. EZRA DODGE and H. M.	101 00—524 40
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Amherst, Prof. E. S. Snell,	10 00
Chesterfield, Two friends,	10 00
Cumington, 1st par. Miss C. Briggs, 20; W. par. m. c. 13,50;	33 50
Easthampton, m. c.	101 79
Granby, Gent. 118,26; m. c. 35;	153 26
Hadley, Russell ch. and so. m. c.	31 00
Northampton, 1st par. m. c. 111,21; benev. so. 283; S. Stoddard, 10; Edwards ch. m. c. 19,18; Stoddard, Lathrop and Co. profits on mis. pub. 24;	447 39
Southampton, m. c. 126,50; Mrs. Electa Kingsley, dec'd, 50;	176 50
South Hadley, A friend,	95 61—1,059 05
Harmony Conf. of chs. W. C. Capron, Tr.	
Grafton, Cong. ch. and so. to cons. DELANO PRINCE and H. M. 100; Miss L. M. A. 10;	110 00
Mendon, Rev. C. C.	1 00
Milford, Mr. Pond's ch. m. c.	21 00
Upton, Cong. ch.	46 00—178 00
Middlesex North and vic. J. S. Adams, Tr.	
Groton, Mrs. B. Capell,	10 00
Middlesex South Conf. of chs.	
Holliston, Cong. ch. and so.	23 19
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
Dorchester, Juv. agricul. so. for Mr. Stoddard's sch. Persia,	6 00
E. Medway, Gent. 22; la. 26,25;	48 25
Franklin, Cong. ch. and so.	48 00

Medway, Julius C. and Rebekah A. Hurd to cons. LAZARUS HURD of Bristol, Ct. an H. M. 100; J. C. 2;	109 00
Roxbury, Eliot ch. m. c.	18 05
Walpole, Mr. Newhall's so. chil. of mater. asso.	2 25
W. Roxbury, Spring-st. ch. m. c.	3 90—225 45
Old Colony Aux. So. H. Coggeshall, Tr.	
New Bedford, Head of the River, Rev. D. C. B. 5; Mrs. N. S. S. 5;	10 00
Palestine Miss. So. E. Alden, Tr.	
N. Weymouth, Cong. ch. and so.	68 62
Pilgrim Aux. So. J. Robbins, Tr.	
Pembroke, Miss M. C. Ford, (of wh. for Nathaniel Ford, Ceylon, 20;)	30 00
Plymouth, 2d cong. ch.	15 00
Plympton, Gent.	23 50—68 50
Taunton and vic. Aux. So.	
Fall River, 1st cong. ch. and so.	60 90
Mansfield, Cong. ch. and so. m. c.	18 00
Norton, Trin. cong. so.	13 29
Pawtucket, Gent. 42,50; m. c. 18,57; 61 07	
Raynham, Cong. ch. and so.	50 00
Rehoboth, A friend,	50 00—253 26
Worcester co. North, Aux. So. B. Hawkes, Tr.	
Athol, Mrs. H. Sweetser,	100 00
	6,121 06

A friend, 40; a friend, 5; Billerica, ortho. cong. ch. and so. m. c. 15; Buxford, 1st par. cong. ch. and so. 50; Cambridge, Shepard sew. cir. 40; Chelsea, Winnimmet ch. and so. m. c. 32,52; Winnimmet juv. miss so. for Miss Whittlesey's sch. Mt. Lebanon, 50; for m. to S. Africa, 50; Broadway ch. and so. m. c. 30,78; Chilmart, J. A. 1; Dracut, W. cong. ch. and so. m. c. 50; E. Cambridge, evan. cong. ch. m. c. 11,36; Lowell, John-st. cong. ch. 125,84; Lynn, Central ch. 25; Medford, Mystic ch. and so. to cons. JOHN CLOUGH, JONATHAN BINNEY, and CHARLES W. JAMES H. M. 335,00; Methuen, Gent. la. and m. c. (of wh. for E. H. Thaxter, Ceylon, 20,) 125,19; Reading, Bethesda ch. 40,73; S. Malden, Winthrop ch. and so. 70,62; Salem, Crombie-st. ch. and so. 289,53; R. P. Waters, (of wh. to cons. LEVI WOODBURY of Portsmouth, N. H. an H. M. 100,) 200; Tewksbury, Mr. Cogges's so. 50; W. Buxford, m. c. 12; Wilmington, cong. ch. and so. 94,30; m. c. 12,18; la. miss. asso. 30; wh. and prev. dona. cons. Rev. JOSEPH E. SWALLOW and Mrs. MARIA E. SWALLOW H. M.; Winchester, juv. miss. so. 62c; Woburn, 1st cong. ch. and so. 225,74;	2,013 08
	8,124 14

Legacies.—Abington, Edward Cobb, by Ziba Torrey, Ex'r, (prev. rec'd, 1,750;) 1,100; Conway, Samuel Denham, by Phinehas Battlett and Joseph Avery, Ex'rs, 189; Millbury, Miss Lucy Morse, by Ithra Harris, Ex'r, 100; Southampton, Miss Achah Lyman, by Samuel Lyman, 2d, and Eliha Edwards, Ex'rs, 250; Whately, Miss Dina Sanderson, to cons. JOHN C. SANDERSON and RODOLPHUS SANDERSON, H. M. by J. D. Whitney, 200;	1,839 00
	9,973 14

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.	
Bridgeport, T. C. Perry, wh. and prev. dona. cons. Mrs. SALLY C. PERRY and H. M.	35 00
Newtown, Cong. ch. and so.	35 00—70 00
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Ridgefield, 1st cong. ch. s. s. for a boy at Gaboon,	15 00
Westport, A friend,	10 00—25 00
Hartford co. Aux. So. A. W. Butler, Tr.	
E. Windsor Hill, Juv. miss. so.	3 00
Farmington, by Mr. Hart,	10 00
Granby, 1st so.	22 68
Hartford, Centre ch. m. c. 220,66; Mr. Bird's sch. for Mrs. Van Lennep, Constantinople, 13,10;	223 76

West Hartford, Juv. miss. asso. for hea. chil.	12 40
West Hartford, L. G. M. 10; Mrs. L. G. Merrill, for Stephen Good- year, Ceylon, 20;	30 00
Windsor, 1st so. m. c.	21 75
Windsor Locks, Coll. 35,25; m. c. 15,80;	51 05—404 64
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Rocky Hill, Cong. ch. and so. m. c.	20 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Norfolk, Cong. ch. and so.	250 00
New Haven City Aux. So., A. H. Maltby, Agent.	
New Haven, 3d ch. m. c. 33; union m. c. 17,46;	50 66
New Haven co. East, Aux. So. A. H. Maltby, Agent.	
Durham, 1st cong. ch. and so. chil. penny sub. 16,10; indiv. 9; m. c. 6,70;	30 80
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.	
A friend,	10 00
Birmingham, m. c. 17,70; s. s. 9,10;	26 80
Waterbury, m. c.	70 00
Wolcott,	10 00—116 80
Norwich and vic. and New London and vic. F. A. Perkins, Tr.	
Norwich, J. Parks, for ed. hea. chil. in Ceylon,	1 50
Windham co. Aux. So. J. R. Gay, Tr.	
N. Woodstock, Village Corners, s. s. for Madura m.	15 00
	984 40
A friend, 50; do. 3;	53 00
	1,037 40
Legacies. —Hartford, Misses Ruth and Mary Fatten, by F. Parsons, Ex'r (prev. rec'd, 200; 1,200; Middletown, William Plumbe, by W. Southmayd, Jr., Adm'r (prev. rec'd, 1,049 30; 98,35; Milford, Jonas Hine, by Daniel Fenn and Enoch B. Peck, Ex'rs, 28,33;	1,396 88
	2,364 28
RHODE ISLAND.	
Little Compton, A friend, 10; Providence, 4th cong. ch. wh. cons. Joseph Dumas, Jr. an H. M. 117;	127 00
NEW YORK.	
Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.	
Albany, 2d R. D. ch.	50 00
Brooklyn, Redford R. D. ch. m. c.	25 55
Canajoharie, R. D. ch.	5 40
Chittenango, do. m. c. and coll.	15 25
Esopus, do. la. miss. so. dia. No. 1,	6 25
Ghent, 2d R. D. ch. m. c.	5 00
Lodi, R. D. ch.	22 00
Marbletown, R. D. ch. m. c. 63;	
Rev. C. L. V. D. 10; a friend, 10;	
child's m. box, 1,10;	84 10
New Baltimore, R. D. ch. m. c.	15 50
New Hurley, do.	78 45
Piermont, do. m. c.	76 00
Union Village, do.	20 00
Watervleit, R. D. ch. 13; G. D. P. 1,50;	14 50—488 00
Buffalo and vic. J. Crocker, Agent.	
Sheldon, T. Humphrey, dec'd, 100; cong. ch. 10;	110 00
Chataque co. Aux. So. S. H. Hungerford, Tr.	
Carroll, Cong. ch. 13,52; disc. 14c;	13 38
Geneva and vic. C. A. Cook, Agent.	
Barre Centre, Cong. ch. m. c.	6 00
Geneva, Rev. M. P. Squier, 15; R. s. s.; W. H. S. 1;	21 00
Richland, Mrs. J. H.	10 00—37 00
Greene co. Aux. So. J. Doane, Tr.	
Cat-kill, A friend,	10 00
Durham, Rev. Dr. Williston, dec'd, avails of Millen. Discourses. wh. cons. HORACE WILLISTON, of A'kens, Pa. an H. M. by Rev. T. Williston,	123 24—133 24
Monroe co. and vic. E. Ely, Tr.	
Medina, Pres. ch.	47 00
Rochester, C. M. Lee, to cons. Lucius Ball an H. M. 100; Washington-st. ch. m. c. 50,93; s. s. for G. W. Parsons and Maria T. Hicok, Ceylon, 20;	170 63—217 28
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.	
(Of wh. fr. James Boorman, 100; A. R. Wetmore, 100; E. Goodwin, 50; Mrs. A. Bronson, 200; G. R. Lockwood, to cons. Rev. S. P. Lands of Cayahoga Falls, O. an H. M. 50; a mem. of Medi- son av. pres. ch. wh. and prov. dona. cons. Rev. WILLIAM BARRETT and Mrs. WILLIAM BARRETT H. M. 100; Brain- erd, pres. ch. to cons. LONZO M. KAZAN an H. M. 101,30; Mercer-st. ch. 1,246; Bloeker st. ch. 330; Brick pres. ch. E. Holden, 250; Brooklyn, 1st pres. ch. s. s. for a boy in Mr. Hamlin's sch. Bebek, 25; S. pres. ch. 115,72; m. c. 29,31;	3,055 65
Oneida co. Aux. So. J. Dana, Tr.	
Augusta, Cong. ch.	36 72
Utica, 1st pres. ch. m. c.	13 70
Verona, 2d cong. ch.	34 00
	84 42
Ded. disc.	62—84 00
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Ogdensburg, T. T. T.	5 00
	4,142 60
A friend, 200; Albany, 4th pres. ch. 100; Ballston, Rev. F. S. Wickes, 50; Beekman- town, pres. ch. 19,94; Berkshire, Brookside miss. so. 16,10; Bovina, Mrs. J. D. 2; Brownville, pres. ch. 12; Canaan Centre, pres. ch. 32,60; Castle Creek, S. S. 5; H. A. S. 1; H. S. 1; H. S. 1; Circleville, pres. ch. m. c. 13,50; Crown Point, 2d cong. ch. and so. 16; Cutchogue, pres. ch. m. c. 13,54; Essex, pres. ch. 32; Fac- toryville, pres. ch. m. c. wh. and prev. dona. cons. Rev. NATHANIEL ELMER an H. M. 15,01; Freedom Plains, G. McC. 2,50; Gaiway, Rev. A. L. Chapin, 20; Miss E. L. 2,25; Gilbertsville, pres. ch. 45,09; fem. miss. so. 12,06; Groton, indiv. 2; Hamden, 1st cong. ch. 7,50; Jewett, pres. ch. 4; New Rochelle, pres. ch. for Madras m. 25; Plattsburgh, pres. ch. 80,76; Pitts- town, do. 15; Sag Harbor, pres. ch. m. c. 100; s. s. for Wickham sch. Ceylon, 30; Sherman, cong. ch. 16,28; Smithtown, W. P. B. 10; Troy, coll. 135; Yorktown, 6;	1,043 28
	5,187 83
Legacies. —Clinton, Mrs. Lucy Williams, by George Bristol, Ex'r, 321; disc. 1,60; New Lebanon, R. Woodworth (prev. rec'd, 531.49.) 274; disc. 1,37; Trenton, Calvin Preston, by Phillip Preston, Ex'r, 100; disc. 50c.;	691 53
	5,879 06
NEW JERSEY.	
By C. S. Little, Tr.	
New Brunswick, 1st R. D. ch.	27 22
A friend, 2; Hanover, 1st pres. ch. 52; Jersey City, Rev. J. V. H. 8. Orange, Miss L. Ball, for D. Ball, Ceylon, 10; C. A. 31c; Parsip- pany, fem. rea. and sew. so. 22,37; Pater- son, 1st and 2d pres. cha. m. c. 20; South- old, pres. ch. m. c. 12; Troy, fem. benev. so. 37; W. Milford, 2,79;	166 47
	193 69
PENNSYLVANIA.	
Carbondale, Welch cong. ch. 24; s. s. 9; Cherry Ridge, M. D. 2; Hamiltonville, 1st pres. ch. A. G., 10; Monroese, m. c. 38; Philadelphia, 1st pres. ch. M. W. Baldwin, 150; a friend, for Gaboon m. 50; 1st Indep. ch. miss. so. for John Chambers and J. H. Burtis, Ceylon, 40; York, 1st pres. ch. m. c. 79,41; la. miss. so. 48,06; S. Small, 25; Mrs. McDonald, 20; Miss S. M. 10; P. H. S. 10; indiv. 64,53; disc. 70c.;	571 28

MARYLAND.

Baltimore Fem. mite so. for *Harriet Walsh Neilson* and *Johanna Maria Ridgely*, Ceylon, 40 00

GEORGIA.

Callodenville, R. H. 10; Savannah, la. African sew. so. (of wh. for ed. of a child in Africa, 20,) 50; 60 00

SOUTH CAROLINA.

John's Island, Ch. col'd mems. for sch. in W. Africa, 4; a lady, 3; *Legacies*—Charleston, Miss Sarah B. Stevens, by R. L. Stewart, 7 00
795 30
802 30

OHIO.

Western For. Miss. So. G. L. Weed, Tr. Bellefontaine, Rev. Joseph Stevenson, wh. cons. him an H. M. 50; Balpre, 25, 20; Bloomingburgh, 100, 18; Chillicothe, 2d pres. ch. m. c. 4; s. s. 84c; Chiviot, Mr. H.'s boys, 4, 10; Cincinnati, 1st ortho. cong. ch. 14, 15; Do. Puke, 20; 2d pres. ch. 543, 71; m. c. 46, 80; 3d do. m. c. 30, 56; Vine st. cong. ch. m. c. 3, 35; Tab. pres. ch. indiv. for ed. of a boy at Madras, 20; m. c. 2, 84; T. B. M. 10; Z. B. 1; Circleville, 66, 66; College Hill, Fem. col. m. c. 1, 07; Columbus, 2d pres. ch. Mr. and Mrs. J. S. Hall, wh. cons. A. D. Long an H. M. 100; six indiv. to cons. JOHN S. HALL an H. M. 100; Concord, 63, 75; s. s. 9, 53; Danville, 1, 10; Dresden, 22, 03; chil. 3, 18; Georgetown, for R. Hopkins, 7; Greenfield, for Dakota m. 30, 26; Greenland, ch. 20, 25; la. 6; Hanging Rock, J. W. Means, (of wh. for Miss J. Williamson, Kaposia, 20;) 25; Hebron, 11, 95; chil. 57c; Jackson, Rev. I. N. F. 3; Rev. D. D. 1; Maryville, pres. ch. m. c. 10; New Plymouth, 13, 63; Newton, pres. ch. s. s. for ed. in Africa, 3; Piquah, 14, 20; Porter, 21, 84; chil. 1, 16; Red Oak, 34, 73; Russellville, ch. 4, 55; South Fork, 20; Springfield, 1st ortho. cong. ch. m. c. 35; Walnut Hills, Lane sem. ch. m. c. 2, 15; Warren, 23, 26; Watertown, 9, 50; Village, 23, 85; Washington, 19, 97; West Newton, pres. ch. m. c. 10; West Union, W. F. W. 10; Wilkesville, 16, 91; chil. 60c; ded. disc. 2, 25; 1,634 55

Western Reserve Aux. Soc. by Rev. T. F. Handy, Agent.
Cleveland, 1st pres. ch. 176, 65; Mrs. C. D. Brayton, 10; E. Cleveland, ch. 4, 87; Willsoughby, Mrs. E. O. 5; Hudson, Wes. Res. college, 22; Johnson, Mrs. S. W. 3; Columbus, Rev. W. Preston, 25; Fitchville, friends, 1, 50; M. F. 20c; Genoa, pres. ch. 11, 71; Kelloggsville, F. E. 5; F. S. 1, 75; Milan, pres. ch. and so. 97, 69; Strongsville, Rev. T. W. 5; 148 15
9,004 22

Legacies.—Cleveland, P. M. Weddell, by T. F. Handy, (prev. rec'd 620;) 125; Oxford, B. Roots, (prev. rec'd, 121, 27;) 63, 65; 188 65
9,192 87

INDIANA.

By G. L. Weed, Tr.
Allensville, 24, 55; s. s. 6, 45; Bethany, 24, 45; Bethel, 3, 90; Bogtown, 6, 25; Columbus, 52, 20; Franklin, 21; Greenville, pres. ch. m. c. 12, 50; Greenwood, A. C. W. 2; J. H. 25c; Highland, 5, 75; Hurricane, 1, 90; Lawrenceport, pres. ch. 8, 05; Livonia, pres. ch. 12, 90; Madison, Miss H. S. 5; Monticello, pres. ch. m. c. 20; s. s. for a child in Syria, 20; Mt. Vernon, 11, 50; New Albany, ch. 22, 80; Miss Saeed's juv. sew. so. 6, 40; Piquah, 13, 45; Rising Sun, pres. ch. 2, 25; Salem, pres. ch. m. c. 6, 02; Zoar, Mr. C. 1, 45; 368 62

Greencastle, s. s. for ed. of a boy in Africa, 5; Orland, 1st cong. ch. 9; Rising Sun, Rev. B. F. M. 75c; a little boy, for Testa-

ments for hea. chil. 25c; Wabash co. s. young chris. 20; 25 00
493 68

ILLINOIS.

A friend, by R. Bigelow, 200; Altou, pres. ch. 28, 46; Brighton, pres. ch. 7; Lacon, T. L. 3; Napierville, cong. ch. 11; Weathersfield, cong. ch. 15; Woodburn, cong. ch. 20; 294 48

MICHIGAN.

Adrian, 1st cong. ch. 35; Clinton, 7; Flint, S. H. A. Lodge, 30c; Hillsdale, pres. ch. m. c. 5, 46; s. s. for ed. hea. chil. 54c; Monroe, pres. ch. 20; s. s. for H. Boyd, Ceylon, 10; 76 30

WISCONSIN.

Belelt, 1st pres. ch. 10; Caldwell's Prairie, Rev. C. C. C. 2, 50; Constantine, R. D. ch. 6, 15; 26 65

IOWA.

Davenport, cong. ch. m. c. 14, 50; Farmington, girls' mis. so. 30; Iowa city, pres. ch. m. c. 3, 08; Keosauqua, cong. ch. 4, 50; 58 08

MISSOURI.

Bolivar, Rev. A. G. T. 1; St. Louis, 1st pres. ch. mater. asso. for *Artemas Bullard*, Ceylon, 20; Troy, F. Parker, 15; 26 00

KENTUCKY.

Paris, pres. ch. m. c. 6 10

ALABAMA.

Gainesville, pres. ch. 150 00

MISSISSIPPI.

Louisville, L. Keese, 50 00

OREGON TERRITORY.

W. Tualatin Plains, a friend, to cons. Rev. ELKANAH WALKER an H. M. 50; 1st cong. ch. to cons. Rev. HARVEY CLARK an H. M. 61; 111 06

IN FOREIGN LANDS, &c.

Doaksville, Choc. na. m. c. 14, 40; col'd do. 2, 80; 17 20
Fort Towson, m. c. 9 65
Mosul, Hannah, for the hea. 1 09
Osmaston, Eng. F. Wright, 20 00
Park Hill, Cher. na. m. c. 25 44
150 98

Legacies.—Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 25;) 500; Mrs. Mary R. Apthorp, (prev. rec'd, 1, 229 10;) 200; incl. in legacies ack. in April Her. 500 00
\$650 98

Donations received in May, \$20,664 03
Legacies, 5,442 86
\$26,112 89

TOTAL from August 1st to May 31st, \$230,932 88

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in May, \$523 72

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A box for Mr. McKenny, and Dr. Adams, S. Africa.
Brasher Falls, N. Y. A barrel, fr. Mrs. S. Smith, 32 00
Dedham, Ma. A quilt, fr. fem. in Dr. Burgess' so.
Fairhaven, Ma. A box, fr. juv. miss. so. for Ceylon.
Franklin, Ma. Clothing, fr. la. sew. so. 12 00
New Berlin, N. Y. A bundle, fr. fem. same. 12 21

THE .

MISSIONARY HERALD.

VOL. XLVII.

AUGUST, 1851.

No. 8.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. LYONS, FEBRUARY 20,
1851.

IN preparing another annual report, Mr. Lyons is obliged to speak of a mortality among the inhabitants of his district, which is not counterbalanced by the number of births. He has been long waiting for a change in this particular; but hitherto he has waited in vain. The cholera has approached very near to the Islands, the distance being only twelve days. There have been many fears that it would break out among the Hawaiians. Thus far, however, a kind Providence has held it back.

Schools.

My account of the schools in this region, in my last report, was rather unfavorable. During the past year, however, there has been a change for the better. The school-houses that had been prostrated by the wind, have been rebuilt. Every school-district has now its school-house; and every school-house has a teacher. Seats, tables, desks, &c., are also making their appearance; and teachers and pupils are getting up out of the dirt, and assuming the look and bearing of civilization. The most remote and inaccessible school-district in my field can boast of a nice building, well furnished with seats and tables, together with a lock and key for the door. This has been accomplished by the perseverance of the teacher. Lumber must be

brought from the distant mountain on the back to the shore, and thence on a canoe over an exceedingly rough part of the ocean. A carpenter must be procured, to do what the teacher could not do. But these obstacles were all surmounted.

Mr. Lyons says that one school-house received a premium from the Minister of Public Instruction, in consequence of its superiority. Several laws have been recently passed in favor of the Hawaiian school system. One of these enactments gives the proceeds of certain lands, when leased or sold, to educational purposes. This is in addition to the avails of an annual tax of two dollars on each male subject. In case of absence from school, a fine of one dollar is imposed on the child, if it be his fault, or of five dollars, if it be the father's fault.

During the year, two teachers have been removed by death. They were of the number of the patriarchs, of whom I wrote in a previous report. They had been teachers for twenty years or more; though they had not spent all that time in this work. They were some of my most energetic teachers at the time they were attacked with a sickness which resulted in their death.

Besides the office of teachers, they had for a long time held that of native assistants, or sub-pastors; and one had just been appointed treasurer of the school fund. In their death the schools, the churches, and the missionary have sustained a great loss. But our loss is doubtless their gain.

Singing Schools—Criminal Law.

A new singing master has given a new impulse to singing schools in my field. We have had numerous teachers in music, and they have accomplished something. But the present is evidently better qualified for his business than any of his predecessors. Under his skillful and energetic management, singing is undergoing quite a revolution. Old worn-out tunes are disappearing, and new ones are taking their places. He is particularly fond of chanting, and has introduced it in the congregation where he is teaching. His choir in Waipio is very large; and its performances are deserving of high commendation. He was chorister for some time in the seminary at Lahainaluna, and has taught music some months on Oahu. As the government is so benevolent as to pay singing masters, he will be devoted to this branch for some time to come; and perhaps all the parishes in my field will be supplied with decent and commendable choirs.

Of the provision made for the punishment of criminals, Mr. Lyons writes as follows:

The new code of laws, or rather that department of it which embraces the criminal law, has at length made its appearance. It consists of fifty-two sections. Its enactments are very numerous; and many of its penalties are very severe. But the depravity of the times called for a multiplicity of laws and heavy penalties. Still the reading of these laws in other lands may convey a wrong impression. You may be led to regard the people of the islands as far more depraved than they really are. There is doubtless much wickedness in the city of Honolulu; though even there bare-faced and heaven-daring crime is much less common than in some cities of America. But take the Islands generally, and the number of criminal cases is comparatively small.

We have places that bear the name of "jails;" but they are mere apologies for such things. Their inmates are very few, and they enjoy almost unbounded liberty. There is nothing on this island that deserves the name of a prison. Though there are culprits, their prison is the public road, on which they are working out their fines. You will sometimes fall in with these persons, as they are going to and from their work, without any one to guard them. They are so *submissive* that there is little fear of their running away. They are guarded while

at work, however, and at night, unless they are off on a visit, or after food.

The Church—Liberality.

The large church under the care of Mr. Lyons has enjoyed tranquillity and prosperity, during the year under review. Only twenty-seven have been disciplined; while sixty-six have been restored to a good standing. Eighty-two have been admitted on a profession of their faith, and thirty-two on certificate. The present number of members is 2,114.

At the beginning of the year it was proposed that the contributions of the people should have reference to two objects, namely, the support of the gospel at home, and the carrying of the gospel to other parts of the world. Systematic contributions had been tried before, and it was resolved to try them again. Contributions for foreign objects were to be monthly; and those for the support of the missionary were to be by subscription, and paid at the close of the year, or rather during the last tour for 1850.

But I very soon found that this system, though it might accomplish something, would not effect all that was desirable. The people were not disposed to contribute monthly; it was too frequent. Hence I changed my plan somewhat; or, rather, I dropped all plans, except that there be a contribution whenever there was a communion season. The number of communion seasons in Waimea has been four, in each of the other parishes three. Hence in Waimea there have been four contributions, three for foreign objects, and one for the support of the pastor. In each of the other parishes there have been three contributions, two for foreign purposes, and one for the minister's support.

In 1846 I proposed to the churches to do something towards supporting their pastor. An effort was made; but with so little success that nothing further in this line was done in the succeeding years. All that was given, was appropriated to native assistants and foreign objects. The time had not fully come.

But the discovery of the California gold mines has been the means of increasing the wealth of this people; and as their wealth has increased, their disposition to give has also increased. This will be very distinctly seen, when I tell you that the whole amount given for benevolent purposes in 1850, is seven hundred and one dollars; of which three hundred and thirty-seven dollars are for for-

eign lands, and three hundred and sixty-four dollars for the pastor's support. This sum has far exceeded my most sanguine expectations. I will thank God, take courage, and go on.

Support of the Missionary.

The following extract will show what measures Mr. Lyons has adopted, for the purpose of awakening an interest in ministerial support.

On my tour in October, after receiving what the people were disposed to give for other lands, I informed them that on my next tour, which would be in three months, they would be expected to contribute something for the support of their pastor, according to the proposition made at the commencement of the year. "You will then have," I said, "an opportunity of showing your 'aloha' to your 'kumu.' And in this 'aloha' I wish all men, women, and children, to participate. None will be excluded. That you may have some definite sum in view, which may be within your reach, I propose that children give from six to twenty-five cents; women from twenty-five cents to one dollar; and men from one dollar upwards to any amount not over twenty dollars."

The time for the appointed tour arrived, and operations were commenced. It has been my practice for several years to have, during the last tour in the year, something like an exhibition in each parish, consisting of recitations of portions of Scripture, dialogues, speeches on temperance, knowledge, benevolence, &c. &c., accompanied with a festival. In these exercises, men, women and children all take an active part. It was during the exhibition, at the close of the speeches on benevolence, that contributions for the missionary were received. Taking a hat in my hand, I went around among the people, presenting it to every man, woman and child for the offering each might make. A scene followed that was quite amusing, as well as gratifying. Many of the donors had their gifts tied up very carefully in one corner of a handkerchief, or shawl, or dress. The untying of the knot, and the getting at the precious offering, often required some time on the part of the giver, and not a little patience on the part of the receiver, to say nothing of the spectators. Little children might be seen, some not old enough to know their right hand from their left, pressing forward through the crowd, or held up by their parents, with

their shining half dimes, dimes, &c., in their tiny hands, looking wonderfully pleased as they threw them into the hat. Persons who came without any offering, would beg something of their more provident neighbors. Others, who were unable to give money, presented a shirt, jacket, coat, &c. One man was about taking off his shoes to surrender as his contribution; but I told him that he had better wait a little; and it was not long before he appeared with a quarter of a dollar. One man gave a cow which he valued at twenty dollars. Another gave a piece of cloth, valued at ten dollars. The largest amount of money contributed by one individual was twelve dollars; the smallest amount was one cent.

Of the sum collected for foreign objects, Mr. Lyons says that three hundred and twenty-three dollars have already been transmitted to this country. To the American and Foreign Christian Union thirty dollars have been sent; to the American Sunday School Union, twenty dollars; to the American Home Missionary Society, the American Tract Society, the American Seamen's Friend Society, the American Peace Society, the American Bible Society, the American Education Society, and the Massachusetts Sabbath School Society, ten dollars each; and the balance has been paid to the Treasurer of the American Board.

Mormonism.

Two Mormons from the Salt Lake, an elder and a prophet, have made their appearance on Hawaii. They belong to a company of ten, who are scattered in pairs over the Islands. Their object is to convert the inhabitants, natives and foreigners, missionaries and all, to Mormonism. How it is on the other Islands, I know not; but on this they have met with no success whatever. The elder and the prophet took up their abode at Waimea; but as they could accomplish nothing here, they visited other places; still they had no better success. The prophet became discouraged and has disappeared. The elder still holds on, hoping to make converts before long, Vain hope, in all probability! The foreigners are too wise for them; and the natives are satisfied with the religions they already have. They can all get into a church of some sort. If the Protestant church is too strict for them, they can apply to the Catholic church, and that will give them no denial. What more do they need?

LETTER FROM MR. HITCHCOCK, MARCH 20, 1851.

THE communications from Molokai, the island on which Mr. Hitchcock still labors, have generally been interesting and encouraging. Though the present letter does not equal some that have preceded it, in its notices of the mighty power of God in renewing the hearts of sinners, it cannot fail to be read with pleasure and thankfulness.

Admissions to the Church—Fruits of the Spirit.

The Lord has not wholly withheld his wonted mercy from us. We have had several seasons of unusual seriousness; and a considerable number have joined the church since January 1, 1850. More than eighty, I think, united with us on the 5th of that month; and we have had several small accessions since.

At no time, however, have we had what comes up to my idea of a revival. We have had a spirit of prayer, with considerable engagedness and solicitude for the unconverted, on the part of a goodly number of professors; and the impatient have manifested unusual respect for religion, by a steady attendance at the house of God, by excellent attention while there, and, in many cases, by a willingness to aid in supporting the gospel at home and in spreading it abroad. But a revival, that is, a solemn display of the power of the Spirit in solemnizing the community, in arousing Christians, so that they agonize for souls, and in bringing the wicked to a quick and humble submission to the Savior, or, in other words, such a state of things as there has been among the Nestorians, and as we had in Molokai in 1837, we have not had for three years past; and I long for a revival of this kind.

And yet I am not certain that the fruits of the Spirit, with proofs of sincere love to the Savior and his cause, are not as abundant among us now as they were even after the most marked displays of God's converting grace, or as they are in other places which have been favored with powerful revivals. The inward effects of the gospel appear in brotherly love, in kindness to enemies, and in a desire to live according to the word of God. I see these results in our native brethren, and I rejoice in them; and I also rejoice in the fact that the people have a good measure of that willingness to give of their substance, which characterized the primitive churches. For I bear them record that "to their power, yea, and

beyond their power," they are "willing of themselves" to assist in spreading the gospel.

In proof of the liberality of his people, Mr. Hitchcock states that for several years prior to 1850 they had contributed to the Board more than his salary. During 1850, they gave seven hundred dollars at the monthly concert, in addition to five hundred dollars raised for his support, and nearly two hundred dollars given for other purposes. Between January 1, 1851, and the date of this letter, they had contributed more than three hundred dollars, besides subscribing one thousand eight hundred dollars for repairing a church.

Houses of Worship erected.

My people have more than ever engaged in building and repairing meeting-houses in their several districts. In Halawa, a valley containing not more than two hundred or two hundred and fifty souls, the inhabitants are building, unaided, an edifice that, besides their own personal labor in getting stone, timber, lime, sand, &c., will cost not less than eight or nine hundred dollars. The house is up and partly shingled; the shingles, lath, nails, part of the boards, and the mason-work are already paid for; and I hope it will be ready for dedication in two or three months. And the people who are building this house, have paid more than fifty dollars at the monthly concert during the three months past, and their proportional share of my salary, and have also contributed for their own poor.

One man among them, formerly a domestic in our family, and subsequently a scholar of the High School, from which he was expelled, after several years of improper conduct, has for the past two years seemed to be a different man; and he is the main instrument, in the hands of God, for carrying on the good work in that district. He is a wonderfully shrewd and enterprising man, and seems now to delight in doing good. Contrary to his will, he was chosen a representative to the Hawaiian Congress; but, as he was the local judge of the island, the Governor refused to let him go. Another election was held, and Kamai was left to attend to his official duties, and to urge forward the meeting-house. I have high hopes that the Lord is about to make this man a great blessing to Molokai.

Other districts, Mr. Hitchcock says, during the past year, have completed houses of worship at no trifling expense.

At Pelikunu, a deep and secluded ravine, with but little more than one hundred inhabitants, the natives have put up a fine house, and introduced American chairs. They are now engaged in raising money for a bell, which has been ordered for them through our depository.

The church-going bell is now heard over the plain of Kalaupapa; and it calls the people of God every week to his worship. I have heard it distinctly from the top of the adjacent pali, three thousand feet high. The sound was delightful. The meeting house at Kalaupapa, though much superior to a merely native one, is not well built; and though the people have scarcely completed it, they have resolved to build another, and are actually raising funds for the purpose. When the new one shall have been finished, the old one will be used as a school house.

A Feast of Dedication.

As additional proof that his people have a sincere love for the gospel, Mr. Hitchcock states that they are also building houses of worship in small neighborhoods, that they may meet in them for prayer and conference, as no native dwelling house is at all convenient for such purpose. "Within three miles of the station, in either direction, there are no less than seven houses of this kind, all built by the members of the church, without any influence or effort or assistance of ours. They are now engaged in building the eighth within a quarter of a mile of our house."

One of these houses, about a mile distant, was nearly ready for dedication last week, and as it is a Hawaiian custom to conclude their building with a feast, great preparations were made for the occasion. I had made an appointment to be absent; and when they heard of it, they besought me to defer the appointment, for the purpose of dedicating the house, and partaking of the feast. I consented to do so; but it happened that they had selected the day in the week on which I must positively be away. What was to be done? They could not get ready any sooner, and a day later would be Saturday, a day not at all convenient for feasting in the country. There was no alternative; we must hold "the feast of dedication" early in the morning, making it a breakfast instead of a dinner.

Accordingly, on Friday morning, the ladies of the mission, escorted by myself, proceeded to the place appointed. A few minutes took us thither, and we found a multitude assembled, sitting at

a table which was covered with an abundance of first rate native food, served up on plates and in bowls, with an array of knives, forks, spoons and tumblers altogether new on Molokai. In the absence of chairs, the tables (which were boards, covered with clean cotton cloth) were elevated not more than a foot from the mat floor on which they all sat. For the missionaries a table was prepared at the head of the room, and furnished with every variety to overflowing, there being a whole chicken for each of us, and other edibles in proportion. All being seated, a blessing was craved, and the business of the occasion proceeded with characteristic cheerfulness and dispatch. As one company was satisfied, another filled its place. My business requiring me to leave, eating gave place to listening. My text was, "I will make them joyful in my house of prayer." They seemed to feast upon the Word with as much zest as they had just feasted upon the bread that perisheth. It was an interesting hour, and its influence will be long felt for good in that little community.

West Africa.

LETTER FROM MR. WILSON, MARCH 28, 1851.

It was stated in the July Herald, that Mr. Wilson was unwell early in February. At the date of the present communication, however, he had regained his usual health. Dr. Ford had not had an hour's sickness; and Mr. Best was laboring assiduously at Mr. Preston's station, having acquired "a pretty good knowledge of the Bakali."

The following extract from Mr. Wilson's letter presents a dark picture of African society; but it only increases the obligations of Christians to send the gospel to this degraded people. And the friends of missions will rejoice that our brethren have grace to deliver their message with all plainness and fidelity.

The Marriage Relation.

In some respects our missionary operations here seem to be quite stationary. We have had no accessions to our church for some time past; and some who were added to it last year, do not give us all the satisfaction which we had hoped for. If we had other converts, we should be almost afraid to receive them into the church, by reason of the many temptations to which they are exposed, growing

out of the loose and perverted state of morals in this community. Nor do we see how society can be placed on such a footing as to make it possible for us to organize a pure church, until there is a general outpouring of God's Spirit upon the people.

Since we have looked more narrowly at the state of this people, we have come to the conclusion that there is nothing of the marriage relation existing among them; and we do not now hesitate to tell them that, in this respect, all their arrangements are sinful. The husband has not even the right of property in his wife. She is regarded only as a sort of loan, or an exchange, that may be withdrawn at pleasure; and in the estimation of the natives, her destiny is fully answered, if she enriches her husband with a few children. In this way and for this purpose the entire female population of the country is engrossed; and no man can get a wife, except so far as he may succeed in enticing her away from some one else. Demoralizing as this state of society is, the people are nevertheless firmly attached to it, and will continue to be so, until they are inspired with better and purer feelings by the Holy Ghost.

Our brethren have succeeded in forming seven Christian marriages, though the parties are not all Mpongwes. This fact, it is believed, is exerting a silent influence for good.

Schools—Preaching—Romanism.

Our schools are full; and as Dr. Ford is expecting to devote a part of his time to teaching, we hope to raise the standard of education. Our preaching services, as a general thing, are also well attended; and we have seldom less than one hundred and fifty or two hundred persons at church. They bear preaching, moreover, of the plainest character. Last Sabbath I took, as the subject of my remarks, Paul's description of the heathen contained in the third chapter of Romans; and I proved that every word of it was applicable to themselves. They listened with attention, and assented to almost every thing which I said. The people at this station have acquired a good deal of religious instruction. They are pretty well acquainted with the first principles of Christianity, and all that seems to be needed now, is the Spirit's influences. God grant that the *set* time to favor us may soon come!

No material change has occurred in the relations of the French to the Mpongwe people. In

regard to the efforts of Romanism in that part of Africa, Mr. Wilson writes as follows: "The Catholic mission shows very little life, except that now and then the Bishop makes a vigorous attempt to convince the natives that we are not the true ministers of the gospel. As they are not capable of appreciating his very abstruse arguments on the subject, we have seldom made any other reply than this, 'The tree is known by its fruits;' and this seems to be quite conclusive. I hope we shall ever be able to appeal to it with confidence, and without the fear of shame."

Salonica.

MR. PARSONS'S VISIT TO SERES.

MR. PARSONS has recently made an excursion to Seres, which lies some fifty miles north-east of Salonica, for the purpose of attending the great fair annually held in that city. He was accompanied by Baron Hohannes Arakel, a young Armenian from Trebizond, and a member of his family. This individual has proved himself, Mr. Parsons says, a humble Christian, and a useful laborer in the vineyard of the Lord. A supply of books in several different languages was taken, as the fair is frequented by men speaking diverse tongues.

Commencement of the Journey—The First Night.

Two roads were before us. One goes east to the mouth of the Struma, which empties into the Gulf of Contessa, and thence up the valley of the Struma to Seres. This is for camels and buffaloes. The other (which we took) is much shorter; and, leading over the mountains, it is more difficult for horses and mules.

For a short distance we went on the road which Paul doubtless took in his flight to Berea. We then turned to the north, and ascended a mountain ridge which runs from the head of the Salonica Gulf north-west. From the top of this ridge, as we looked back, there lay spread out to our view the plain about the head of the gulf, west of Salonica, and south the gulf and low lands to the foot of Olympus. Before us was a valley, three or four miles wide; to the left a lake, perhaps six miles in circumference; and beyond were high mountains, which we were to cross; and still farther there rose a loftier range of snow-covered mountains.

Mr. Parsons spent the night in a village at the foot of the nearest range of mountains. "A

village in Macedonia," he says, "is a collection of mud huts, one story high, with tiled or thatched roofs, having generally but one room, and that partly under ground. The Greek villages have a church, the Turkish a mosque."

Our host was a Bulgarian. Our sleeping apartment (which was also the kitchen, parlor and bedroom of the family) had no floor, no window, no fire-place, though there was a place for a fire, and no furniture, save a coarse piece of matting and a barrel of food and clothing. The traveler carries with him his own cooking utensils and bedding. The people sleep in the clothes they wear during the day; and they have little else than a blanket for bed and bedding.

A Jew—Rest of the Journey.

For the first time I was thrown into the company of a Jew, to cook by the same fire, and sleep on the same matting. He boiled an egg in our dish; but by some accident it was cracked, and he could not eat it. It was defiled; for it had been in contact with water in a Gentile's dish. He was forbidden to eat it, by what he considered the law of God. He thought it strange that we prayed before the hour of prayer, with no book, and not in the holy language. At the hour of prayer he showed us how to pray. He stood in the darkest corner; and over his head he placed a white veil, which reached nearly to the ground. He wound a long tape about his arms and hands, in accordance with Deut. vi. 8, "Thou shalt bind them for a sign upon thy hand," &c. Probably some portion of the law was written upon the tape. He read his prayers in the holy Hebrew language, to him an unknown tongue; or rather instead of reading, as it was time to go, he repeated a few scattered phrases with astonishing rapidity, turning over leaf after leaf in quick succession.

During the second day, Mr. Parsons and his traveling companion crossed several beautiful valleys, and many bare and rugged hills. They saw some villages, and many places where there had been villages in more prosperous times.

Ascending by a rough and crooked path, at eleven o'clock we were upon a summit so high that we could see over the mountain we had crossed the day before, and look down into the Salonica Gulf. From that point we had a more extended view of the country than any I have yet obtained, including the mountains from

which Philip, as history tells us, procured gold wherewith to purchase the dominion of Greece, as also the valleys and hill-slopes from which issued multitudes of invincible warriors under Alexander to conquer the world.

The following night was spent in Soho, a Turkish village. As lodgings could not be obtained in a private house, our travelers resorted to the khan.

About ten o'clock next morning, we were upon a high ridge overlooking the beautiful valley of the Struma, dotted with almost innumerable villages, vast flocks of sheep, and herds of cattle and buffaloes. On the eastern declivity, eight or ten miles from us, was the city of Seres. The river was full to overflowing from the spring rains; and in its windings it reminded me of the Connecticut. This is the ancient Strymon, so celebrated in classic story. Upon its margin Virgil made Orpheus to sit, as he lamented his lost Eurydice.

Labors at Seres.

Having arrived at Seres, Mr. Parsons rented a room in a khan for one month. He arranged his books for sale on Saturday; and on the following day he rested from his labors.

On Monday we opened our door for the reception of visitors and the sale of books. The first individual to whom I had an opportunity of unfolding the way of life through a crucified Redeemer, was our kind fellow-traveler from Salonica, who, in answer to the inquiries of the Greeks during our journey, had stoutly affirmed that we were not Christians. Though set right at the time, he could not believe that we were Christians; indeed, he said that he knew we were not. With him "Christian" is a name for an idolater. The Greeks who worship pictures of the Virgin and of the saints, are called Christians; and he had no idea of any other.

We found ourselves in the midst of a crowd of Jews from all quarters. It was a good place for a Jewish missionary; but my knowledge of the language was so limited that it was with difficulty that I could get access to them. There were also great crowds of Bulgarians, Servians, Greeks and Turks. Hohannes had access to all through the Turkish language. While I staid in our room, he went with his handkerchief full of books from shop to shop, and from one place of resort to another; the books every where opening the way for conversation.

An Enlightened Greek.

A lively interest will doubtless be felt in the individual who is mentioned in the following extract.

Our English brother, Mr. Goldberg, had told us of a young Greek who has proved himself to be quite a missionary among the Jews. He has learned the Hebrew, and studied the prophecies; and he has endeavored, by direct personal effort and by anonymous letters, to call the attention of the Rabbies and others to the proofs of the messiahship of Jesus of Nazareth. He at one time troubled the Jews so much in this way, particularly by posting upon the synagogue parallel passages from the Prophets and the Gospels, that they complained to the Turkish authorities, and a check was put to his efforts.

After several days we found him. He was rejoiced to see us, and took us to his house, and made us lodge with him during our stay in the city. The evenings we spent together till late in the night, time after time, considering the points upon which the Jews had puzzled him in argument, and also the points of difference between the Greek and Protestant churches, and the nature of true religion. He was familiar with the Old and New Testament Scriptures. Indeed, we have never known his equal in this respect, before conversion, either among the Greeks or Armenians. When he found that his own church had no scriptural authority for any particular idolatrous and absurd rite, he gave it up; that is, he would say no more in defence of it. He acknowledged that he found the apparent idolatry of his church the great and insurmountable obstacle in the way of bringing the Jews to the Christian faith.

We were much interested in him, and with our New Testaments in our hands, we showed him the only way of life through faith in Christ. All the fundamental truths he seemed clearly to apprehend intellectually. But he still clings to his church and its rites; burns his lamp before the picture of the Virgin, and observes conscientiously the fasts and feasts in honor of the saints; and in this way he hopes to obtain the favor of God and eternal life. Such is the strength of the delusions of this church!

Much truth was communicated to different individuals, but there were no striking results from the efforts put forth. It may be hoped that the fruit will appear in coming years.

Jews of Seres—Statistics.

To give particulars respecting our intercourse with the Jews at Seres, would be to repeat most that we have written in regard to our efforts in behalf of the Jews in Salonica. The Jews of Seres, as also those of the other cities of Macedonia, and of the cities of Bulgaria, Servia and Wallachia, seem to have gone forth originally from Salonica. They have the same language; while the Jews of the southern provinces speak the Greek. But all have the same blind submission to the Rabbies, the same prejudices, the same evasions of the truth, the same subtleties. "Gold is their god, and traffic is their religion," one would say who should meet them only in their fair. But in their prayers, and their observance of the Sabbath, the Deceiver causes them to appear, to themselves at least, devout and holy, separate from all the nations, the favorites of heaven.

Seres is the chief city of a populous and fertile valley, and hence our brethren feel that in the progress of the truth in that part of the world, it will become a very important post. Mr. Parsons says of it:

It has now probably fifteen thousand Greeks, with many churches, ten or twelve thousand Turks and eighteen mosques, and two hundred families of Jews, with one synagogue. Two years since a great fire swept over the Greek quarter. The last edifice that fell before the devouring element, was an old metropolitan church, built in the eighth century, it is said, and with it was burnt a precious relic, which the Emperor of Russia had been trying with large sums of money to obtain. The massive walls of marble, and the majestic pillars, are yet standing. The very ruins are sacred in the eyes of the people, and the little spring which, as they believe, the holy virgin caused to bubble up from the ground beneath her picture, is yet resorted to by great numbers of the faithful for its healing and life-preserving virtues.

Constantinople.

LETTER FROM MR. DWIGHT, APRIL 24, 1851.

THE readers of the Herald must have been struck with the unusual number of peaceful and happy deaths which have occurred among the pious Armenians. Our missionary brethren,

however, look upon such occurrences with peculiar interest; for in this way they obtain decisive evidence that their work has not been in vain in the Lord. Nor is this all. The effect of these scenes upon those who have no personal interest in the gospel, is highly salutary. To the great body of nominal Christians in Western Asia, indeed, a triumphant death is a mystery and a wonder. Hence they listen with astonishment to the dying testimony of Protestant believers, and ask why it is that the latter can meet the king of terrors with such composure. "Not long since," Mr. Dwight says, "a young married woman of this city, a member of the evangelical Armenian church, was suddenly called, in the most trying circumstances, from a state of perfect health to the untried realities of eternity. Though the summons was so unexpected, and her bodily frame was racked with the most excruciating pains, still she was peaceful in mind, and filled with triumphant hopes of heaven. A Roman Catholic physician who attended her, several weeks after her death spoke of the ineffaceable impression made upon his mind by her calm and happy appearance in that awful hour. To him the scene was wholly new and unaccountable. May God bless it to his eternal good!"

Happy Death at Nicomedia.

The principal object of Mr. Dwight, in the present communication, is to describe the happy death of an interesting lady at Nicomedia. The narrative will be given in his own language, without abridgment.

On the 23d of February, the wife of Pastor Harûnun, Yerânûhi by name, departed this life, after an illness of less than a week. She was the sister of Mr. Mugurdich, formerly one of our translators in Smyrna, who died in Constantinople very happily last year. She was a woman of commanding appearance, of great dignity of manner, united with uncommon affability, of superior intelligence, and of growing piety. Meek, patient, winning in her manners, and able to adapt herself to all classes of people, she was eminently qualified to be a pastor's wife. Her bereaved husband has, indeed, sustained a heavy loss. The church in Nicomedia also feels deeply the blow. Both, however, are comforted by the assurance that by their loss, she has gained heaven, and heaven has gained her.

Until within ten minutes of her death, she was able to speak with her husband and others concerning the heavenly world. Some days before her departure, he asked her whether she expected to die; to which

she replied that this seemed to her very probable. "Are you afraid to die?" "Not at all," she answered, "because I shall go to heaven." "Are you fit for heaven?" "I have made my God angry with me," she replied; "but through Christ my Mediator, I hope to be accepted." "Are you confident that you shall be accepted?" "Yes," she answered, "Jesus Christ is a mighty Redeemer." Subsequently, after he had read a portion of Scripture, and prayed with her, he again asked her, "Are you afraid when I speak to you of death?" She replied, "No. Why should I be afraid?"

On another occasion, he inquired whether she would like to have him sing a hymn; to which she very heartily answered in the affirmative. He then commenced singing an Armenian translation of "How sweet the name of Jesus sounds," &c., but his tears flowed so fast that he was soon obliged to desist; and she begged him not to try to sing any more, as it caused him to weep so much. He told her that if his weeping troubled her, he would endeavor to restrain it; but if it did not injure her, he begged that she would permit him to weep, and afterwards he would sing again; to which she assented. He soon sung another hymn, and then prayed at her request.

A brother from Adabazar called; whereupon she took him by the hand, and said, "Farewell, brother, I am going to Christ. I hope that we shall meet each other there." Soon afterwards she kissed her husband, and said, "Farewell, my beloved husband! Do not mourn for me." Her husband then asked her, "Are you sorry that you are about to leave this world?" "No, no," said she, "I am not in the least sorry; but I rejoice that I am about to behold my dear Savior's face." "Do you not mourn that you are about to be separated from your children?" "Not at all," she replied, "for I know that you will look well after them, and I commit them to you and to the Lord." She then requested to see her daughter once more, and, having kissed her, she said, "Farewell, my beloved child! May I see you in heaven!"

Priest Harûnun, whose name is familiar to the readers of the Missionary Herald, then came in, and she was much rejoiced to see him. "Farewell," said she; "I am going to heaven. Although I have not a particle of worthiness of my own, but am a great sinner, my Savior is a mighty Savior, and he will receive me."

I am confident in him." The poor priest was melted to tears. Her husband then said to her, "My beloved wife, I beg that you will not grieve, but answer this one question. 'Do you desire now to die, or to live, if that were possible?'" She replied, "I desire nothing that would be against His will; but with my whole heart I now desire to die. I have no wish to remain in this evil world. While I am in the body I am absent from the Lord." "Do you confidently believe that Christ is going to receive you?" "Yes," she replied, "I am confident in him." "Have you no fear at all lest you may be lost and go to hell?" "Oh," said she, "if it depended on me, I should greatly fear; but Christ strengthens me, so that not the slightest fear remains."

In the afternoon of the same day, which was the day of her death, the following conversation took place between her and her husband. Feeling a fresh paroxysm of disease, she called him to her and said, "It is all done. I am now going. I am sorry that I am not to see the daylight any more, but that I am departing in the dark." She seemed not to be aware that this was owing to the dimness of her sight before death. "It is of no consequence, my dear wife," said her husband; "in a short time you will enter the world of eternal light. Do you not think so?" "Yes," she said, "but I am sorry that I do not see you now." "Jesus Christ is waiting for you now," he replied. "His arms are extended to receive your weary soul, and give it eternal rest. Are you confident in him? Do you believe in Jesus Christ unto salvation?" "Oh, yes," she answered. "But do you not sometimes think that you are not, after all, a very great sinner, as you have not been guilty of any flagrant sins?" "Oh no," said she, "I have been a vile sinner." "But did you not also perform many good deeds, on account of which God will pass by your sins?" "Not at all!" she exclaimed, "not at all! I did nothing for which he can accept me. I always sinned; and God will receive me only through the merits of his dear Son." "Are you sure of being accepted?" "Oh, yes," she replied. "Thanks be to God, who enables me to believe thus." "Are you glad, my dear, that you were the wife of a minister of Christ, and that you came with me here to preach Christ to poor sinners?" She replied, "Oh, I am very glad, very glad, indeed."

Her husband then prayed, and after he had finished, he asked her if she would

not also pray. She then began thus: "O Jesus Christ, my Savior, I come to thee; but I am filled with pain that I am such a sinner. Blessed Savior! I thank thee that thou didst shed thy blood for me, and now I have the pardon of my sins through thy intercession. Save me, and permit me to behold thy glorious countenance, and rest in thy bosom. Pardon all my sins, O sweet Jesus!" — Here her voice failed, and she sunk down, as if near to death. Her husband, calling her by name in a loud voice, asked whether she heard anything. A sigh informed him that she did. He said, therefore, "Be courageous. You are entering into eternal joy. Happy are you; but alas for me!" She slightly smiled; and then opening her eyes, with partially restored sight, and seeing a Christian brother standing by her bedside, she said, "Give me your hand, brother, and rejoice with me that I am going to be with Christ in heaven."

She immediately sunk down again, under the power of her disease, and all waited in silence for her departure. After a little while, to the astonishment and joy of those present, she began to pray thus, with a very feeble voice: "O Jesus! I come to thee. Receive my spirit. Lord Jesus, I am unworthy; but thou art my Savior. O blessed Christ, Ch-ri-st, Ch-ri-st"—And thus her voice failed her, with the sweet name of Jesus on her tongue; and she never spoke again. In ten minutes from that time, she gently expired; and, we doubt not, she was ushered into the immediate presence of that glorious Savior, in whom alone she trusted, and whose name was so precious to her in life and in death. Blessed gospel of Jesus Christ, that gives such support and comfort to poor sinners when sinking into the arms of death! Truly death is abolished to the believer, and "life and immortality are brought to light."

LETTER FROM MR. EVERETT, MAY 14, 1851.

Influence of the Press—An Inquirer.

AFTER alluding to the prosperous condition of the female boarding school at Bebek, and announcing the fact that two of its members were admitted to the church on the first Sabbath in May, Mr. Everett speaks of the influence of the press. He says that the brethren have learned by experience, that wherever the books which they have issued can be introduced, "there the darkness soon begins to break away." *AN*

illustration of this statement, Mr. Everett mentions the following fact.

I have been in the habit of supplying with books a man who spends much of his time in a village near the mouth of the Gulf of Nicomedia. The books were introduced into many families; and some thirteen became readers of the gospel. A priest also became interested in the progress of the work, and recommended the reading of the Testament, in the honest simplicity of a Christian judgment.

When the news of this work came to the ears of the Patriarch, he was much excited; for he had not feared for this village, it being a very wicked place, and given to wine drinking, as the region is famous for its vineyards. He raised his hands, and exclaimed that even the pure virgin Kartal had been corrupted! A bull was immediately dispatched to the priest, with a reprimand and an order to collect all the proscribed books, and send them to the Patriarch; but this the poor frightened priest found difficult, as the people refused to give up their books, exclaiming, "What right has the Patriarch to our property? We will read for ourselves."

The man who had been instrumental in introducing light into that dark place, said that he would go to the Patriarch, and tell him that if he would not preach the gospel there, he himself would; for it was the only means of making men better. He went and told the Patriarch, that if a man spent his time in reveling and gaming and swearing at the wine shops, neglecting his family, and doing everything bad, he was a good Christian, and was unmo- lested; but if a man attended to his own business, cared for his family, read the gospel, and tried to do right, he was called a Protestant, and must be cut off from all society! The Patriarch changed the conversation with a laugh, and promised to send an order that men should not go to the drinking shops.

Mr. Everett spends a portion of his time in visiting the Protestant families in Constantinople and its vicinity, going from house to house, and meeting the brethren at their shops or in the khan. At the latter place, others are frequently met.

Yesterday I went to the khan, and had but one visitor; but I felt that I would often go all the way from Bebek to Constantinople, for such an interview. He is one of seven who have been enlightened in a government factory in a khan,

where some three hundred men are engaged in making shoes. It is a place of great wickedness, even Satan's seat. These brethren have suffered much persecution in various ways; but they have been enabled boldly to confess Christ, determined to suffer the loss of all things rather than deny the Savior. God has protected them, and thwarted all the attempts of their enemies to thrust them out of employment. It is pleasing to see how assiduously these men study the Scriptures, and how wisely they adopt their plans for doing good.

Trebizond.

LETTER FROM MR. POWERS, APRIL 8, 1851.

THE departure of Mr. Powers from Sivas, on his return to Trebizond, has already been mentioned in the Herald. Having spent ten days at Tokat and five at Marsovan, he reached home on the 5th of April, after an absence of six months and a half, grateful, he says, to meet his family again in their usual health and comfort. Though there had been much sickness in Trebizond, and some of the Protestants had died, his household had been spared.

Tokat—Marsovan.

To complete the history of his tour, Mr. Powers has made a brief statement of what he saw and heard at the two places which he visited on his return from Sivas.

In Tokat no very encouraging state of things exists; and yet its present condition is so much the result of our influence, direct and indirect, that we seem to be called upon to make vigorous effort in its behalf. By means of our book agent, who has been there some years, much light has been shed upon the errors and abuses of the Armenian Church; some knowledge of divine truth has been diffused abroad; and a few individuals seem to have been taught of God as to the way of life and salvation. But our book agent has lately fallen into various immoralities; and his influence is now decidedly injurious to the cause which he formerly sought to promote. I fear he is a lost man.

Since his dismissal from our service in December last, a member of the Trebizond church has been laboring there as a native helper, and has done good. He has had much profitable intercourse with many persons, and has done much

to give a right direction to inquiring minds. But nothing short of the permanent residence of a missionary at Tokat will meet the exigencies of the case.

While our native helper was there, one young man, at first a violent opposer of the truth, became apparently a child of God. For this reason he was turned out of his father's house; and without funds, friends or employment, he was left in a suffering condition. Our native helper befriended him, found him lodgings in a khan, kept him from starvation, and loaned him a few dollars of money, that he might commence business and earn his livelihood. His father at length received him back to his house, but the whole family still treat him like an alien. The offence of the cross has not yet ceased. And all in these lands who will live godly in Christ Jesus, must expect to suffer persecution.

At Marsovan I was most cordially received by two men, who for some years have been publicly known as Protestants, one of whom has suffered greatly in a pecuniary point of view on account of his new views. He had never seen a missionary; nor had either of them ever heard an evangelical sermon. I found the elder of the two living in that part of an old Turkish palace called the harem; and in what might be called its parlor, using an old cradle standing on one end and covered with a white cloth for a pulpit, I preached to an audience of twenty-five men from the text, "If any man will come after me," &c. Some of them had joined the assembly rather as spies; but all listened with great seriousness, while I explained the terms of discipleship, in the hearing of men unaccustomed to listen to the truth as it is in Jesus. Both before and after sermon, some hours were spent in free conversation on the truths of God's word, and in answering the inquiries of those present. All the principal errors of their church came under discussion; and the unscriptural character of such things was shown by many quotations from the sacred volume. I trust that a good and permanent impression was made. The morning I left, one brother brought in his wife and two other women, who listened to the informal preaching of the gospel with tearful eyes. The two Protestant brethren, with a son of one of them, accompanied me on my departure twelve miles, and spent the first night with me. On taking leave of each other the next morning, not having any convenient place of retirement in the coffee-shop where we all lodged, they

followed us a short distance from the village; when we all stopped "by a river's side," and commended ourselves and one another to God in prayer. I parted from these dear brethren with great reluctance. They had scarcely left me alone, day or night, during the five days I was in Marsovan. It was usually twelve o'clock at night before they left my room, and gave me opportunity to rest; so much were they interested in this first short visit of a missionary. I cannot but hope that the Lord has good things in store for Marsovan; and I earnestly desire and pray that some one may be sent there to preach the unsearchable riches of Christ. But who shall supply that place, and Tokat, and Sivas, and Kaisareah, and other places in that region?

Aintab.

JOURNAL OF MR. SCHNEIDER.

MR. SCHNEIDER has once more copied a number of entries which he has made in his journal, for the purpose of giving as correct an idea as possible of the wonderful work which the Lord is doing at Aintab. No one who reads the subjoined extracts, can doubt the presence of the Spirit in that favored community.

An Interesting Sabbath—The Monthly Concert.

January 27, 1851. We had a very full house at our Sabbath services yesterday, both in the forenoon and in the afternoon. There must have been nearly, if not quite, four hundred present. The subject of the morning sermon was the new heart and spirit, and the stony heart, mentioned in Ezek. xxxvi : 26, 27. During the first prayer, while confession of sin was made, a young man was so much affected, apparently by a sense of his sins, that he sobbed out aloud, so as to be heard all over the room. When the subject of the discourse had been fully developed, and the application was made, there was deep emotion. An old man with a silvery beard, whom I had never seen moved before, was observed weeping. Not far from him was a man, some thirty-five years old, who hung down his head, and wiped away his tears. In another part of the house was a young man of a penetrating mind, more remarkable for strength of intellect than liveliness of emotion, also hanging down his head, from the depth of his feelings. And so in different parts of

the house, there were many visible proofs of the deep impression made by the truth upon the mind and heart.

In the afternoon, though there was not so much depth of feeling, there was fixed attention; and the liveliest interest was manifested in the preached Word. The morning prayer meeting, conducted by our brethren alone, was also a season of great tenderness, many being affected to tears, as a tract on repentance was read.

Mr. Schneider mentions, under date of January 27, the return of a church member from Nezh, four hours from the Euphrates, whither he had been on a missionary tour. Though there are only fifteen Armenian families in the village, many are favorable to the gospel, and one gives evidence of regeneration.

February 3. Our monthly concert has been well attended this evening, and the liveliest interest manifested. The favor recently bestowed by the Sultan on his Protestant subjects, in giving them an imperial charter, thus placing them on an equality with other Christian sects in this empire, was publicly communicated to our people. Though previously known to a few, it was received with great joy. In connection with this intelligence, a brief account of God's dealings with the Armenian nation was given, and the duty of such of them as had received the truth to spread it still further in the nation, and the importance of prayer, were urged upon them. The considerations presented received a cordial response from many a heart; and much earnestness and fervor characterized the prayers which were offered.

Mr. Schneider describes the services of February 9 as interesting and impressive. "One of the audience went home and spent much time in fervent prayer."

The Poor Remembered—A Vartabed.

12. I have been thinking for several days past that something, in addition to what has already been done, ought to be attempted in our congregation to aid the poor more effectually; but till quite recently I could not fix on any particular plan. Yesterday one of our church members came to me, and said that several of our community had been together the previous evening, and this subject was brought forward by one who was not a member of the church, and discussed; and they had concluded to form a society for this object. I could not but regard

the coincidence as providential; and I did all in my power to encourage the plan. This evening nearly forty persons met in my study; and after prayer and consultation the society was formed, the managers were chosen, and a respectable sum was subscribed. Some additional subscriptions will yet be obtained; and the whole will form a fund to aid some twenty or thirty persons. The design is not to make a donation, but to furnish needy individuals a small capital without interest, for a limited time, to enable them to work at their trades and thus support themselves. All present took a very lively interest in the matter. Many will thus be relieved; and a lovely example of benevolence will be exhibited. It is all the more valuable, as being wholly spontaneous on their part.

The facts detailed in the following extract afford a striking illustration of the nature and onward march of the reformation at Aintab.

13. An Armenian Vartabed recently came here from Sis, with the relic of some saint, to collect money. But though he exhibited it in the Armenian church, and preached to the people on the subject; and although in former years much money used to be collected in this place in this way; so deep has been the impression of the truth, even on the old Armenians, that he has been able to collect scarcely any thing.

Happening to be in a small company of Protestants the other evening, the Vartabed told them that they had entirely spoiled his trade in this place. The conversation soon turned on the errors of his church; and he readily assented to the arguments adduced from the word of God; and he even requested them to write some of these arguments down, that he might show what is said here to the Catholicos of Sis; which was done. The interview was closed with prayer, as is usual with our brethren on such occasions. He happened to be smoking when the prayer was commenced; but soon he was so much interested in this service, so unlike the formal and lifeless petitions of his own people, that he dropped his pipe, and knelt, as the rest did.

He seemed to be very favorably impressed, and remarked to them, as he did to the two Vartabeds of this place, that he found them very different from the representations of the Protestants which he had heard, Christ being the main topic of their discourse. He also observed that the priesthood, by not removing the

various offensive practices of their church, would make many more of the people Protestants.

Mr. Schneider refers to the progress of evangelical sentiments in Oorfa. "Fourteen persons," he says, "have affixed their signatures to a petition, asking for a vizierial letter to protect them in their rights as Protestants." Others are favorable to the new way; and among them is a Vartabed in the monastery of that place.

Another Sabbath—Change in a Priest.

March 3. We had a Sabbath of uncommon interest yesterday. The house was crowded at both services, and in the morning several even sat outside. Though no effort was made to ascertain the exact number, from the appearance of the house there must have been nearly four hundred. In the forenoon they were addressed from the words, "He that is unjust in the least, is unjust also in much;" and "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." There was much solemnity throughout, and several were seen in tears.

In the afternoon the subject was Peter's denial of Christ. There was a most interested and fixed attention. At different parts of the discourse I saw quite a number weeping; and at the close, when the nature of true repentance was illustrated and urged, there was a general burst of emotion, both among the males and the females. Many gave audible expression to their deep feelings; and as they retired, it seemed to be with a subdued and solemn frame of mind. There can be no doubt that the impressions of the truth upon the hearts of those present were very deep. May the Lord make them permanent and saving!

At the monthly concert held on the first Monday evening in March, there were at least two hundred and fifty persons present!

6. Another priest has just declared himself a Protestant, and joined our community. He has long been convinced of the correctness of our doctrines; but he has been restrained from openly avowing his belief, for various reasons, one of which was that he hoped there would be a reformation in the Armenian Church. But in this hope he has been disappointed. His conscience also, he says, no longer allows him to remain in his position as a priest, and thus countenance what he knows to be error. Though he

has debts, for some of which he expects to be sorely pressed, and perhaps to suffer, he seems to have made up his mind to meet the consequences of his change.

The event has produced a most profound sensation among the Armenians. The two Vartabeds, and the principal men of their nation, have been using various means to bring him back, such as promising to lend him money to pay his debts, and to remove from the church every thing objectionable in his view, &c., &c. The Vartabed from Diarbekr entreated him to wait only a few days, until he should have returned to that city, that this transition to Protestantism might not occur while he was here. The Patriarch had sent this personage hither expressly to check the spread of Protestantism; but the loss of one of his priests would indicate a signal failure in the object of his mission.

Last evening a number of the Armenians began to chide the Vartabeds, on the church premises, with much earnestness, saying substantially, "What are you about? Our best men are all leaving us and becoming Protestants. Correct your errors, and remove these stumbling-blocks, (pictures, crosses, etc. etc.) or we too shall be obliged to become Protestants." The Vartabeds, to escape their importunate clamors, locked themselves up in their rooms.

The priest is the topic of conversation among all the Armenians, some condemning his course, and others approving it. The discussion of the prevailing errors will thus be renewed with great earnestness, and many who have hitherto hesitated, will be emboldened in their evangelical tendencies.

Five days later Mr. Schneider speaks of the efforts of unfriendly Armenians to harass the priest. His creditors brought forward their demands; and some gave him much annoyance, whose claims were very doubtful. "A kind of anathema" has been pronounced against him in the church. "He bears all, however, with much firmness and meekness."

Increase of Worshipers—A Primate.

17. We have enlarged our place of worship during the past week. But though the addition was considerable, the whole space was well filled yesterday. This suggests the probability that if we had a commodious edifice, a still larger number would attend our services. We have often heard of individuals who express a desire to come, but are re-

strained by the want of room. In this point of view the erection of a church seems exceedingly desirable; and we would hope that Providence will soon favor us in this respect. The number present yesterday was four hundred adults; and including such of the boys and children as could understand a discourse, there must have been at least four hundred and fifty intelligent hearers, besides small children. As usual, the attention given to the Word was of the most cheering kind.

The spirit of inquiry among the old Armenians was never more active than at the present time. Their minds are moved in an uncommon degree; and the tendency towards evangelical views is very strong. Multitudes of incidents which would greatly interest our patrons, but which we cannot narrate for want of time, prove this to be true.

Among those who have recently joined our community, is one of the primates of the Armenian nation. He had been expressly appointed to the office of a primate by the Vartabed and other leading men, with the hope that this honor would firmly attach him to their church. But he says he found no peace for his conscience there; and hence he has cast in his lot with the Protestants. On my first visit to Aintab, this man was strongly inclined to infidelity; and ever since that period he has been laboring, at times very earnestly, to persuade himself of the truth of that destructive system. He has now abandoned his former views, and the truth seems to have completely triumphed.

Under date of March 24, Mr. Schneider speaks of "the largest congregation" ever gathered at Aintab, of "prospects of further additions," of "an unusual agitation among the Armenians," and of "many more who are favorably inclined."

The Diarbekr Vartabed's Return.

28. The Vartabed from Diarbekr, after having been here about six months, returned to that city this week. Though he was sent hither for the express purpose of checking the spread of the truth, being elevated to the rank of archbishop for the purpose; and though he boasted great things on his arrival, and the Armenians were elated with high hopes as to what he would accomplish, he has not been able to effect any thing. The utmost which he has brought to pass, has been the withdrawal from our school of some Armenian children; but almost all

of these have returned, or others have come in their place. Between one and two hundred have become Protestants since he arrived, the most intelligent of the priests being of the number.

In consequence of his visit, the Armenian community has become divided into two opposing parties, and has been thrown into a state of turmoil and dissension. His departure at this juncture, and his want of success, have weakened the attachment of very many to their church. They had fondly hoped that he would not only check the strong tendency to Protestantism, but also correct what many regard as crying abuses. But as neither has been done, they have become more than ever inclined to embrace the truth.

The number present at the services of March 30, was very large. Mr. Schneider says there were at least five hundred able to understand a discourse.

Meetings of the old Armenians.

April 23. Since the Diarbekr Vartabed has left, the meetings of the old Armenians for reading the Scriptures and for religious inquiry, mentioned in my journal last August and September have been resumed. They have four different places of meeting; and they assemble at two of their houses on one Sabbath, and at two others on the next. It is said that about two hundred come together, the services being conducted by four individuals. The exercises are the reading of the Scriptures in the spoken language, and of books and tracts printed at our press; and some one generally offers a prayer.

Two of our church members happened to be present at one of these meetings, when our catechism was read. The particular subject under examination was the sanctification of the Sabbath; and all the proof texts were searched out and read. Finding themselves condemned by the Scriptures, remarks like the following were made: "I have hitherto gone to my vineyard on the Sabbath, but I shall do so no more;" "I have been in the habit of doing this and that, but this too is wrong;" "Let us no more speak evil of these men (the missionaries); for if they had not brought us these books, how should we have learned these things?"

The acting Vartabed is said to have given his assent to these meetings, and there is, at present, a fair prospect of their continuance. The object aimed at

by those attending them is not in all cases the same. Some are so far convinced of the errors of their church, as not to be willing to attend the ordinary services any more; and yet they are not ready to embrace the truth openly. Others hope thus to unite many together in one body, and in this way to force a reformation in their church. And others still hope, by the reading of the Scriptures, &c., to enlighten and prepare many to receive the truth, who otherwise could not be induced to listen to it.

We shall watch the movement with interest; for we believe that the hand of the Lord is in it, and that good will result from it. One of those who was a leading man in a similar movement last year, is now a member of our community.

Greece.

LETTER FROM MR. KING, MAY 19, 1851.

In the present letter, Mr. King has given a detailed account of the efforts made at Athens, since the date of his last communication, to arrest his labors as a preacher of the gospel. Amid all his trials, however, he has found some encouragement in his work. For instance, he speaks of a visit which he received, May 4, from the abbot of a convent, who embraced him as a brother on leaving, and whom he regards as, indeed, a brother in the Lord. And eight days later he says: "I have written to-day to Archdeacon Leontius, the Greek priest of whom I suppose you have heard through the missionaries at Constantinople, and who with another, now an Archbishop, wrote the 'orgies,' which were published here four years ago, signed by Simondes. This Archdeacon, it seems, has repented of the evil which he did to me, and from a persecuting Saul has become a believing Paul. His conversion to the truth appears to be a wonderful event in the providence of God."

Judicial Examination of Mr. King.

On the 15th of May, Mr. King was called to appear before a judge to answer to the charge of proselytism; some fifty or sixty of his hearers having been previously examined as to his teachings, &c. On the 17th of May the following examination took place.

Question by the Judge. Your name?

Answer. Jonas King.

Quest. Your country?

Ans. The United States of America.

Quest. Where born?

Ans. In Hawley.

Quest. Your age?

Ans. About fifty-eight.

Quest. Your religion?

Ans. What is taught in the word of God. I am a Christian, most orthodox.

Quest. Orthodox?

Ans. If I say "orthodox," it may be supposed by some that I mean to affirm that I am a member of the Eastern church; and so I qualify the epithet, and say "most orthodox."

Quest. Your profession?

Ans. An evangelist; that is, a preacher of the word of God.

Quest. Do you teach in your house?

Ans. I preach. This I have done in Greece for about twenty-three years.

Quest. When?

Ans. On the Lord's day.

Quest. At what hour?

Ans. At 11 A. M. From 11 to 12.

Quest. What do you preach?

Ans. The word of God, that is, the Scriptures contained in the Old and New Testament, which are recognized by all Christian churches as being the word of God. This word I hold in my hand, and endeavor to draw the attention of those present to what it contains, saying, "Thus saith the Lord," and pointing out to them the book, chapter and verse where what I state is to be found.

Quest. Have you any other service?

Ans. In the afternoon I have sometimes a service, which consists in reading the word of God, and in prayer, and some remarks, the object of which is to draw the attention of those present to what Christ teaches.

Quest. Do many attend this service in the afternoon?

Ans. Very few.

Quest. Do you invite people to come to your preaching; or do they come of their own accord?

Ans. In general they come of their own accord. If any ask me if it is permitted to them to come, I always tell them that my house is open, and any one who wishes, is free to come. When I first commenced this service in the time of Capodistria, I invited his particular friend, old Mr. Konstantas, and others.

Quest. Our questions relate principally to the last two years.

Ans. During that time, and since the great opposition to my preaching commenced, I have been particularly careful, in general, to avoid inviting people.

Quest. You are accused of having, this year and the last, expressed things to the offence of others, and of having expressed principles, sentiments and opinions, which attack, in general, the

bases of religion, and are otherwise injurious to religion. Have you anything to say by way of defence?

Ans. What religion is meant? If it be that of Mohammed, I may be guilty.

Quest. The religion of the oriental orthodox church.

Ans. I have already said that my preaching consists in teaching what is contained in the Scriptures of the Old and New Testament, that is, the word of God, which all the most distinguished early fathers in the Eastern church, especially Chrysostom and Athanasius, declared to be the only school of godliness, the fountain at which all Christians ought to drink; and if the Eastern church acknowledges these sacred Scriptures as the bases of its religion, I cannot be guilty of the charge, for I have said nothing against those bases. As to the superstructure, what has at various times been built up on these bases, I have nothing to say at this time. That is quite another question, and what the accusation does not touch. But against the bases themselves, as already explained, I can have said nothing; because I preach that Word which contains them. And, besides, I consider it a sin for any one to preach any thing of his own, and that it is the duty of every one to preach only what is contained in the word of God.

The Judge then said, "The examination is finished."

At the close of his letter, Mr. King says: "I am sorry that several persons have been called to suffer more or less, on account of their having attended my preaching. Some of them have been reviled; some have been threatened in a serious manner; and a student (one of the best as I am informed) in the Gymnasium has been deprived of his support of ten dollars a month as a beneficiary. He was not long since called before the judge, and examined with regard to my preaching; and he gave testimony, as I was told, according to the truth. Soon after this, he was called by the assistant secretary of the Synod, on whom the continuance of his support depended, and told that he could no longer receive any aid. He inquired the cause, but the secretary refused to assign any." Mr. King supposes that this young man has at present no means of support. And he also says that another student has been threatened with expulsion from the Hellenic school for the same reason; so, at least, he has been informed. The next letter from Mr. King will probably contain definite intelligence as to the designs of his enemies.

Ahmednuggur.

REPORT OF THE AHMEDNUGGUR STATION.

Schools—The Church.

AHMEDNUGGUR is a missionary centre for an extensive tract of country; the labors of our brethren are divided, therefore, between the city and the surrounding villages. In submitting a view of their educational efforts, they speak of the seminary as having suffered somewhat from the unavoidable absence of Mr. Wilder. The native teachers, however, have performed their work with fidelity; and the proficiency and general deportment of the pupils have been highly praiseworthy. The number who receive a small sum for their daily food, has been reduced to twenty five; and the whole number is forty, ten of whom reside upon the mission premises.

The Christian school has twenty-three pupils. It is taught by a Christian, and the missionaries regard it with much interest. In the girls' boarding school there are thirty-seven pupils, nearly all of them being the children of Christian parents. Mrs. Burgess is encouraged by the aspect of this institution. Five or six girls give evidence of being "under the teachings of the Spirit;" and others are inquirers after the truth. There are fourteen free schools for boys, some of them being at the out-stations; and the number of scholars is five hundred and forty-five. Of these about one hundred are low caste boys, who are taught in four schools. In one of the other schools the pupils are required to pay for all their books; and the experiment has succeeded well.

There are four free schools for girls, with eighty pupils, under the care of Miss Farrar. "The prejudices of the people make this a difficult species of labor; but a brighter day is at hand. Female education is becoming more and more popular. The interesting movement in Bombay by the students in the Elphinstone Institution, who have established eight or ten female schools, and voluntarily engaged in the work of teaching them, shows a rapid advance in public sentiment." Our brethren also say: "We have been gratified during the past year by the evidence which we have had that our schools are appreciated, both by Europeans and natives."

Eight persons were admitted to the Ahmednuggur church in 1850, five of them living in the city, and three in the villages near the out-stations. Seven were Mahars, and one was a Brahmin. Three church members died during the year, and one has been excommunicated, leaving the present number of communicants one hundred and one. Mr. Burgess has had charge of the church; and he would gladly have seen more evidence of spiritual progress; but he rejoices that so many are walking in the truth.

Preaching—Assistants.

In addition to the regular preaching of the gospel at Ahmednuggur, much labor has been expended in making known the message of life and peace in other places. One of the brethren has been abroad for this purpose about four months. "He has met with much to impress upon him painfully the deep depravity of the people, and their determined hatred of the name of Christ; but he has also met with much to quicken his faith in the power of divine truth."

The missionaries have been aided in the performance of their various duties by four native assistants. One has been at Wudaley, and his influence has been good. "Several persons at the out-station are asking for admission to this church." Hurripunt, a native preacher, has spent most of the year at Ahmednuggur, having been out on tours a few weeks. Ramkrishna, another native preacher, has labored at Newasse nearly all the year. The mission have finally obtained a permanent footing at this out-station. A good school is in operation, and a friendly feeling on the part of the people seems to be taking the place of rancorous and protracted opposition.

The report says, in conclusion, "Brethren, pray for us, that the Spirit of God and of grace may rest upon us; that our bodies may be strong to labor, and our souls able to endure in this fight of faith. Pray for these feeble ones, who have believed through our word. Pray for these hundreds of interesting youth in our schools, that they may heartily embrace the truth. Pray for these native helpers and preachers, who have taken upon themselves the office of Christian teachers. Again, we bespeak your prayers to God for ourselves and those in whose behalf we labor."

REPORT OF THE SEROOR STATION.

Preaching—Church—Helpers—Schools.

UNDER date of April 15, in much bodily weakness, Mr. Hazen has prepared a brief report of missionary operations at his station during 1850. The attendance upon the preaching of the Word, he says, has been uniformly good; and the number of hearers who have no connection with the mission, has increased. It is hoped that the Lord has opened the hearts of some to attend in earnest to his truth. Tours have been performed in the villages, to some extent; and in several places the gospel has been proclaimed for the first time. Opposition, especially at certain points, seems to be diminishing.

The present number of communicants is seventeen, there having been no additions to the church during the year. "Our members," Mr. Hazen says, "have generally been walking in

harmony; and some appear to be growing in grace. There are indications of a stronger desire to be useful than has been noticed hitherto." Eight persons have asked for baptism; and many others have professed to renounce their idolatry, and seek for the way of life.

Native assistants have been employed, as in previous years. An attempt has been made to establish a preaching circuit for each of the brahmin helpers; but it has been found difficult to carry out the plan fully. The object is regarded as important, however; and it will be constantly kept in view.

The average attendance at the boys' boarding school has been eighteen; several of the pupils being day scholars. The proficiency of these lads has been good; and some of them have been very attentive to religious instruction. The number present at the girls' school has been from twelve to fifteen; and the progress of the pupils has been much as heretofore. There have been three common schools for boys during the year, with one hundred and twelve scholars. A low caste school has had seven pupils; and still another school has been taught about three months.

In conclusion, Mr. Hazen says: "The year opens with the promise that the harvest will soon follow the sowing of the seed. The number of inquirers is increasing. Our congregations at the station and in various villages are large and attentive. The call is urgent for more labor, more preaching, more prayer to God on the part of all who love Zion."

MADRAS.

LETTER FROM THE MISSION, MARCH 31, 1851.

Stations—Preaching.

MR. WINSLOW has prepared a letter, at the request of his brethren, exhibiting the present state of the Madras mission. Before proceeding to the various topics which he brings under review, it may be well for the reader to obtain a definite idea of the several stations occupied by the brethren. They are the following: 1. Royapooram, in charge of Mr. Dulles. 2. Chintadrepettah, at which Mr. Winslow resides. 3. Armenian Street, Black Town, where Dr. Scudder pursues his labors. 4. The Printing Establishment, in Popham House. 5. Arcot, about seventy miles from Madras, on the road to Bangalore. Here Mr. H. M. Scudder has recently commenced operations.

In discussing the different topics into which his subject divides itself, Mr. Winslow begins with the preaching department. "This," he says, "we make our first business." Indeed, Dr. Scud-

der and his son have devoted themselves to it almost exclusively. At the house in Armenian Street, there has usually been preaching daily, as also in different places of concourse in the streets, or in the vicinity of Madras. And Dr. Scudder has held a service about mid-day near the printing office. At the two permanent stations, Royapooram and Chintadrepettah, the preaching has been generally on the Sabbath, the morning congregation at the former having usually been about two hundred, and at the latter four hundred.

Schools—Church—Assistants.

Passing to the educational department, Mr. Winslow says that three vernacular schools have been sustained at Royapooram, one of them being for girls under the care of Mrs. Dulles; while at Chintadrepettah there have been nine such schools, five of which are for girls. These last have assembled as one school for the morning sermon, and at times also in the afternoon, under the direction of Mrs. Winslow. The whole number of pupils in the twelve schools is about four hundred. At Chintadrepettah, moreover, there has been an English and vernacular school, sometimes called a high school, with a daily attendance of about one hundred and twenty-five pupils. Some of these are lads and young men of respectable families, while others are of low caste. All, however, sit upon the same seat in the hours of recitation. Religious instruction is made quite prominent in this institution. More than two-thirds of the expense of all these schools has been defrayed by contributions from English residents.

Ten persons have been admitted to the church since the last annual letter from the mission, three at Royapooram, and seven at Chintadrepettah. One has died in the faith, and two have removed. The number of communicants now in Madras is thirty-eight.

The mission have a number of assistants in their employment. Besides moonshees, and school teachers who are not pious, they have two teachers of boys' schools at Royapooram, two female teachers of girls at Chintadrepettah, an assistant in preparing the Tamil and English Dictionary, a teacher in the high school, an assistant of Dr. Scudder, a catechist and an assistant catechist. The catechist is Francis Asbury, the assistant catechist is Tychicus Peter, both having been licensed recently for their respective offices. They are very useful; and in the present state of the mission their services are almost indispensable.

Plea for Enlargement.

Mr. Winslow devotes a large part of his letter to an earnest appeal for additional laborers. After alluding to the commencement of a new station by Mr. H. M. Scudder, in very auspicious circumstances, he proceeds as follows: "Arcot

may be made a centre, and an eligible centre, for any number of stations which the Board may be disposed to form, in a very populous and destitute district, where the calls for missionary labor are as great perhaps as any where else. We may hope, therefore, that the Committee are willing and anxious to enlarge their operations in this direction, and that nothing is wanting but the ability to do so." Mr. Winslow next turns to those who have the pecuniary means, and to the young men who are to furnish from their ranks the requisite number of laborers, and he addresses them in the following strain.

Here is a district, taking both North and South Arcot, with a population greater than that of Massachusetts, in which there is only one missionary; while every part of it is open to any and every form of missionary effort. Every part of it lies within three days' journey of Madras, even by palankeens. To Arcot transit carriages now run in a night; and the first railroad in the Presidency, and that at no distant day, will go from Madras to Arcot and Vellore.

Will not some of the devoted young men in your favored colleges and seminaries, who are honestly inquiring, "Lord, what wilt thou have me to do?" hear the Macedonian cry, "Come over and help us?" Let them look upon the Madras mission, as it is nearly fifteen years from its commencement. The two missionaries who broke ground, still remain; and their number is, indeed, doubled; while an assistant missionary, as superintendent of the press, has been added. But the two older missionaries cannot long continue; and the health of one of the two younger is such as to require a residence of several months on the Neilgherry Hills, at a distance from the seat of the mission.

And this very letter was written from the Hills, Mr. Winslow having been obliged to go there for two or three months. But weak as the mission has been from the first, much has been accomplished. Two churches have been built, with a suitable edifice for the high school. There is a large and effective printing establishment, with a type foundry, book bindery, &c. Many have heard the gospel from the living preacher; and an immense number of Christian publications has been scattered abroad.

These operations have for their centre a city containing six or seven hundred thousand inhabitants, the great mass of whom are idolaters. And from this point may be reached, through the press, at least eight millions of the Tamil peo-

ple, seven million Teloogoos, and no one can tell how many Mohammedans, for they are scattered all over India. Speaking the Hindostanee, (the males generally reading it,) there are said to be seventy thousand at least in Madras; and yet, had to say, there is not a missionary among them; and but little is done for them, except through tracts and books, and the education of a few children in Christian schools. It has been well remarked by one of our brethren in Bombay, that there is a special call for exertion on behalf of the followers of the False Prophet in India, because they are here accessible, as they are not in Turkey.

Mr. Winslow, on his recent journey to the Neilgherry Hills, went through Bangalore. The missionary statistics which he collected on his route, are communicated in the following paragraph.

I have just traveled three hundred and seventy-five miles on a principal road, through this heathen land, and have found one missionary at Arcot, and eight belonging to Bangalore, though they were not all there. Another is stationed at Goobee; but there is none in Seringapatam, or the town of Mysore; and there is no other in the Mysore territory. Standing on these hills, I see only these missionaries between me and Madras. On the south, there is one missionary in the whole Salem district; on the south-west one, with one assistant, in the district of Coimbatore, and on the north and west, between this and Bombay, a distance of eight hundred miles, there are two mission stations. The southern part of the peninsula, and some parts of the western coast, are certainly better supplied; but in India, under a Christian government to protect missionaries, and open everywhere to the preacher of righteousness, whole districts have never heard the sound of the gospel!

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LETTER FROM MR. H. M. SCUDDER, APRIL 11, 1851.

THE commencement of a station at Arcot is mentioned in the foregoing letter from the mission. A letter has been received from Mr. H. M. Scudder, of a later date, which describes his removal to this new field, as also his earliest efforts therein.

#### *Wallajanuggur.*

On the 14th of January I left Madras with my family in a "transit," a great

lumbering vehicle that travels by post horses; and next morning I reached Wallajanuggur, three miles east of Arcot, which contains a population of twenty-five or thirty thousand. Its streets are broad and clean. Its houses are tiled, and wear an appearance of comfort. Its inhabitants are enterprising and thrifty, and carry on an extensive trade with Madras, Bangalore, and other places.

There is but one foreign dwelling in the town, except the government bungalow; and that is the beau ideal of a mission house. It is surrounded by a garden, the gate of which opens upon the thoroughfare to Madras, always alive with a busy hum. Now you see groups of travelers, walking at a rapid pace; now you stop to count a long row of bullock-carts, loaded with the staples of this part of the world; and now you watch a herd of buffaloes, and wonder how they are able to walk so awkwardly. An Indian buffalo is, so far as I know, one of the most unsightly animals in existence. Every thing about Wallajanuggur has an air of briskness and buoyancy which is quite refreshing. There are four large tanks on the four sides of the town, where the women go to procure water for their households. One of these is nearly opposite the mission premises; and the scene at early morning, as the drawers pass to and fro, attired in their loose robes of various hues, with brass or earthen water pots on their heads, is lively and picturesque.

But let us examine the mission premises. As you enter the garden gate, you come at once upon a neat chapel, built in an octagonal shape, and open on every side. Behind the chapel is the house, trim and pretty. Here we lived very happily for two months. The change from the city to the country, where we could hear the carol of birds and the lowing of cattle, and see green fields and trees, was delightful. We felt nearer to Him who made and redeemed us, than in the weary bustle of the great city of Madras. The natives, moreover, soon learned that I was willing to attend to their diseases; and great numbers came to me. Hence I became speedily and widely known.

But it was found that a house could be obtained at Arcot at a much lower rate; and Mr. Scudder decided to remove thither. Still his labors at Wallajanuggur were not lost. The confidence of the people was gained to some extent, and they were sorry to have him leave. "I per-

formed several surgical operations," he says, "in one of which I had the privilege of restoring sight to the eye of a merchant. I removed two tumors, one of which was between the eyes." He describes another case in the following language: "One afternoon a lad was brought to me who had just before caught his hand in a sugar-cane press. Amputation was the only thing to be thought of; and I at once cut off the forearm. Dear little boy! We find ourselves greatly attached to him. He has since returned home well. He has here heard that Jesus is the only Savior. May he be led to embrace him."

#### *Encouragement at Arcot.*

Mr. Scudder removed to Arcot on the 14th of March. Of this place, and of his prospects, he writes as follows:

Arcot abounds with untenanted houses. We live in a spacious and pleasant dwelling, for which we pay about six dollars a month. Though we have been here but twenty-eight days, we are well known. I have already from forty to fifty patients daily. I meet them at half past ten in the morning. Having read a passage from God's word, I explain and apply it, and then kneel before them and pray. They are attentive and quiet. I have removed two tumors since I came here, one from the cheek of a woman, and one from the upper lip of a man.

There is one happy circumstance connected with medical labors among the natives. It furnishes means of access to the Hindoo women, whom it is generally quite difficult to reach. Yesterday I had twenty-one female patients. Mrs. Scudder, who speaks Tamil fluently, goes daily to the dispensary, and spends some time in conversing with the women. Thus she has an interesting field of labor afforded her. And I, as a medical man, can gain access to houses debarred to all others. The vigilance with which Mohammedans guard their females, is well known. But a respectable Mohammedan of Arcot has requested me to visit his sister, who is very ill. I was obliged to decline, because of the amount of work which has accumulated upon me.

Mr. Scudder concludes with an earnest call for help. "The field," he says, "is immense and inviting. My soul burns as I glance over it. I am the only missionary in all the vast district of country between Madras and Bangalore. The region is full of cities, towns, villages and hamlets. What can I do? Will no one come to help me? Our Board should immediately occupy

this field. Four men ought to be sent out at once." Who will join this young brother in his blessed work?

#### Cherokees.

##### OBITUARY NOTICE OF MR. BUTTRICK.

THIS excellent brother has been in feeble health for several years; but prior to October, 1850, it seemed not improbable that he might continue a missionary of the Board for an indefinite period. Last autumn, however, he visited the western part of the Cherokee nation, for the purpose of attending a series of religious meetings conducted by his Baptist brethren; and since that time his constitution has been gradually yielding to pulmonary disease. His death occurred on the 8th of June.

Mr. Buttrick was born in Windsor, Berkshire county, Massachusetts, on the 25th of August, 1789. He became hopefully pious in 1803. Previously, however, the subject of spending his life in the missionary service, particularly among the Indians, had been before his mind; and as soon as he felt that he was a new creature in Christ Jesus, he gave himself unreservedly to this work. Having completed his studies, academical and theological, he was licensed by the Geneva Presbytery in 1811. But the way was not then open for him to engage in missionary efforts among the Indians; hence he spent several years in Western New York, preaching that gospel which had become to him so precious. In 1827 he was ordained as a missionary at Boston. On that occasion Dr. Beecher preached the sermon; Dr. Morse gave the charge; and Dr. Worcester tendered to him the right hand of fellowship. He embarked for Savannah in October, and arrived at Brainerd about the close of the year. Since that time he has been connected with the Cherokee mission.

His interest in the welfare of the aborigines of our country was remarkable. Mr. Willey says respecting him: "I can scarcely conceive of any man's being more devoted to any object than was Mr. Buttrick to the Indians, and to the Cherokees in particular. You could not reach the feelings of a parent more readily by talking about his children, than you could those of our departed brother by speaking of the people among whom he dwelt. And his affection for them was strong even in death." It was doubtless owing to this fact, in part, that he was singularly earnest and animated in his discourses. Age and infirmity could not repress the strength of his emotions. And it is not strange that he gained the confidence of the Cherokees to an unusual degree. "They feel," writes Mr. Willey, "that a father is dead."



The death of Mr. Buttrick was calm and peaceful, such as his friends anticipated. "His life," says Mr. Willey again, "had been eminently a life of faith. In his long and lonely sickness, his confidence in Christ as his Redeemer never failed

him. And his unwavering trust gave him the victory over death." Who will take his place? Who will carry the same fervent spirit to the interesting field in which he so long labored?

## Proceedings of other Societies.

### ENGLISH BAPTIST MISSIONARY SOCIETY.

THIS society held its annual meeting at Exeter Hall, London, on the 30th of April; George Goodman, Esq., being in the chair. After prayer by Rev. W. F. Burchell, and an address by the chairman, one of the Secretaries read the report, from which it appeared that among the Bahamas in Trinidad, Hayti, Jamaica, and on the west coast of Africa, the missionaries labored with increasing success. These different fields have been occupied during the year by ten Europeans. Of these, eight remain; while two have reached the shores of the better land, where they rest from their labors. Early in the year the African mission was called to surrender the only surviving member on the spot of that band by whom it was commenced and carried through its first years of trial and difficulty. Mr. and Mrs. Baker, with Miss Vitou, were on their way to this country to recruit their health, when it pleased the Great Head of the Church to summon Mr. Newbegin to his reward. In Jamaica the society mourns the decease of the Rev. Joshua Tinson, the tutor of the important institution at Calabar. In the Bahamas 136 persons have been baptized; and 2,758 converts walk in the fellowship of the church, under the care, for the most part, of men of their own race, 19 in number; 152 others are found gratuitously to assist in the communication of the blessings of the gospel to the unconverted around them. In Trinidad our brethren have had the pleasure of receiving into the fold of Christ eight persons; while the tracts on the errors of Rome, prepared by Mr. Law, have been widely circulated. In Hayti the little band of disciples has received a few accessions. In Africa, notwithstanding all the afflictions which have fallen upon the mission, the Committee believe that, for the most part, the converts remain faithful to the truth; and that the instructions of the negro preacher, at least at one station, have been greatly blessed.

In India and Ceylon 36 missionaries with their wives, and 90 native preachers, with about 90 schoolmasters and catechists, carry on the work of the Lord in connection with this society. These are distributed among 39 principal stations. In some 24 villages besides there are regular

preaching places or chapels; while the labors of the brethren are widely diffused in every direction, at melas, bazaars, markets, and fairs, and in remote and distant parts of the country. Thus in Ceylon the brethren visit regularly not less than 109 villages; and one brother in the north-west of India embraces 50 villages in a monthly tour. The translation and printing of the word of God have given incessant occupation to Messrs. Wenger, Lewis, Leslie and Thomas. Under the editorial care of Mr. Leslie, an edition of 2,000 copies of the Hindi Testament has left the press; and the edition of the Gospels and Acts in Hindustani, in progress last year by Messrs. Lewis and Thomas, has been completed. Upwards of 15,000 copies of portions of the New Testament in the Persian language have been finished under the care of Mr. Lewis. The distribution of the Scriptures in the chief languages of Hindostan, from the depository in Calcutta, has amounted to upwards of 32,000 copies. Mr. Wenger has still in the press the important version of God's word in the Sanscrit, and has just commenced, with numerous improvements, new editions of the Old and New Testaments in Bengali. The divine word finds its way into every part of India from the hand of the missionaries; and often, in most interesting and unexpected ways, proofs of its power to enlighten and to save the soul discover themselves. Places which Europeans have never visited, are sometimes found illumined by the lamp of life.

The number of converts received into the churches of India and Ceylon, during the past year, is not quite equal to that given in the last report; while an unusual number of the members have been subject to discipline. Yet, on the whole, advance has been made; and the various mission churches enfold upwards of 2,000 members, of whom there are not less than 1,600 native converts, exemplifying the power of divine grace, and proving that the gospel is mighty through God to the destruction of the fabrics which Hindooism, Buddhism, and Mohammedanism have erected on the ruins of humanity. All India is now open to the gospel.

During the year the total amount of receipts has been 19,064l. 18s. 5d., and the expenditure 18,459l. 0s. 8d.; the excess of income over ex-

penditure will reduce the balance due to the Treasurers to 5,751*l.* 11*s.* 4*d.* The advance of the receipts upon those of last year was 300*l.* The Committee conclude their report by a reference to Jamaica, though not now included in the sphere of the society's operations. They received from the churches about 2,000*l.* for a West India cholera fund, and directed their pastors in the island to draw on the Treasurers for certain amounts. The relief was exceedingly welcome.

Addresses were made by Rev. W. Landels, of Birmingham, Rev. T. H. Davies, of Bristol, Rev. J. Makepeace, missionary from India, Rev. T. Wheeler, of Norwich, Rev. J. H. Hinton, and others.

#### BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THIS society held its anniversary in Freemason's Hall, London, May 2; John Dean Paul, Esq., being in the chair. The report noticed the encouraging circumstances of Mr. Manning's mission in Palestine, the visits of Mr. Ben Oziel to the northern coast of Africa, the interesting character of Mr. Stein's labors at Frankfort, and of Mr. Gottheil's labors in Bavaria, where 1,824 copies of the Scriptures, entire or in parts, have been sold during two years. Difficulties have attended the labors of the missionary at Rotterdam, yet there are evident instances of good. Two missionaries have recently entered on their work among the Jews in France; and a large number of the Epistle to the Hebrews has been circulated in Southern Russia. The mission among the Jews in England presents a cheering aspect; and the highly improved state of feeling between Jews and Christians, the respect expressed by many of the former for the person and ministry of our Redeemer, and their growing acquaintance with the New Testament, were mentioned as hopeful and encouraging indications. The income of the society, including a former balance, was 4,338*l.* 2*s.* 9*d.*; the expenditure, 4,049*l.* 7*s.* 3*d.*; leaving a balance of 288*l.* 15*s.* 6*d.*, which will be rapidly exhausted by the extension of the foreign mission, the large distribution of Scriptures and tracts among Jewish visitors at the Exhibition, and kindred objects.

Addresses were made by Rev. Ridley H. Herschell, Rev. John Weir, and others.

#### WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this society was held at Exeter Hall, London, May 5; Thomas Farmer, Esq. being in the chair. After an address from the Chairman, statements were read by Rev. Dr. Alder and Rev. E. Hoole, exhibiting the condition of the treasury and the prospects of the different missions. The receipts of the soci-

ety during 1850 were 104,661*l.* 14*s.* 4*d.*; while the expenditures amounted to 113,769*l.* 3*s.* 3*d.*

The general summary of the missions, Irish, colonial and foreign, is as follows:

|                                                                                                                                            |         |
|--------------------------------------------------------------------------------------------------------------------------------------------|---------|
| Central or principal stations, called circuits, occupied by the society in various parts of the world, . . . . .                           | 322     |
| Chapels and other preaching places, in connection with the above-mentioned central or principal stations, as far as ascertained, . . . . . | 3,106   |
| Missionaries, and assistant missionaries, including fourteen supernumeraries, . . . . .                                                    | 432     |
| Other paid agents, as catechists, interpreters, day school teachers, &c. . . . .                                                           | 864     |
| Unpaid agents, as sabbath school teachers, &c. . . . .                                                                                     | 8,071   |
| Full and accredited church members (including Ireland), . . . . .                                                                          | 104,335 |
| On trial for church membership, as far as ascertained, . . . . .                                                                           | 7,846   |
| Scholars, deducting for those who attend both the day and sabbath schools, . . . . .                                                       | 80,070  |
| Printing establishments, . . . . .                                                                                                         | 8       |

Addresses were made by J. P. Plumptre, Esq., M. P., Rev. Dr. Candlish, of Edinburgh, Mr. Cowan, M. P., Rev. Dr. Duff, missionary to India, James Heald, Esq., M. P., Rev. R. D. Griffith, missionary from Madras, Rev. Walter Lawry, missionary from the South Seas, Rev. Peter Jacobs, a converted Indian, and others.

#### CHURCH MISSIONARY SOCIETY.

THE fifty-second annual meeting of this society was held at Exeter Hall, London, May 6; its President, the Earl of Chichester, being in the chair. Prayer having been offered by Rev. John Tucker, and a part of Isaiah xiv. having been read, the opening address was made by the chairman. Rev. John Venn then read the report, from which it appeared that the interests of the society at home have prospered beyond any former year; and the success of the missions has been at least equal to that detailed in any previous report.

The gross income of the society has been 112,252*l.* 18*s.* 7*d.* Of this sum 99,006*l.* 14*s.* 3*d.* have been received from associations, benefactions, legacies, &c.; 2,889*l.* 15*s.* have been contributed to special funds, as for disabled missionaries, the China mission, &c.; and 10,356*l.* 9*s.* 4*d.* have been raised and expended in India, &c. The increase of the gross income over that of last year is 7,979*l.* 11*s.* An important benefaction of 15,000*l.* consols has also come to the society's use, for the benefit of widows and orphans.

The gross expenditure has amounted to 104,734*l.* 16*s.* 5*d.* For the general expenses of the society, at home and abroad, there have been paid 85,436*l.* 7*s.* 6*d.*; for disabled missionaries, China, &c., 8,941*l.* 19*s.* 7*d.* A part of the surplus arising from the excess of the income over the expenditures is to be carried to the capital fund.

and the residue will be available for the enlargement of the missions.

The number of clergymen sustained by the society is one hundred and fifty-eight; of whom eighty-five are English, fifty-two foreign, (from Germany, &c.) and twenty-one native. There are also thirty-two European laymen, catechists, secretaries, printers, &c. The attendants on Christian worship are estimated at 107,000; the communicants at 14,146; the children under Christian education forty thousand. The increase in the number of communicants during the past year has been five hundred and ninety-five.

In passing to the state of the missions, the report says that the pastoral work throughout Sierra Leone has been maintained in its full extent, though the number of missionaries has been diminished by native agency under European superintendence. In the early months of the last year, three of the missionaries of the society explored the interior to the north and south of the colony; and one of them, Mr. Beale, extended his researches to the Sherbro country and the Gallinas. He writes,—"Great interest has been excited both in and out of the colony by this tour. Up to this time the country people continue to come in great numbers to see me; and two of the chiefs have brought me children for education; and others are about to send theirs." In the colony also there is deep interest manifested; and many are led to cry mightily to God in these lands by prayer. The operations at Sierra Leone are certainly taking deeper hold on the hearts and affections of the people than heretofore. They now better understand the nature of mission work. A very interesting account was next given of the Yoruba mission.

The operations of the society have been carried on as in former years at Syra, in Greece, at Smyrna, in Asia Minor, and at Cairo, in Egypt. In the course of the last year Mr. Bowen has continued his Christian researches in Syria, Mesopotamia, and other adjacent parts. He was accompanied in his travels by Mr. Sandreeski, and they visited Constantinople, Mosul, Bagdad and Aleppo. A conference of missionaries from Asia Minor and Egypt is now being held at Jerusalem, under the Anglican Bishop, which will decide upon the future operations of the society in those parts of the east. The Turkish government have issued an imperial firman for the protection of all Christian subjects who choose to embrace the Protestant faith.

The journey into the interior of East Africa which Dr. Krapf entered upon, was happily accomplished. He has returned to Europe to plead for additional missionaries; and having found in his native country some willing to accompany him, he has returned with them to Africa, to push forward our missionary stations towards the interior.

In November last the Bishop of Madras visited Bombay, and two of the divinity students were presented for holy orders. There was but one feeling of grateful joy amongst the Lord's people on their reception. A missionary of the society has been placed at Kurrachee to commence a mission in Seinde. Mr. Bilderbeck reports that there are about five hundred souls under pastoral supervision at Madras. His labors also among the heathen are very encouraging. The number of baptized persons in Tinnevely, on the 31st of December last, was 13,518; one-fifth of them being communicants. The number of persons unbaptized, but under Christian instruction, is 11,034, making a total of persons in connection with this mission of 24,552. The baptisms have been two hundred and ninety-six adults, and seven hundred and twenty-eight children. During the last five years there has been a steady increase of about three hundred adult baptisms yearly. The reports which have been received during the past year afford some special evidences of the general progress and establishment of Christianity, as well as of the reality of the work of God's Holy Spirit upon the hearts of the people. At the close of the last year, Bishop Dealtry held a visitation in Tinnevely. There were confirmations in each of the principal stations of the society, at which 2,563 candidates were presented to the Bishop. He says: "I am satisfied that this is a real and abiding work, the work of God, the power of his grace, the putting forth of his Almighty arm in the sight of the nations, as in days of old."

Mr. Baker reports that at Pallam twenty-four Chogan families placed themselves under instruction, both by cutting off the marks of distinction from their head-dresses, and coming to church in a body. Speaking of the Romanist converts from heathenism, Mr. Harley writes, "It has often appeared to me doubtful whether the heathen baptized into the corrupt church have ever been really benefited by it. Their idolatry is kept up in another form; for their slothful propensities are gratified by their being prohibited to search for themselves; they have license to sin by the plenary indulgences granted; and finally they are deluded with the hope of heaven hereafter by a hollow and shallow profession of Christianity."

Mr. Gordon reports the completion and opening of a village church at Cotta, in Ceylon, on a spot on which four hundred and ninety years ago stood a temple dedicated to Shiva.

At Calcutta fifty persons have been baptized during the last year, of whom twenty-seven were adults, one being a well-educated Moham-medan. The catechists and readers who went into the village of the Agra district, met with much encouragement in their preaching. Mr. Lamb has formed some branch missions in con-

nection with Meerut, but supported entirely by local funds. At Bareilly they are forming a very hopeful little Christian settlement, under the immediate charge of a native. The Punjaub mission will be commenced by two clergymen before the close of the present year. The Committee have met with much encouragement in the prospect of their new missions. The zeal of the military officer stationed in that country has collected the large sum of ten thousand rupees for the Punjaub mission; and the Committee have lately had the satisfaction of receiving a promise from an unknown friend in India of ten thousand rupees upon the arrival in India of the new missionaries for the Punjaub.

The Bishop of Victoria, and the four missionaries of the society who accompanied him, arrived at Hong-Kong on the 27th of March, 1850. Mr. McClatchie and Mr. Hobson give some interesting details of the progress of the mission. Our missionaries in British Guiana have not been left without some tokens of success to cheer them in their work, especially in the education of the young. The Bishop of Rupert's Land has transmitted to the Committee very cheering accounts of the state and progress of the mission during the last year. He has visited all the stations of the society, and held five confirmations, at which above five hundred persons were confirmed.

In the northern district of New Zealand the reports for the last year indicate improvement. The hopeful symptoms are acquiring strength, and there is every prospect of general and continued tranquillity. In the middle district, Archdeacon Brown has baptized three hundred natives, one hundred and eighty-three being adults, and administered the Lord's Supper to more than five hundred communicants. There has been an improvement during the year in the numbers attending divine service and the Sabbath schools. In the eastern district there is a marked and regular progress to be observed from the beginning. In 1840 the Christian church consisted entirely of natives who came from the Bay of Islands, principally as teachers. They were then twenty-nine. In 1841 they amounted to 133; in 1842 to 451; in 1843 to 675; in 1844 to 946; in 1845 to 1,484; in 1846 to 1,668; in 1847 to 1,960; in 1848 to 2,054; in 1849 to 2,893. In the district of Turanga, the number of communicants who, during this year, have partaken of the Lord's Supper, has been 801, out of a population not exceeding 2,400. In the western district the number of baptisms during this year has been less than in the preceding year: still it has been considerable; and there has been an increase in the number of the communicants, the number attending on Christmas day being 776.

The report next alludes to the zealous endeavors of Romanism, both in England and elsewhere,

as follows: "At the very time when the battle is brought to our homes, Rome is putting forth renewed efforts for the extension of its missionary operations abroad. Additional bishops and priests are sent to New Zealand; a local dispute long pending between Rome and Goa is composed; and fresh efforts are to be made in South India. But we need not speak of particular missions. Amongst the various religious orders of Rome which send out their missionaries, that of the Jesuits is the most zealous in the annals of missions; and in a recent Romish publication, by authority, there appears the following announcement by the General of the Order: 'Within the last year alone,' he says, 'more than one hundred and thirty of my religion have left Europe to go and labor in the missions. The supplies of the Propagation of the Faith have powerfully contributed to render this number so considerable. It would appear as if divine Providence wished to reserve for this miraculous and truly Catholic Institute the glory of having established, or reconstructed, or at all events saved, all the missions now existing upon the face of the habitable earth.' So, then, Rome has presumptuously claimed, by the ominous lips of the General of the Order of Jesuits, 'all the missions now existing upon the face of the habitable earth;' just as by her papal rescript she has claimed all the counties of England as her own! Thus are we involved in one great conflict, the battle of the Reformation at home, in the colonies, and in the mission field."

#### RELIGIOUS TRACT SOCIETY.

THIS society held its annual meeting at Exeter Hall, London, May 9; J. Henderson, Esq., being in the chair. The report submitted by the Secretary, William Jones, Esq., first took an encouraging view of the society's operations in the printing and distribution of religious publications in France, Switzerland, Italy, Russia, India, China, the Georgian and Society Islands, Southern, Northern, and Western Africa, the West Indies, and Great Britain. It then noticed the special objects to which the Committee had given their attention. With a view to meet the circumstances of the times, they have offered books and tracts on popery at half price, and premiums for essays on the errors of that system. The efforts made in the publication of books and tracts in connection with the Great Exhibition, colportage in Ireland, the counteraction of unsound and immoral literature, and the supply of the libraries for several important purposes, were also stated. The grants made to different societies, to soldiers, sailors, emigrants, inmates of prisons, hospitals, and union-houses, railway-workmen, foreigners in England, home missionary agents, convict-ships, colliers, for fairs, races, and miscellaneous

objects, amounted to 2,875,502 publications, of the value of 3,067*l.* 9*s.* 2*d.* The libraries granted for destitute districts, schools, National and British schoolmasters, and union-houses, amounted to 657. The issues from the depository during the year have been 20,840,000, being an increase of 1,594,559 on the preceding year; making the total circulation, at home and abroad, about 549,000,000, in about one hundred and ten languages. The benevolent income, inclusive of that for special objects, has amounted to 7,202*l.* 4*s.* 3*d.*, being an increase of nearly 2,000*l.*; the legacies have been 682*l.*; and the amount received for sales 50,902*l.* 1*s.* 8*d.* The society's total receipts, including the sales, were 62,169*l.* 9*s.* 11*d.*, an increase of 842*l.* 11*s.* 3*d.* The report concluded by earnestly impressing upon the friends of the society the necessity for enlarged and persevering efforts in the circulation of religious publications.

Addresses were made by the Chairman, Rev. Henry Hughes, J. P. Plumptre, Esq. M. P., Rev. Dr. Murray, of Elizabethtown, New Jersey, Rev. James Hussey, Gurney Hoare, Esq., Rev. W. W. Champneys, Clerical Secretary of the society, Hon. and Rev. B. W. Noel, Sir James Anderson, of Glasgow, Rev. Dr. Heather, and Rev. C. Overton, of Yorkshire.

#### LONDON JEWS' SOCIETY.

THE forty-third anniversary of this society was held at Exeter Hall, London, May 9; Lord Ashley being in the chair. The report was read by Rev. W. Ayerst. This document states that the society's missionaries find, both at home and abroad, a great and effectual door opened to them. While the prejudices of many of the bigoted adherents of the rabbies have yielded to the testimony of the truth, in many other cases the prevalence of infidelity has been overruled for the spread of the gospel. Many who, following the dictates of their own reason, had abandoned the errors of the Talmud, but had not learned to follow the light of revelation, now lend a willing ear to those who speak to them of Him through whom alone they can be saved. The society has been permitted during the past year to occupy four new stations in Oran, Jassy, Adrianople and Hungary, and to employ twelve fresh laborers in the missionary field.

At no period of the society's existence have the funds been in so prosperous a condition; the total income presenting an increase of nearly 4,000*l.* over the preceding year. The receipts were, for general purposes, 30,503*l.* 6*s.*; for special purposes 1,751*l.* 0*s.* 11*d.* The expenditure for the year has been 29,378*l.* 4*s.* 5*d.* From a legacy of Miss Cook 24,300*l.* have been received for a Reserve Fund. The Widows' and Disabled

Fund amounts to 15,000*l.* For the Temporal Relief Fund about 500*l.* have been realized.

The Committee gave a long and interesting detail of the society's operations in Great Britain, in Jerusalem, Jaffa, Cairo, Oran, Bagdad, Salonica, Bucharest, Cracow, Hungary, Trieste, Warsaw, Lublin, Luwalki, Petrikoff, the Duchy of Posen, Danzig, Königsberg, Berlin, Breslau, Gottenburg, Frankfort-on-the-Maine, Strasburg, Creuznach, Amsterdam, and various parts of China, and in conclusion say, "We are thankful that we have eighty-four laborers, of whom forty-seven are of the house of Israel, employed in different parts of Europe, Asia, and Africa; but what are these among the many millions of the dispersed of Judah? We are thankful that we have been permitted to occupy four new stations; but we feel that it is a duty incumbent on the Church of Christ to redouble, to multiply, the efforts made. We want men who, constrained by the love of Christ, shall devote their time and their strength to this cause. We want men of God, both of the house of Israel, and from among the Gentiles, who shall avail themselves of the opportunities afforded, and go forth to tell the Jews that Christ has died that they may live."

Addresses were made by the Chairman, Sir Robert Inglis, M. P., J. P. Plumptre, Esq. M. P., Rev. Thomas Nolan, Mr. J. Payne, Rev. Hugh Stowell, Rev. E. Tottenham, Rev. J. Miller, Admiral Vernon Harcourt, Rev. E. C. Ewald, missionary at Jerusalem, and others.

#### LONDON MISSIONARY SOCIETY.

THE fifty-ninth anniversary of this society was held at Exeter Hall, London, May 15; S. M. Peto, Esq., being in the chair. From the report submitted by Dr. Tidman, it appears that the income of the society during the past year, from ordinary sources, has been 63,174*l.* 8*s.*, including 12,865*l.* 10*s.* 3*d.* received from the missionary stations; and there has been an advance upon the income of the previous year of 1,368*l.* 18*s.* 6*d.* There has also been received the sum of 3,306*l.* 10*s.* for the John Williams, with 1,547*l.* 17*s.* 9*d.* for widows and orphans.

Passing to the state of the missions, the report says that in Tahiti the additions to the churches have been very numerous, including many who were previously careless and dissipated, and others who had for many years stubbornly resisted the power of the gospel. Pomare continues steadfast in her attachment to Protestantism, and consistent in her deportment as a Christian. Not a single islander has been seduced by the sophistries of Romanism; and the revised Bible, sent out by the John Williams, continues to be purchased with avidity; the payments remitted to

the British and Foreign Bible Society having already exceeded 6000. In Samoa the unnatural and destructive conflict which, for the last three years, has been carried on between the inhabitants of different islands, has been stayed. Even amidst the desolations of war the power of Christianity has been conspicuous; and multitudes have been spared and treated with lenity, who, but for its benign and restraining influence, would have become the victims of revenge and cruelty.

The tidings from the Hervey Islands are of an animating character. Two native teachers have commenced operations on certain islands, three or four days from Mangaia, called the Manaiki or Pearhyn Group. At the end of four months the places of heathen worship were destroyed, and all the idols committed to the flames; and two sanctuaries of the true God have been since erected. The Sabbath, moreover, is observed as a day of rest.

In British Guiana the people have still to struggle against insufficient labor, low wages, and exorbitant taxation; and while the members of the mission churches, out of their deep poverty, give with a willing mind toward the support of their own pastors, they are also compelled to contribute by taxation to the support of the Episcopalian, the Presbyterian, and the Roman Catholic churches of the colony. But the internal state of the churches is cheering; and many instances are found of extensive Scriptural knowledge and eminent practical godliness.

In Jamaica the congregations and churches have for the greater part suffered from the fearful visitation of cholera; and the scenes of distress, desolation, and death which they were compelled to witness, must have been truly appalling. But though living amidst pestilence and death, none of the missionaries have fallen victims to the fearful scourge. And while God's judgments were abroad in the land, the people learned righteousness.

In turning to South Africa, the Directors speak of the safe return of Rev. J. J. Freeman to his labors as Secretary of the Society; of Dr. Philip, feeble in body, but calm in spirit; of Robert Moffat, who is devoting his energies to a translation of the Bible into a language spoken by hundreds of thousands, and probably millions; of Robert Livingston, the intrepid explorer of the desert; and of the Kaffir war, which has proved so dire a calamity.

Madagascar is still closed against the missionary; and all intercourse with foreigners is strictly prohibited. But the last intelligence which bears the marks of authenticity, is most deeply affecting. From causes unexplained, but probably from the increase of their numbers, a new persecution against the Christians during last summer raged with great violence. About twelve hundred were summoned to the capital to answer for

the offence of worshipping the only true God. Three of the most distinguished for rank and devotedness were sentenced to be burned to death; and their lingering tortures must have been awfully aggravated, as three times while their bodies were consuming torrents of rain descended and extinguished the fires. Ten others were precipitated from a rocky eminence near the city, and dashed to pieces. What would have been the doom of the multitude, had not the prince of Madagascar, at the risk of his personal safety, now interposed as the protector and patron of the Christians, and boldly withstood the authority of their cruel adversary, the Prime Minister of his royal mother, cannot be determined. Subsequent results are unknown; but while these tragical events must excite our deepest sympathy, they supply reflections that strengthen faith and demand thankfulness. More than fourteen years ago all the faithful shepherds were driven from the island, and the fold of Christ was left like lambs among wolves; but after enduring fourteen years of fiery trials, still they live, and still increase. Between forty and fifty have been doomed, for the sake of the Lord Jesus, to meet death in forms the most agonizing and terrific; but none have drawn back unto perdition. The blood of the martyrs has proved the seed of the Church; and for one Christian there are ten, and for tens there are hundreds. The debased and cruel woman who now fills the throne of Madagascar, impelled by her own evil nature, or swayed by the evil influence of others, has tried long, but tried in vain, to extirpate the very name of Christ; but her son, her only child, her heir and successor to the throne, has learned the faith in which the martyrs died, avowed himself their friend and their protector, and declared that the man who shall hereafter strike them, must strike through him.

All the different branches of missionary operation have been vigorously prosecuted at Canton, Amoy, Shanghai, and Hong-kong. Education is attended with great expense and with many difficulties; but the good work has been commenced. The theological class includes five young Chinamen of tried Christian character. The benevolence and skill of the medical missionaries have been successfully exerted on behalf of many thousand afflicted Chinese, who have gladly sought their aid. At each of our stations a native church has been formed; and two have ordained native pastors, the venerable Leang Afa, at Canton, and the intelligent and devoted Tin Sheen, at Hong-kong. Within the last twelve months additions have been made to each of the four Christian communities; and the deep penitence, simple faith, and sound Scriptural knowledge of the converts, afford strong grounds to anticipate their future steadfastness and consistency in the profession of the gospel.

The number of missionaries in India is fifty-four; and these occupy twenty-one principal stations. The thirty-one mission churches contain more than fifteen hundred communicants. There are three hundred schools, in which are nearly fourteen thousand scholars.

Addresses were made by Rev. G. Smith, of Poplar, Dr. Alexander, of Edinburgh, Edward Baines, Esq., of Leeds, Rev. James Kennedy, missionary from Benares, Rev. J. J. Freeman, one of the Secretaries, J. A. Hardcastle, Esq., M. P. and others.

#### BORNEO CHURCH MISSION.

A LATE number of the London Record contains a letter from the Rev. F. T. McDougall, dated at Sarawak, October, 1850, describing the condition of the Borneo Church Mission. The population of the island, this missionary thinks, has been underrated; and he supposes that a just estimate would give at least five or six millions. In speaking of the openings for the introduction of the gospel, he says: "Missionaries may hopefully labor, among the wildest and remotest tribes we have heard of, with safety and confidence in the good disposition of the natives."

Of past plans and success he writes as follows: "Hitherto the chief efforts of the mission have been directed towards taking up a central position, and gaining the confidence and good will of the natives; and this has, to a great extent, been done. The schools of the mission are regarded with favor; and the benefits imparted by the dispensary have found their way far and wide to the hearts of many, who, having there received bodily ease, are now willing, even anxious, to learn the things that belong to their soul's peace.

The population of Sarawak is now so large and rapidly increasing, that the combined efforts of a body of men are necessary to carry on the work of the mission even here, not to speak of the much larger fields around us. In the mission home school there are now twenty children, some orphans, and others given by their parents to be baptized and trained up as Christians. They are of all ages, from two years old to ten; seven, already baptized, have been with us for more than a year; the remainder have been lately taken, and their baptism is deferred until the opening of our church at Christmas, when we expect the Bishop of Calcutta to consecrate it. These last are the children of a most interesting race of people, the Dyako-Chinese of Pemangkat, from four to five thousand of whom have lately emigrated hither."

Mr. McDougall speaks of the healthfulness of Borneo in the following encouraging language: "To any of my brethren who may feel inclined to join this mission I can say with truth, that I do not know a more pleasant sphere of labor. The people are most interesting, the country beautiful, and the climate delicious, and very healthy for a tropical one. You may travel through the jungle in perfect security from dangerous animals; you may even sleep out in most places at night, without dreading that mephitic exhalation which begets the deadly fevers of Africa and India. Even agues here are slight; and I have not seen a jungle fever among any of the Europeans, that has not been brought on by culpable carelessness and reckless exposure. A consumptive man might prolong his life here, and undergo exertion and exposure that he could not attempt in any European climate, even in those recommended to people with thoracic affections."

### American Board of Commissioners for Foreign Missions.

#### Recent Intelligence.

GREECE.—Mr. King wrote, on the 18th of June, that he was preaching in Greek as usual, and that on the previous Sabbath he had twenty hearers. "The public feeling," he says, "has greatly subsided. No communication has been made to me by the court in regard to my trial, since I last wrote; and I believe no action has been taken by the Senate or the House of Representatives."

SALONICA.—The school which the missionaries opened, for the education of Jewish children, has been broken up. The Rabbies opposed and denounced it; and by means of anathemas and

other expedients, they finally succeeded in keeping away every scholar.

SMYRNA.—Mr. Johnston writes, under date of June 6, that the attendance at the native service has increased of late, and a violent persecution has broken out. Orders have been sent from Constantinople, however, directing that protection be granted to the friends of the missionaries who need it.

AINTAB.—Mr. Schneider recently spent eight days at Killis; and he was much interested in the state of things in that place. Meetings were held every evening, as well as on the Sabbath; and on one occasion there were sixty persons

present. He found the same seriousness and tenderness which have, for some time past, characterized the services at Aintab. Several influential men have lately joined the ranks of the Protestants; and others are strongly inclined to follow their example. Among the latter is the most intelligent priest of Killis.

Letters from Dr. DeForest and Mr. Calhoun announce the death of Dr. Smith. No letter has been received from Aintab.

**ERZURUM**.—Mr. Peabody, under date of May 10, mentions the return of a colporteur from one of his tours, who says that for several days after his arrival at Arabkir his room was crowded, day and night. Twenty or thirty are decidedly Protestant in sentiment, and they ask for an American missionary. They say they are not able to do much for his support, but they will do what they can. One man has promised forty dollars a year.

**NESTORIANS**.—In a letter dated April 23, Mr. Stocking gives the statistics of the schools which are under the care of the mission. He says there are thirty-nine schools on the plain, four in Ter-gawar and Baradost, and two in Gawar, where the new station is to be commenced. The number of pupils is eight hundred and seventy-one; of whom two hundred and three are females. The teachers of these schools, with four exceptions, have been members of the male seminary. Many are hopefully pious, and all are regarded as evangelical in sentiment. Mr. Stocking, assisted by Deacon Moses, has the supervision of the schools; and his object is to give them a strictly missionary character.

**CEYLON**.—From several recent communications, it seems that the cholera broke out in Jaffna early in the year; and though it has disappeared from some of the parishes, it was prevalent in other parts of the province at the latest dates. In some places the disease was very fatal. All the members of the mission, however, have been spared; and though their work was in a measure interrupted for a time, their operations will soon return to their former channel.

The effect of this scourge upon the heathen does not seem to have been favorable. Such, in particular, is the testimony of Messrs. Meigs, Smith and Hastings. "Alas!" says the first of these brethren; "they harden their hearts, and cleave unto their idols." "The number of daily worshippers at the temple opposite our church," Mr. Hastings writes, "increased considerably during the prevalence of the cholera." But Mr. Smith thinks that his church members have become more watchful and prayerful.

In writing from Chavagacherry, May 2, Mr. Noyes says: "There is nothing particularly encouraging at present in my field. Intemperance

prevails to an alarming extent; and the Sabbath is every where profaned. A government arrack shop stands very near my house; and the mail coach is driven by my door every Lord's day morning. Thus a Christian government encourages two of the greatest sins of the land." "The inhabitants of this parish are kindly disposed towards us; and they are always willing to hear the truth, when we go to their houses. Few, however, will come to us, unless it be to beg a book, or to ask some favor."

Under date of May 3, Dr. Green reports the number of patients registered by him during the year ending April 1, 1851, as having been 2,217. This statement does not include those who have been visited by the assistants at their own houses. Every morning an address is made, generally by a catechist or an assistant, to a company of invalids at the dispensary, on the plan of salvation as set forth synoptically on the tickets which the patients receive. Books and tracts are also distributed. The number who have been reached by the gospel in this way, including those who have accompanied the sick, must be more than three thousand. Dr. Green's assistant at the present time is Joshua Danforth, who "is fast growing into an experienced physician." Ira Gould, his former helper, is now in the hospital of the Jaffna Friend in Need Society, with credit and success. John Denniston is employed by the government at Point Pedro, and receives a monthly salary of ten dollars. Another of Dr. Green's pupils is at Moolative, in the southern part of the province, and has ten dollars a month. Nathan Parker, Samuel Miller, Joseph H. Towne, and Cowles Mead were formed into a medical class last October.

Mr. and Mrs. Poor arrived at Calcutta on the 12th of March in good health. They were at Colombo on the 10th of May.

**CHOCTAWS**.—Mr. Stark writes, under date of May 9, that six persons were admitted to the church on the previous Sabbath. More than thirty others give evidence of being anxious inquirers after the way of life. A collection of fifty-four dollars and fifty-six cents was taken up for foreign missions.

## Home Proceedings.

### EMBARKATION.

On the 23d of June Rev. William Mellen, of Enfield, Massachusetts, and Mrs. Laurana W. Mellen, of Oakham, Massachusetts, embarked in the bark Springbok, Captain Hurd, for Cape Town, with the expectation of joining the mission to South Africa. Mr. Mellen pursued his academical studies at Quincy, and his theological at New Haven.



## DONATIONS,

RECEIVED IN JUNE.

## MAINE.

|                                                                                                                                             |              |
|---------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Cumberland co. Aux. So. D. Evans, Tr.                                                                                                       |              |
| Gorham, m. c.                                                                                                                               | 52 04        |
| Mechanic Falls, m. c.                                                                                                                       | 10 00        |
| N. Yarmouth, Gent. 10; la. 28; m. c. 10; s. s. 1,75;                                                                                        | 49 75        |
| Patten, J. C.                                                                                                                               | 1 00         |
| Portland, High-st. ch. m. c. 39,08; mater. asso. for <i>Phebe Cummings</i> , Ceylon, 20; la. 48; 2d cong. ch. m. c. 73,71; 3d do. m. c. 44; | 224 79       |
| Yarmouth, 1st ch. gent. 55; m. c. 25;                                                                                                       | 80 00—417 58 |
| Kennebec co. Conf. of chs. B. Nason, Tr.                                                                                                    |              |
| Gardiner, Cong. ch. m. c.                                                                                                                   | 10 00        |
| Richmond, Rev. Mr. B.                                                                                                                       | 3 00—13 00   |
| Penobscot co. Aux. So. E. F. Duren, Tr.                                                                                                     |              |
| Orono, Cong. ch. m. c.                                                                                                                      | 22 95        |
| Somerset co. Aux. So. C. Selden, Tr.                                                                                                        |              |
| Bingham, Cong. ch.                                                                                                                          | 4 00         |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.                                                                                              |              |
| Alfred, Cong. ch.                                                                                                                           | 50 00        |
| Buxton, do. and so. 22,50; two chil. 50c.;                                                                                                  | 23 00        |
| Parsonsfield, Cong. ch.                                                                                                                     | 15 00        |
| York, 2d do.                                                                                                                                | 13 00—101 00 |

558 53

Andover, m. c. 2,75; Belfast, N. ch. s. s. chil. and others, 2; Dixfield, cong. ch. and so. 4,17;

8 92

567 45

*Legacies*.—Hallowell, Augustus Alden, by R. G. Lincoln, Adm'r,

100 00

667 45

## NEW HAMPSHIRE.

|                                                                                                     |               |
|-----------------------------------------------------------------------------------------------------|---------------|
| Cheshire co. Aux. So. W. Lamson, Tr.                                                                |               |
| Alstead Centre, Ch. and so. 28,67;                                                                  |               |
| Paper mill village, ch. 7,63;                                                                       | 36 30         |
| Gilsum, Ch. and so.                                                                                 | 13 15         |
| Harrisville, m. c.                                                                                  | 10 50         |
| Hinsdale, m. c.                                                                                     | 20 00         |
| Keene, m. c.                                                                                        | 3 00          |
| Marlboro', Ch. and so.                                                                              | 13 00         |
| New Alstead, m. c.                                                                                  | 8 00          |
| Roxbury, Ch. and so.                                                                                | 7 00          |
| Walpole, Gent. 46,52; la. 31,14; la. sew. cir. for Ceylon sch. 25; s. s. 10; m. c. 7,63;            | 120 28—231 23 |
| Grafton co. Aux. So. W. W. Russell, Tr.                                                             |               |
| Haverhill, 1st cong. ch. and so. to cons. Rev. EDWARD S. GREELEY an H. M. 83,03; s. s. class, 2,25; | 85 27         |
| Lebanon, Cong. ch. to cons. Rev. CHARLES A. DOWNS an H. M.                                          | 50 00—135 27  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                            |               |
| Manchester, 1st ch. m. c. 14,59; misses' sew. cir. for Madras m. 25; J. Hersey, 12;                 | 51 59         |
| Nashua, Olive-st. ch. and so.                                                                       | 86 28         |
| Mt. Vernon, Cong. ch. 39,71; la. asso. to cons. Rev. C. D. HERBERT an H. M. 51,16;                  | 90 87—228 74  |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                                             |               |
| Franklin, Cong. ch. m. c.                                                                           | 35 00         |
| Hopkinton, Mrs. T. 1,50; Mrs. W. 2;                                                                 | 3 50          |
| Wilmot, J. C.                                                                                       | 1 00—39 50    |
| Rockingham co. Conf. of chs. F. Grant, Tr.                                                          |               |
| New Castle, s. s. for Ind. chil.                                                                    | 4 00          |
| Strafford co. Conf. of chs. E. J. Lane, Tr.                                                         |               |
| Barrington, Miss Smith's s. s. class,                                                               | 2 00          |
| Ossipee, Ch. and so.                                                                                | 47 00—49 00   |
| Sullivan co. Aux. So. E. L. Goddard, Tr.                                                            |               |
| Acworth, Cong. ch. and so. 22,14;                                                                   |               |
| Rev. E. S. Wright, 10;                                                                              | 32 14         |
| Croyden, Mrs. L. 2,50; a friend, 1;                                                                 | 3 50—35 64    |

723 38

Unknown, 1; Lancaster, cong. ch. and so. 13,11;

14 11

737 49

*Legacies*.—Marlboro', Mrs. Bethiah Whitney, by W. Lamson, Tr.

27 00

764 49

## VERMONT.

|                                                           |               |
|-----------------------------------------------------------|---------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr.                |               |
| Burke, Cong. ch. and so.                                  | 5 00          |
| St. Johnsbury Centre, Rev. J. J. 1;                       |               |
| 2d ch. friends, 150;                                      | 151 00—156 00 |
| Franklin co. Aux. So. C. F. Safford, Tr.                  |               |
| Bakersfield, East, Indiv.                                 | 10 00         |
| Fairfax, Cong. ch. and so.                                | 10 00         |
| Fairfield, do. 13,12; W. M. 2; T. M. and wife, 3;         | 18 12         |
| Franklin, Cong. ch. and so.                               | 6 00          |
| Sheldon, do.                                              | 18 00         |
| St. Albans, 1st do. wh. cons. JOSEPH H. BRAINARD an H. M. | 100 00        |
| Swanton, Benev. so.                                       | 5 00—167 12   |
| Orleans co. Aux. So. H. Hastings, Tr.                     |               |
| Craftsbury, m. c.                                         | 13 00         |
| Greensboro', Cong. ch. and so. 20,50;                     |               |
| m. c. 10,50;                                              | 31 00—44 00   |
| Rutland co. Aux. So. J. Barrett, Tr.                      |               |
| Pawlet, Coll. 32,48; m. c. 12,75;                         | 45 23         |
| Rutland, E. par. m. c.                                    | 6 77—52 00    |
| Windham co. Aux. So. F. Tyler, Tr.                        |               |
| Brattleboro, Centre cong. ch. m. c.                       | 24 75         |
| E. Westminster, Cong. ch. and so. 15,54; m. c. 5,62;      | 21 16         |
| Putney, Cong. ch. m. c.                                   | 10 00—55 91   |
| Windsor co. Aux. So. J. Steele and E. P. Nevins, Trs.     |               |
| Barnard, Cong. ch. 15; C. P. 2;                           | 17 00         |
| Randolph, Centre cong. ch.                                | 15 00         |
| Rochester, m. c.                                          | 3 43—35 43    |

510 46

A thank off'g, 10; Maidstone, Dr. Dewey, 5;

15 00

525 46

## MASSACHUSETTS.

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| Barnstable co. Aux. So. W. Crocker, Tr.                                                                                             |               |
| Harwich, m. c.                                                                                                                      | 19 00         |
| S. Wellfleet, I Paine,                                                                                                              | 20 00—39 00   |
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr.                                                                                         |               |
| Becket, Gent. 7; la. 9,50;                                                                                                          | 16 50         |
| Curtisville,                                                                                                                        | 10 00         |
| Dalton, Cong. so. 84,50; less 35; ack. in Dec. Her. fr. Sandisfield, (of wh. to cons. Rev. DWIGHT W. MARSH of Mosul, an H. M. 50.); | 49 50         |
| Hinsdale, Cong. so. (of wh. to cons. E. T. NASH an H. M. 100.);                                                                     | 239 58        |
| Monterey, Gent. 9,41; la. 4,64; m. c. 10,95;                                                                                        | 25 00         |
| N. Adams, Cong. so. wh. and prev. dona. cons. E. W. B. McLELLAN an H. M.                                                            | 64 00         |
| Peru, Cong. ch.                                                                                                                     | 39 40         |
| Richmond,                                                                                                                           | 35 50         |
| S. Egremont, to cons. Rev. ELIAS CLARK an H. M.                                                                                     | 55 00         |
| Stockbridge, Coll. 50; m. c. 20; Estate of Miss Frances Wells, dec'd, to cons. THOMAS WELLS an H. M. 50;                            | 120 00        |
| W. Stockbridge Centre,                                                                                                              | 11 70         |
| Windsor, Gent. 25,40; la. 19,60; m. c. 5; a friend, 5; to cons. Rev. CHARLES PRABODY an H. M.                                       | 55 00         |
|                                                                                                                                     | 721 18        |
| Ded. c. note, 3; exps. 18c.;                                                                                                        | 3 18—718 00   |
| Boston, S. A. Danforth, Agent. (Of wh. fr. Salem-st. juv. miss. so. 40; do. for Miss Hall's sch. Alleghany miss. 20.);              | 336 06        |
| Brookfield Asso. William Hyde, Tr.                                                                                                  |               |
| A friend,                                                                                                                           | 5 00          |
| Ware, O. Sage,                                                                                                                      | 200 00—205 00 |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                                                                          |               |
| W. Newbury, 2d par. cong. ch. and so.                                                                                               | 28 00         |
| Essex co. South, Aux. So. C. M. Richardson, Tr.                                                                                     |               |
| Hamilton, Cong. ch. and so.                                                                                                         | 88 00         |
| Hampshire co. Aux. So. J. D. Whitney, Tr.                                                                                           |               |
| Northampton, Young la. of Gothic sem. for Dr. Scudder,                                                                              | 13 00         |
| Harmony Conf. of chs. W. C. Capron, Tr.                                                                                             |               |
| Upton, Mrs. C. B. F. 2; L. F. 2;                                                                                                    | 4 00          |

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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Westboro', A friend, wh. and prev. dona. cons. Mrs. HARRIET S. CADY an H. M.                                                                                                                                                                                                                                              | 50 00—54 00    |
| Middlesex South Conf. of chs.                                                                                                                                                                                                                                                                                             |                |
| Saxonville, Ortho. cong. ch. and so.                                                                                                                                                                                                                                                                                      | 112 40         |
| Missionary Union of the Salem Asso. R. P. Waters, Tr.                                                                                                                                                                                                                                                                     |                |
| Salem, Tab. ch. s. s. for a Chinese child,                                                                                                                                                                                                                                                                                | 25 00          |
| Upper Beverly, Mr. Gannett's so.                                                                                                                                                                                                                                                                                          | 30 62—55 62    |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.                                                                                                                                                                                                                                                                             |                |
| Dorchester, Gent. (of which fr. T. D. Quincy, to cons. Miss ABIGAIL A. QUINCY an H. M. 100;) 423,75; la. 227;                                                                                                                                                                                                             | 650 75         |
| Foxboro', Cong. ch. and so. 112,60; m. c. 29; D. Carpenter, to cons. Miss SUSAN PATSON an H. M. 100;                                                                                                                                                                                                                      | 241 60         |
| Medway Village, Gent. and la. wh. and prev. dona. cons. Miss POLLY WOOD an H. M.                                                                                                                                                                                                                                          | 77 57          |
| Roxbury, Eliot ch. and so. gent. 118; la. 1,32; m. c. 23,88;                                                                                                                                                                                                                                                              | 143 20         |
| W. Roxbury, Spring-st. ch. and so. m. c.                                                                                                                                                                                                                                                                                  | 6 60—119 72    |
| Old Colony Aux. So. H. Coggeshall, Tr. Fairhaven, 1st cong. s. s. for schs. in Ceylon,                                                                                                                                                                                                                                    | 25 00          |
| New Bedford, Trin. ch. s. s.                                                                                                                                                                                                                                                                                              | 5 56           |
| S. Dartmouth, C. C. Bailey, for                                                                                                                                                                                                                                                                                           |                |
| <i>Roxland Bailey</i> , Ceylon,                                                                                                                                                                                                                                                                                           | 5 00—35 56     |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                                                                                                                                         |                |
| Abington, 1st par. gent. 72,92; la. 45,70; m. c. 31,38; E. par. gent. 33; la. 22,62;                                                                                                                                                                                                                                      | 205 62         |
| Braintree, S. par. gent. and la.                                                                                                                                                                                                                                                                                          | 41 00          |
| Braintree and Weymouth, union so. gent. and la. 34,61; m. c. 55,53;                                                                                                                                                                                                                                                       | 90 14          |
| Bridgewater, Trin. so. m. c.                                                                                                                                                                                                                                                                                              | 79 50          |
| E. Bridgewater, Trin. ch. D. W.                                                                                                                                                                                                                                                                                           | 10 00          |
| Hanson, m. c.                                                                                                                                                                                                                                                                                                             | 27 50          |
| Hingham, Evan. ch. and so. m. c.                                                                                                                                                                                                                                                                                          | 15 87          |
| N. Bridgewater, 1st par. gent. and la. 30,42; Porter evan. ch. and so. gent. and la. 157; m. c. 20; S. par. gent. and la. 52;                                                                                                                                                                                             | 259 42         |
| Randolph, 1st par. gent. 94,69; la. 35,28; E. par. gent. 48,37; la. 62; young la. 14,48; juv. miss. so. 5,31; m. c. 24,85; a friend, 50c.;                                                                                                                                                                                | 285 38         |
| Scituate, N. par. gent. and la.                                                                                                                                                                                                                                                                                           | 6 00           |
| Weymouth, S. par. m. c.                                                                                                                                                                                                                                                                                                   | 12 00—1,032 43 |
| Pilgrim Aux. So. J. Robbins, Tr.                                                                                                                                                                                                                                                                                          |                |
| Kingston, Evan. cong. ch. and so.                                                                                                                                                                                                                                                                                         | 9 02           |
| Plymouth, 3d cong. ch. and so of the Pilgrims,                                                                                                                                                                                                                                                                            | 141 00—150 02  |
| Worcester co. Central Aux. So. A. D. Foster, Tr.                                                                                                                                                                                                                                                                          |                |
| Northboro', A lady, (of wh. for N. Amer. Ind. 50; for <i>Anna Brigham</i> , Ceylon, 20;)                                                                                                                                                                                                                                  | 120 00         |
|                                                                                                                                                                                                                                                                                                                           | 4,106 81       |
| A friend, 50; Chelsea, Winnisimmet ch. m. c. 39,25; Broadway ch. m. c. 22,52; E. Cambridge, Evan. cong. ch. m. c. 8,45; Lawrence, Lawrence-st. ch. juv. sew. cir. 42,40; Lowell, a friend, 25c.; Medford, 2d cong. ch. and so. 74,66; N. Chelsea, Rev. J. D. Farnsworth, a sub. marriage fee, 2; S. Reading, B. Yale, 10; | 949 53         |
|                                                                                                                                                                                                                                                                                                                           | 4,356 34       |

*Legacies.*—Holden, Mrs. Mahalah Hubbard, by S. Hubbard,

14 61  
4,370 95

## CONNECTICUT.

|                                                         |             |
|---------------------------------------------------------|-------------|
| Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr. |             |
| Milford, 2d cong. ch. s. s.                             | 20 00       |
| Fairfield co. West, Aux. So. C. Marvin, Tr.             |             |
| Greenwich, 2d cong. ch. for Mrs. Bridgman's sch. China, | 45 00       |
| Ridgefield, Cong. ch. m. c.                             | 34 31—79 31 |
| Hartford co. Aux. So. A. W. Butler, Tr.                 |             |
| S. Glastenbury, m. c. 35,38; B. D. 2;                   | 37 38       |
| Hartford co. South, Aux. So. H. S. Ward, Tr.            |             |
| Upper Middletown, A friend,                             | 2 00        |
| Middlesex Asso. S. Stillman, Tr.                        |             |
| Deep River, Rev. E. L. Rich, for m. to South Africa,    | 10 00       |

|                                                                                                 |              |
|-------------------------------------------------------------------------------------------------|--------------|
| New Haven City Aux. So., A. H. Maltby, Ag.                                                      |              |
| New Haven, 3d cong. ch. s. s. 15; Union m. c. 17,15; do. gold ring, 1; Yale college m. c. 7,25; | 40 46        |
| New Haven co. West, Aux. So. A. Townsend, Jr. Tr.                                               |              |
| Birmingham, Cong. ch.                                                                           | 17 00        |
| Tolland co. Aux. So. J. E. Flynt, Tr.                                                           |              |
| Somers, A friend, to cons. DANIEL SEXTON an H. M.                                               | 100 00       |
| Vernon, Aaron Kellogg, 50; C. J. C. 2;                                                          | 52 00        |
| Wellington, Cong. ch. and so.                                                                   | 30 00—182 00 |
| Windham co. Aux. So. J. B. Gay, Tr.                                                             |              |
| W. Killingly, Rev. R. Whitmore,                                                                 | 10 00        |
|                                                                                                 | 398 09       |

*Legacies.*—New Hartford, John Brown, by S. Terry, (prev. rec'd, 150;)

50 66  
448 75

## RHODE ISLAND.

|                                                                                                                |       |
|----------------------------------------------------------------------------------------------------------------|-------|
| Kingston, Cong. ch. and so. m. c. 30; Providence. Brown University, m. c. for male sem. in Beirut, Persia, 23; | 53 00 |
|----------------------------------------------------------------------------------------------------------------|-------|

## NEW YORK.

|                                                                                                                                                                                                                                                                                                  |                   |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| Buffalo and vic. J. Crocker, Agent.                                                                                                                                                                                                                                                              |                   |
| Buffalo, 1st pres. ch. m. c. 97,01; ALBERT S. MERRILL, 10; which cons. him an H. M.                                                                                                                                                                                                              | 107 04            |
| Geneva and vic. C. A. Cook, Agent.                                                                                                                                                                                                                                                               |                   |
| Geneva, N. pres. ch. 13; pres. ch. W. H. S. 1; L. De V. W. 1;                                                                                                                                                                                                                                    | 15 00             |
| Lyndonville, Pres. ch. wh. and prev. dona. cons. SAMUEL TAPPAN an H. M.                                                                                                                                                                                                                          | 39 75             |
| Marion, Cong. ch.                                                                                                                                                                                                                                                                                | 15 00             |
| Rushville, Cong. ch.                                                                                                                                                                                                                                                                             | 22 07             |
| Starkey, Mrs. H. A.                                                                                                                                                                                                                                                                              | 7 00              |
|                                                                                                                                                                                                                                                                                                  | 98 82             |
| Ded. disc.                                                                                                                                                                                                                                                                                       | 25—98 57          |
| Greene co. Aux. So. J. Doane, Tr.                                                                                                                                                                                                                                                                |                   |
| Catskill, Pres. ch. m. c. 31,07; a friend, 40; do. 30;                                                                                                                                                                                                                                           | 101 07            |
| Durham, Rev. S. Williston, dec'd, bal. of avails of Millen discourses, by Rev. T. Williston,                                                                                                                                                                                                     | 5 00—106 07       |
| Monroe co. and vic. E. Ely, Agent.                                                                                                                                                                                                                                                               |                   |
| North Bergen, S. H.                                                                                                                                                                                                                                                                              | 10 00             |
| Rochester, 1st pres. ch. 1,100,98; Brick pres. ch. L. Chapin, to cons. EDWARD D. CHAPIN an H. M. 100;                                                                                                                                                                                            | 1,200 98—1,210 98 |
| New York City & Brooklyn Aux. So. J. W. Tracy, Tr.                                                                                                                                                                                                                                               |                   |
| (Of wh. fr. 11th pres. ch. to cons. Rev. J. W. PARSONS of Salonica, an H. M. 52,20; St. George's ch. for Armenian m. 5; Brooklyn, W. W. Pinneo, wh. cons. Rev. GEORGE W. McMILLAN of Madura, an H. M. 100; Plymouth, ch. 108,73; S. pres. ch. m. c. 66,46; J. A. Davenport, 50; A. Edwards, 50;) | 812 40            |
|                                                                                                                                                                                                                                                                                                  | 2,355 06          |

Amsterdam Village, Male s. s. 8,28; fem. s. s. for *Maria Douchy*, Ceylon, 20; mater. asso. for *Montgomery Goodale*, Ceylon, 20; Bernhard's Bay, M. A. B. 4; Bucl, pres. ch. 25; Canterbury, do. 16; Clinton, Hamilton coll. Chris. Res. so. for *Daniel Niles*, Ceylon, 20; Elbridge, 1st cong. ch. and so. (of wh. to cons. Rev. GEORGE DE F. FOLSON, an H. M. 50; 97,32; s. s. 2,68; Genoa, a friend, 38c.; Glens Falls, 1st pres. ch. 29,47; s. s. 3,40; Haverstraw, pres. ch. m. c. 10,44; Hudson, 1st do. s. s. for Dea. John, Oromiah, 35; Ithaca, 1st pres. ch. 88,31; Kingsboro', Dr. Yale's ch. and so. Atanson Judson, wh. cons. ELISHA JUDSON and Mrs. RACHEL B. JUDSON H. M. 200; Mrs. L. Giles, dec'd, 10; Miss R. B. 10; L. M. S. 5; D. R. 3; E. R. 2; Martinsburg, pres. ch. wh. and prev. dona. cons. Rev. CYRUS E. ROSENBERG, of Columbus, Wis. an H. M. 10; New Lebanon, pres. ch. m. c. 10; Plattsburg, pres. s. s. for ed. of chil. at Canton, 25; Somers, pres. ch. m. c. 3; Springville, 1st pres. so. for

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |              |  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|--|
| sup. of a scholar in Mt. Seir sem. Persia, 28; Syracuse, Mrs. W. 5; Troy, 1st pres. ch. 67;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 758 28       |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 3,093 34     |  |
| <b>Legacies.</b> —Danby, Lewis Beardsley, by Eleazar Taylor, Esq. 50; Fishkill, Jeremiah Platt, by Daniel W. and Harvey D Platt, Ex'rs, 250; New Lebanon, R. Woodworth, (prev. rec'd, 804,12;) 149,65;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 449 65       |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 3,542 99     |  |
| <b>NEW JERSEY.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |              |  |
| Cold Spring, s. s. 2,23; Deckertown, pres. ch. 38; Fairton, pres. s. s. 1,70; Miss Burt's class, 1,30; Madison, pres. ch. m. c. 58; Morristown, Mrs. B. O. C. 10; Newark, pres. s. s. 17,15; 3d do. s. s. a bro. and sis. 1; New Brunswick, T. Frelinghuysen, (of wh. for debt, 50;) 75;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 904 38       |  |
| <b>Legacies.</b> —New Providence, Mrs. Margaret Riggs, by J. L. Riggs, Ex'r,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 110 00       |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 314 38       |  |
| <b>PENNSYLVANIA.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |              |  |
| Green, pres. ch. 4; Horrick, Uniondale, pres. ch. 7,45; Montrose, pres. ch. m. c. 10; Philadelphia, so. for ed. bea. youth, 150; a friend, 10;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 181 45       |  |
| <b>Legacies.</b> —Northumberland, John Porter, by D. Brantigan and W. H. Waples, Ex'rs, 3,000; less tax and disc. 187;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 2,843 00     |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 3,024 45     |  |
| <b>DELAWARE.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |              |  |
| Drawyers, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 5 75         |  |
| <b>DISTRICT OF COLUMBIA.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |              |  |
| Washington, 1st pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 138 99       |  |
| <b>VIRGINIA.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |              |  |
| Students of University of Virginia, 35; disc. 35c.; Norfolk, J. D. J. 10;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 44 65        |  |
| <b>SOUTH CAROLINA.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |              |  |
| Charleston, A friend,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 25 00        |  |
| <b>OHIO.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |              |  |
| Western For. Miss. So. G. L. Weed, Tr. Boonville and O. T. chs. 8,20; Cheviot, Mr. H.'s chil. 4,70; Cincinnati, G. L. Weed, to cons. Mrs. ELIZA H. WEED an H. M. 100; W. L. 10; 1st ortho. cong. ch. 106,10; 2d pres. ch. m. c. 19,85; College Hill, Miss B. 1; Columbus, 2d pres. ch. Mr. and Mrs. J. S. Hall to cons. ASA D. LORD an H. M. 100; six mems. to cons. JOHN S. HALL an H. M. 100; coll. 60; ded. prev. ack. 200; Hanging Rock and Pine Grove, coll. 76,62; T. M. for Dr. Williamson, 5; Harmar, m. c. 16,14; Huntington and Kaccoon, 62; Jersey, m. c. 3,56; s. s. 1,91; Marietta, Cong. ch. 22,02; so. of inq. in college, 1; la. sew. cir. 21,12; la. mater. asso. 18,91; chil. of do. 16,38; Mc. Connelssville, (of wh. fr. s. s. 14,17;) wh. cons. Rev. WILLIAM WAKEFIELD an H. M. 50; Portsmouth, pres. ch. 59,61; Rome, 6,75; Sandy Springs, 7,65; Walnut Hills, Lane sem. 123,50; m. c. 90; Wilkesville, 5; ded. disc. 3,10; | 778 09       |  |
| <b>Western Reserve Aux. Soc. by Rev. S. G. Clark.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |              |  |
| Hudson, Western Res. coll. 7,76; Huntington, 1,25; Richfield, M. & N. H. 10; Root-town, GAD CASE, wh. cons. him and Mrs. TIRZAH CASE H. M. 500; Vermillion, 4,62;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 523 63       |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 1,301 72     |  |
| Cherry Valley, W. L. C. 1,50; Mrs. C. 1,50; Mrs. S. W. T. 1,50; Miss. T. S. 1,50; Cuyahoga Falls, Memento, for Mt. Lebanon sem. Syria, 20;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 26 00        |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 1,327 72     |  |
| <b>INDIANA.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |              |  |
| Brockville, Mrs. A. F. 1; Valparaiso, Mrs. F. 10;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 11 00        |  |
| <b>ILLINOIS.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |              |  |
| Albany, Cong. ch. m. c. 3; Augusta, pres. ch. 23; m. c. 9; Campbell, A. H. 1; I. A. 3; Decker's Prairie, m. c. 4,50; Galesburg, young people, 10; Henry, Henry sem. m. c. 2,50; Jericho, T. P. 5; Woodville, N. Cooke, 15;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 76 00        |  |
| <b>MICHIGAN.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |              |  |
| California, m. c. 4; Miss J. A. W. dec'd, 2; Flint, J. B. 1; Hillsdale, pres. m. c. 5; Kalamazoo, 1st pres. ch. s. s. for ed. bea. chil. wh. and prev. dona. cons. LUTHER H. TRASK an H. M. 75; Medina, cong. ch. 15,47; Niles, pres. ch. m. c. 50; S. Nankin, Wayne cong. ch. 14;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 166 47       |  |
| <b>WISCONSIN.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |              |  |
| Delavan, Cong. ch. m. c. 14,70; Racine, 1st pres. ch. m. c. 12,85;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 27 55        |  |
| <b>IOWA.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |              |  |
| Belleville, Rev. W. L. C. 1; Burlington, cong. ch. m. c. 16,45; A. L. 10;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 27 45        |  |
| <b>KENTUCKY.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |              |  |
| Midway, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 15 00        |  |
| <b>TENNESSEE.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |              |  |
| Dandridge, Hopewell, pres. cong. 13; Mooreburg, pres. ch. 75c.; Rogersville, 2d do. 30;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 43 75        |  |
| <b>IN FOREIGN LANDS, &amp;c.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |              |  |
| Canton, China, W. C. Thorburn, for Canton miss.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 10 00        |  |
| Lac-qui-parle, A dec'd mem. of ch. av. of property sold, 12,16; Rev. S. R. Riggs, 5; Mount Pleasant, Choc. nation, ch. and cong. 13,75; Mount Zion, ch. 15,30; Pine Ridge, m. c. 7,10; Wheelock, ch. m. c. 22,30; contrib. 30,35;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 88 80        |  |
| Shipton, C. E., A. Martin, 3; St. Andrews, pres. ch. m. c. 20; Rev. A. H. 5; Miss G. for m. to Jews, 5;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 33 00        |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | \$148 96     |  |
| <b>Donations received in June, (of which for debt, 50;)</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | \$12,175 22  |  |
| <b>Legacies,</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 3,594 92     |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | \$15,770 14  |  |
| <b>TOTAL from August 1st to June 30th,</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | \$245,702 96 |  |
| <b>CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |              |  |
| <b>Amount received in June,</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | \$300 93     |  |
| <b>DONATIONS IN CLOTHING, &amp;c.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |              |  |
| Brooklyn, N. Y. A bundle, from Armstrong juv. miss. so. for Miss Fisk, Oroomiah.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |              |  |
| Canaan Four Corners, N. Y. A box, fr. Miss L. Gray.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |  |
| Charleston, S. C. A box, fr. S. E. Wilson, for Mr. Wilson, W. Africa.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |              |  |
| Greenwich, Ms. A keg of butter, for Mr. Schaffner, Constantinople.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |              |  |
| Montgomery, Vt. A bundle, fr. fem. benev. so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 3 64         |  |
| New York City, A box, fr. la. sew. so. of Allen-st. pres. ch. for Mr. Cochran, Oroomiah, 60; books, fr. friends, for Nestorian m. 80;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 140 00       |  |
| Parsippany, N. J. A box, fr. Mr. Smith, for Mr. Doty, Amoy.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |              |  |
| Pompton, N. J. A box, fr. benev. sew. so. of R. D. ch. for Choctaw m.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |              |  |
| Savannah, Ga. A box, fr. A. A. Sinets, for Mr. Wilson, W. Africa.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |              |  |
| Springville, N. Y. A box, fr. B. Cochran, for Mr. Cochran, Nestorian m.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |              |  |
| Sullivan, N. H. A bundle, fr. la. cir. of ind. for Cattaraugus m.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 12 95        |  |

THE

# MISSIONARY HERALD.

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## American Board of Commissioners for Foreign Missions.

### Armenians.

#### ANNUAL MEETING.

THE mission to the Armenians has recently held its annual meeting at Constantinople, commencing June 9, and closing June 21. All the stations at present occupied were represented by delegates chosen for the purpose. Much time was spent in devotional exercises; and a hallowed feeling seems to have characterized all the deliberations. Mr. Van Lennep wrote subsequently, "We have had a most delightful meeting, though it was unusually arduous." On the tenth day the death of Dr. Smith was announced; and a deep shadow was cast upon the stricken assembly. Appropriate resolutions were adopted in reference to this afflictive event.

The mission naturally took into consideration the wants of the large and interesting field in which they are called to serve their Master. Such is the encouragement which they find in their work, rather, such is the urgency of the demand for missionary labor, that they have felt bound to ask for a strong and speedy reinforcement. The letter of the mission, setting forth their views and wishes, will be found in the present number of the Herald; and it is earnestly commended to the churches.

It also became necessary to locate a missionary at Constantinople with special reference to his preaching to the Greeks in their native tongue. The spirit of inquiry which has been recently awakened among this people, makes such an arrangement indispensable. A memorial on this subject from the brethren at Constantinople, and a petition from certain Greeks in that city, were

presented to the meeting. The petition is in the following words: "Being deeply conscious of our need of a preacher, that is, of a man who should know our language, and whose chief business being to preach the Word to the Greeks, (of which we feel our great need,) would also be able to hold weekly meetings for us, by which we may be prepared the more to profit by the preaching of the Sabbath, and who at the same time with these labors could attend to our spiritual interests in general, to the establishment of a school, to visits and intercourse with us, &c., thus devoting himself to our good; we, therefore, the undersigned, have thought it proper to address ourselves to you, in order to be provided with such spiritual aid." After considering the subject at some length, the mission resolved that Mr. Ladd be advised to remove from Broosa as soon as convenient, and take charge of the Greek department in the Turkish capital, with the understanding that he shall continue, as far as practicable, the use of the Turkish language for the benefit of both Greeks and Armenians. It is expected that the station at Broosa will hereafter be committed to the care of a native pastor.

#### STATION REPORTS.

On the first day of the meeting just described, reports were received from the different stations, exhibiting the progress which had been made in the missionary work during the previous year. Most of the facts embodied in these documents have been already communicated to the public; a few extracts, however, may enable the reader

to appreciate more accurately the nature and extent of the changes which have taken place.

### Constantinople.

The brethren of this station speak, first of all, of the firman which has been obtained from the Turkish government, through the unremitting efforts of Sir Stratford Canning, constituting the Protestants a recognized body, and securing to them all the privileges and immunities of other rayahs. The effect of this measure, the report says, has been to give greater boldness to the friends of the truth, and to wrest a powerful weapon from the hands of its foes. There is much more disposition to join the Protestants than heretofore; and an unusually large number have actually done so.

Passing to the spiritual aspect of the station, our brethren mention "several signs of progress." One of these is the formation of the second evangelical Armenian church in Constantinople, making the fourth under their care. "The extent of our field in this vast city and its suburbs," the report says, "has rendered this measure necessary; and much benefit has already resulted from it. Constantinople Proper and Haskeuy, for some time past, have been occupied as places for preaching the gospel every Sabbath; but at first the services were held only in the morning; while the Pera chapel was a place of general gathering in the afternoon. Since the beginning of the year, however, there have been meetings simultaneously at the three chapels both parts of the day; and there has been no diminution in the Pera congregation. Indeed, it is worthy of remark that as soon as the hearers from Constantinople Proper and Haskeuy were drawn off to their respective chapels, the Pera audience began to be composed mostly of a new set of inquirers, whose faces were generally unknown to us; and this has been the case to the present hour. We have adopted a system of rotation in supplying the three chapels, by which the native pastors regularly alternate with two of our own number; so that we have the general supervision of the three congregations."

Our brethren naturally regard this increased interest in the Word as a very favorable sign. But they have other evidence that the gospel is spreading among the Armenians; and this is even true of those who do not come into personal contact with the missionaries. "Some of the varabeds," the report says, "have given evidence of the fact in their sermons during Lent. Indeed, there are several of the clergy who would have been excommunicated some months since, had it not been the policy of the church to retain all within her bosom, who can be induced by any means to stay. The Patriarch has also borne his testimony to the progress of the truth, by pub-

lishing a tract against Protestantism in his own name, and following it with a published pastoral letter. By doing this, moreover, he has helped forward our cause; for many say that they were before acquainted with all the arguments which he has adduced, but they had supposed him to be in possession of others which were better, and of which they themselves were ignorant. Now that his whole battery has been unmasked, they are ready to confess that their system can stand the scrutiny neither of reason nor of revelation. The call which has come to us from many quarters, urging us to reply to his Holiness, has induced us to make it an occasion of preaching the gospel to many whose attention can be drawn to it only by a controversial tract." Such a tract has been prepared by Mr. Hamlin, and is now before the public.

The station has been frequently cheered by the spirit which they have seen among their more "earnestly inquiring" hearers. In one of the largest government factories the truth has been welcomed by a few; and there is reason to believe that it will spread still farther. Among the Greeks, as is already known, there has been unusual encouragement. The brethren speak of their labors in this field as follows: "The preaching, however imperfectly conducted, has proved as attractive and successful as had been expected. No aggressive measures have been adopted, our desire being rather to be led by Providence than otherwise; indeed, our reduced numbers have not allowed us to pursue any other course. But it is our belief that we have a fair prospect of an abundant harvest, should we endeavor to take possession of the field. The awakening among this people has not been confined to the laity; but it has also reached a number of the clergy." The English congregation, which the missionaries have been accustomed to address Sabbath mornings, has been very large and interesting. Some who belong to it, they trust, have felt the power of the Holy Spirit, and have chosen the Lord as their portion.

The signs of progress at the out-stations are thought to be animating. A chapel has been finished at Nicomedia; unusual access has been obtained to the people; and the death of the pastor's wife, triumphant though heart-rending, seems to have produced a salutary effect. The brethren at Adabazar have been strengthened, united and refreshed by the labors of their pastor; and the Word is gaining favor among those that are without.

### Bebek.

The two seminaries are at Bebek; and there is preaching, with other exercises, in both on the Sabbath. In a few cases, it is hoped, the gospel has been heard with saving results. Four or five

in the male seminary. "seem to have consecrated themselves to the work of Christ;" and six of the pupils in the female boarding school are reported as having taken "their stand on the Lord's side." There is also an English congregation at Bebek, which has increased somewhat during the year, a few English families having established themselves permanently in that place.

The number of students in the male seminary is at present twenty-eight. Twenty-one of these are Armenians, and the remaining seven are Greeks. "Should we open our doors for the free admission of Greek pupils," Mr. Hamlin says, "we should at once be overwhelmed; for the Greeks still seek after wisdom." The teachers have been gratified during the past year by the deportment and proficiency of those under their care. No national antipathies have been developed between the two classes of pupils. "Three of our pious students," Mr. Hamlin says, "have finished their course of study. One of these is doing a good work as a teacher at Aintab. He went thither, because he preferred a station of usefulness, with a small compensation, to another which held out to him worldly prospects of rare occurrence. Another of our recent graduates is an assistant missionary at Diarbekr and in its vicinity. His labors appear to have been greatly blessed. A third is with our brethren at Erzurum."

Mr. Hamlin next reviews the entire list of graduates. Seventeen, he says, are immediately connected with the missionary work, eleven of whom received their religious impressions in the institution. Two of the seventeen are pastors at Constantinople; one is a pastor at Trebizond; two are licensed preachers and teachers; one is a teacher in the seminary; and the others are translators, teachers, &c., in different places. There are also seven young men, "of tried character," who are acquiring useful trades in the United States. The interpreter of Amin Bey was formerly at Bebek. The Armenian College at Paris, as also the Armenian College at Scutari, has a professor from the same institution; and the director of the Sultan's agricultural school, founded by Dr. Davis, is one of its alumni. "Two who were with us for a time," Mr. Hamlin says, "are pursuing their studies at Paris with unusual success. One of them, now on a visit to his friends, is preparing a work on chemistry in Armenian; and as he belongs to one of the highest Armenian families, his friends will readily publish it. This book will be the first of the kind in Armenian; and the author gives promise of distinguished attainments in the science which he wishes to elucidate." A number of graduates are teachers in Armenian schools; four are in the custom houses at Constantinople and Galata. "Even in cases where we have regarded our labor as wholly lost," Mr. Hamlin says, "it occa-

sionally results in good to the community. Some travelers, on the opposite side of the Marmora, were attracted by a large and flourishing field of potatoes. They went to inquire for the cultivator. He was a young Armenian. 'What do you estimate the profit of this magnificent field?' 'Eleven thousand piasters, more or less.' 'And where did you learn to cultivate potatoes?' 'At Mr. Hamlin's school!' The travelers, having just visited our seminary, were greatly pleased and interested in this incident, which they reported to me. I ascertained that it was a young man for whom I supposed my efforts had been wholly in vain." Mr. Hamlin concludes his report as follows: "Your institution has its laborers on earth; and it has others, we trust, who rest from their labors, and are numbered with the blessed dead. During the past few years Muggurditch, helper and translator at Smyrna, Hohnannes of Haskeuy, Cricore of Trebizond, a youth much beloved by us all, Michael and Horen of Constantinople, have all died in peace and hope, and are, we believe, forever with the Lord. Painful farewells here may have been followed by pleasant and joyful greetings above."

The female boarding school at Bebek has twenty-six pupils; of whom three are Greeks, and two are day scholars. One who married last year, after having been long trained in the mission families, has since died in the triumphs of faith. "Our system of instruction," Mr. Everett says, "has become more regular and definite than it could well be in the earlier years of the institution; and the pupils have made commendable progress in their studies during the past twelve months. As was suggested in the last report, our scholars have paid more attention to sewing and domestic employments than formerly. Our rules require them to take care of their persons and apartments. By attending to sewing and fancy work half a day in each week, and occasionally at other times, they are enabled to earn their clothing in a good measure, and contribute to several benevolent objects. From money obtained in this way they have given at the monthly concert the past year one hundred and sixty-seven piasters and a half; and they have paid for the support of their pastor at the rate of fifteen piasters a month. They are employed in the capacity of a benevolent society, another half-day in the week, and in this way they have earned seven hundred piasters since September last. Being now in the country, and having an abundance of good water, air, and room for exercise, they have been far more vigorous and healthy than they were in the city."

#### Smyrna.

Messrs. Riggs and Benjamin continue to devote most of their time to labors connected with the press; and they are often cheered by the re-

suits of their efforts in this department. Mr. Johnston is preparing a commentary on the first Epistle to the Corinthians. The following extract will show what encouragement these brethren have in their formal exhibitions of divine truth. "We have sustained the English service as usual in the Dutch chapel, the attendance having been more encouraging than it was last year. Our service for the natives also, conducted alternately in Armenian and Turkish by Messrs. Riggs and Johnston, has been better attended than formerly, and especially within the last few weeks. The average number present during the year has been ten or twelve. For the last month it has not been less than fifteen; and twenty were present at a late meeting. About twenty individuals have enrolled themselves as Protestants, though no church has yet been organized. The recent increase of attendants at our native service has been followed by an outbreak of persecution, on the part of the Armenians; so that the native Protestants have been driven out of two of their houses, one of which was broken open and plundered by a mob; and the local authorities, instead of protecting them, have rather countenanced the Armenians in their acts of lawless violence."

#### Broosa.

The church at this station has seventeen members, one having been added to it the past year by profession, and one by letter. The school has only seven scholars. "The public preaching in Turkish," Mr. Ladd says, "has been continued, our congregation having varied from fifteen to thirty or thirty-five. During the winter a few Greeks from Broosa and Demirtash, a village two hours distant, were frequently present. There is considerable religious inquiry among the Greeks, especially of Demirtash; and the station has been instrumental in sending two scholars from that village to the seminary. Two also from Broosa are now nearly ready to enter the same institution. The weekly Bible class has been continued; and also the weekly meeting of females for prayer and reading the Scriptures. Their interest in the benevolent society also is unabated; and they continue to pay thirty piasters a month towards the support of the Protestant Armenian school."

#### Trebizond.

The routine of labor at this station has been much as in past years. The school is regarded as flourishing, when the number of the missionaries is taken into the account. Two church members have died, both having given "evidence in many ways that theirs was a true and living faith in Jesus Christ." "The audience at the Sabbath services," the report says, "has averaged about thirty. The individuals composing

it are, for the most part, the same as have been found in it for the past three years. No permanent additions have been made during the last twelve months. New hearers have been occasionally present for one, two or three Sabbaths; but soon the stern reproof of a priest, a parent, or an employer, has cut short their attendance. In regard to the results of the year we must with sorrow record, that we have had no satisfactory evidence of the conversion of a single soul. It has appeared at times as though the truth was about to prove the power of God unto salvation. The attention given to the Word preached, particularly by the women connected with the congregation, has been, and still is encouraging. This portion of our audience have hitherto been far behind the men in respect to knowledge of the gospel and interest therein; but they are now coming forward; and in regard to a few we hope that they are not far from the kingdom of God, if not already in it."

#### Erzurum.

The missionaries at this station report a decided increase of religious interest. Their meetings have been better attended of late; and new hearers have been present almost every Sabbath. A much greater number of books have been sold than ever before during the same period. Our brethren take pleasure in saying: "We hope that three persons have recently been brought to the saving knowledge of the truth. Two of these being Russian subjects, and their interest in evangelical religion having become known, they are much persecuted; and they are even threatened with banishment. Their intercourse with us, consequently, is much limited; but they continue to enjoy the privilege of reading our books." The pious Vartabed from Geghi shows an excellent spirit, striving to the utmost to make progress in his studies, as well as to do good to all men, as he has opportunity. On the whole the missionaries believe that in no previous year, since the station was formed, has the truth been so extensively diffused in Erzurum. "A short time since," they say, "we hoped that the Lord was about to do a great work for this people. The members of our little church seemed much encouraged by the new movement from without, and appeared most cordially to co-operate with us. But it hath pleased the Lord, for some reason, that we still longer sow in tears. The enemy became aroused; spies were stationed about our chapel, and even obtruded themselves among us. Having ascertained who were our new hearers, the most strenuous efforts were made to induce them to withdraw, with too much success, as has been manifest for two or three weeks past."

In describing the progress of the gospel in

other places, the brethren give an animating account of the changes wrought in Geghi. Just before this report was written, the native assistant who has been laboring in that district, a native of one of its villages, visited Erzurum; and he made statements of a very interesting character. Although the greatest hostility was manifested towards him and his brethren, during a part of the winter, it has evidently resulted in good. At one time, indeed, the people assembled to the number of several hundred, with the view of taking measures to get rid of him and to punish all who sympathized with him. "Being a man of much boldness and decision of character, he successfully defended himself with the word of God, which proved to be, indeed, the sword of the Spirit. Not daring to proceed against him, they nevertheless insisted that a pious pupil of his should be prostrated before the Vartabed, and beaten. Our helper told them that if any one was to be punished, he was the man; for he had taught his pupil the things which had excited their enmity; but they did not venture to touch him. The Vartabed struck the youth several times, however, and violently thrust him out of the assembly. Finding that he was likely to get into difficulty for what he had done, as our helper had determined to come to Erzurum and complain of the leaders in this outrage, the Vartabed besought him not to do so, pledging himself that he would not again interfere with him, however much he might preach, or whatever doctrines he might proclaim. Since that time he has been uninterrupted in his labors. Most of the people have become reconciled to him; and his opportunities for usefulness are increasing." It is hoped that seven or eight persons in his village have been renewed by the Spirit; and a number of others are inquiring after the right way of the Lord. At Kasabah also there are twelve or fourteen who meet every Sabbath for prayer and the study of the Scriptures. Our brethren conclude this part of their report by saying: "The prospect for the spread of evangelical religion in Geghi is brightening."

#### *Aintab.*

Much has been published in the Herald of late from this station; hence it will be advisable to insert in this survey only a few extracts from the report submitted to the mission. In speaking of the success of the efforts made in behalf of temperance, our brethren say that the number of persons pledged to total abstinence is about three hundred. "It is a matter perfectly understood in Aintab, that as soon as a man becomes a Protestant, he abandons his cups. One of the first steps, indeed, towards Protestantism, is entire abstinence from all that intoxicates. Temperance has become a kind of test of Protestantism; so

that when an Armenian is suspected of leaning towards it, the inebriating bowl is presented to his lips; and according as he receives or rejects this, he is pronounced an Armenian or a Protestant." A society to aid industrious but indigent members of the congregation at Aintab has recently been formed. "Many," the report says, "for want of a little capital, are often obliged to be idle for several months during the year, and thus to contract debts. The object of our new society is to aid such individuals, by loaning them a small sum as capital for a limited time without interest. They have raised a fund sufficient to assist some twenty or thirty persons. The formation of this society was purely the result of the promptings of their own benevolent feelings." The educational department has received due attention. The high school, under the direction of a teacher from Constantinople, "active, diligent and efficient," has enjoyed as much prosperity as could have been expected. There has been some improvement also in the other school. A part of the expense of both these schools has been defrayed by the Protestants. Our brethren acknowledge the valuable assistance which they have received from their church members, particularly in visiting other places. Fifty-seven months have been spent in this species of labor with very happy results. Indeed, the devotedness of these young disciples is worthy of high commendation.

But in estimating the results of the past year, it is necessary to look at the changes wrought in the entire Armenian community, such as the diminished consumption of raki and wine; a stricter regard for the Sabbath; greater attention to the word of God; an increasing demand for biblical exposition and evangelical instruction in the church; and especially the weakened attachment of the people to their rites and ceremonies. "But, more than all," says the report, "ought we to notice the strong leaning of the Armenian mind towards the Scriptures and their teachings, and the extensive investigations of and inquiries after the same. This whole community is in such a state as to promise, with God's continued favor, very great accessions to the side of the truth. Indeed, there is an extraordinary agitation among them, the entire body being more or less moved; and many are making their preparations to espouse evangelical doctrines in due time. Though our list of Protestants is so large, and our number of hearers is so great, present indications seem to encourage expectations which may almost seem extravagant. And we should not dare to name them, did not past experience fully encourage us to look for their realization, and did we not feel the statement of them necessary to give a correct impression of what the Lord has done, and seems to be still preparing to do, for this people. To him be all the praise!"



## MISSION LETTER.

It has been already intimated that the mission, at their late meeting, took into consideration the present wants of their field. Before they separated, they addressed a letter to the Prudential Committee, setting forth their views on this subject; and seldom has a communication of greater importance been received at the Missionary House. The extracts which follow, will show its character, as also its claims upon the attention of Christians in this country.

The number of missionaries called for in this appeal may appear to some unexpectedly and unusually large. But those who have carefully studied the history of the reformation among the Armenians, especially if they have looked at the vast extent of the territory over which it is spreading, can hardly be surprised. The truth is, our brethren are merely following the marked and palpable guidance of the God of missions. A door has been opened to them by an unseen hand; and now the question is, "Shall they enter at the Master's bidding?"

This subject will probably come up for discussion at the approaching annual meeting of the Board; and it should be the earnest prayer of all, that the issue may be such as will secure the divine approval. The interests involved are of very great importance, not only to the millions of Western Asia, but to our own beloved Zion.

*Unexpected Derangement of Plans.*

The strong tendency to shake off the old superstitions and traditions of men and to follow the pure word of God, so strikingly visible of late years at Aintab and in that vicinity, is showing itself also at Diarbekr, Arabkir, Agn, Sivas, Tokat, Marsovan, Kaiserieh, in the province of Geghi, and in many other parts of ancient Armenia. If the gospel should be steadily preached in its purity and power in each of these places, we see no reason why, in a comparatively short space of time, congregations of attentive listeners might not be gathered and churches formed in accordance with evangelical principles. In Sivas and Diarbekr such churches have already been organized; but if they are left without pastoral care and the regular ministrations of the Word, they cannot be expected long to preserve their vitality, if, indeed, they preserve their existence.

To Diarbekr a missionary from America has already been designated; and he has been remaining at Aintab for *some little time*, acquiring the language preparatory to entering his field. One of the first subjects considered at our

present meeting has been, "Who of the older missionaries, speaking the Turkish language, shall be designated to accompany Mr. Dunmore to his post, and remain there as his associate?" After full deliberation, the mission unanimously advised the Aintab station to furnish the individual for the present year, it being supposed that Dr. Smith would be the man most likely to go; and provision was made, at the same time, to fill the vacancy at Aintab by sending there a native preacher from Constantinople. But after this point had been thus settled, and we were still engaged in discussing the general subject of occupying the interior, we were suddenly thrown into the greatest consternation and grief, by tidings that our beloved brother Smith was removed from his earthly labors! Truly, God's ways are not as our ways, or his thoughts as our thoughts! Now instead of being able to send help to Diarbekr from Aintab, we have been compelled to consider the question of providing, as well as we may, for filling this wide breach in Aintab itself.

In view of all the interests involved in the question, it seemed expedient to the mission that Mr. Dunmore should postpone the occupancy of Diarbekr for the present, and assist Messrs. Schneider and Crane at Aintab.

*Places to be occupied.*

In surveying the length and breadth of the Armenian field not yet occupied by us, our eyes settle down upon a few central points, in which there seems to be a special urgency for the immediate location of new missionaries. In addition to Diarbekr, these are Sivas, Kaiserieh, Arabkir and Tokat. We wish the Prudential Committee distinctly to understand, that we do not mention these places because they have been requested us to state what new openings there are for missionary labor; nor simply because the towns here mentioned are important from their size and geographical position; but chiefly because the work of God has actually begun in each of them, and in the districts of which they are respectively the centres.

Tokat is supposed to contain about fifteen hundred Armenian families, and Arabkir, Kaiserieh and Sivas from eighteen hundred to two thousand each. The usual average of five souls to a family would give to the three last an Armenian population of not far from ten thousand souls, and to the first seven thousand five hundred. But this average,

there is good reason to believe, is quite too small, though it is not easy to determine exactly what it should be. And each of these places is surrounded by many Armenian towns and villages, some of which contain a large population. Gurun, for example, is said to have five thousand Armenians, Divrik two thousand, Marsovan three thousand five hundred; and there are other places containing two thousand and one thousand. Now it is a most animating fact, that some evangelical Armenians are to be found in all these towns and villages. And another fact is fitted still more to excite our interest in their behalf; which is, that we are actually receiving from them, almost weekly, urgent appeals for missionaries. The people of Kaiserieh are continually writing to us, "Send us a preacher; send us a preacher with a family. We do not want a single man. We want a man to come with his family, and settle down among us; for then we shall have some hope of his staying." A colporteur from Constantinople, who has been laboring there for more than two years, and who at his request was authorized to return to the capital to visit his family from whom he had been so long separated, could not get away from them, so importunate were they for a preacher. They seized hold of him, and declared that they would not suffer him to go away, until a preacher should be sent; and he actually remains there still, without having been allowed to visit his family.

From Arabkir the same Macedonian cry is constantly heard. In a letter just received from two native brethren there, they say to us, "We beseech you to deliver us from our orphanage. With our heads bowed down, and our hearts joyful in Christ, we beg of you, brethren, if it is possible, send us speedily a preacher." From each of the other places substantially the same cry is heard. And we, as agents of the churches and servants of the Lord, standing as it were between the living and the dead, pass the supplicating cry to you, and beseech you to send it forth through all the theological seminaries and churches of our native land; and let it sound long and loud, until the requisite number of men shall be found.

The number of missionaries demanded by the exigencies of the Armenian field is twelve; namely, two for Sivas, two for Kaiserieh, two for Arabkir, two for Tokat, one for Diarbekr, one for Erzurum, and one for Aleppo.

#### *Erzurum—Arabkir—Americans needed.*

At two of these places, however, missionaries are already stationed. Why then, it may be asked, should additional laborers be sent thither? The answer is as follows:

Our object in applying for new missionaries to be sent to Erzurum and Aleppo is to render practicable a system of extensive missionary touring, in the wide and whitening fields that surround them. From Erzurum, in one direction, stretch out the two plains of Pasin, teeming with an Armenian population; in another the district of Kars; in another still the thronged villages and towns of Mûsh; and in another still the province of Geghi, where manifest tokens of the working of God's Spirit are already visible. If another man were added to the Erzurum station, three extensive tours might be made every year; whereas only one can now be performed. Thus, while it may not be practicable at present to occupy a new station in that part of the country out of Erzurum, the addition of one missionary would enable the brethren to spread their influences far more efficiently. The state of Mr. I. G. Bliss's health is another reason for such a supply.

In regard to Aleppo, much of the present religious interest in that city would seem to be among the Armenians; while the brethren located there (one of whom has just left for America) belong to the Arabic department. A missionary speaking the Turkish language and devoted to the Armenians, besides the city field, would be able to superintend the out-stations of Kessab, Killis, &c., and visit many other large Armenian towns in the vicinity, where the work of God has actually begun, and where there is an urgent call for such efforts. These places, falling on the Aleppo side of the quarantine, are reached only with great difficulty from Aintab.

Another question may arise in the minds of some; namely, "Why may not native preachers occupy the different posts described in this appeal?" The mission have anticipated the question, and they make the following reply.

Two general reasons may be stated for our requesting such a number of missionaries to be sent from America, rather than proposing to supply the demand, in part at least, by native preachers. 1. In the present state of many of the Armenians in the vacant districts, their minds being but partially awakened and con-

vinced of the truth, the moral influence of having foreign missionary residents at their central towns must be far greater, than any similar influence which can be exerted by a preacher who, like themselves, is subject to the Turkish government. 2. The demand for an immediate occupancy of these fields seems urgent; and we have no available native preaching force that has not already been put in requisition. In short, men thoroughly educated are needed; and for an immediate supply of such, we are compelled to look to the churches of America.

### Constantinople.

LETTER FROM MR. VAN LENNEP, MAY 15, 1851.

THE Herald for May contained an incidental reference to a Greek priest, whose history will probably become a subject of lively interest to the friends of missions at no distant day. In giving an account of a lad, who had been imprisoned because of his assiduity in reading the Bible, Mr. Van Lennep said that a certain priest, "formerly a deputy of the Greek Patriarch, a man of talents, who has been calling himself a Protestant, and has forwarded an evangelical confession of faith to the Protestants with his signature," being himself in prison on account of a large debt owed by the Greek community to the Turkish government, "encouraged and comforted the boy."

In the present communication Mr. Van Lennep has given a sketch of the previous career of this individual; and he has mentioned some interesting facts in his later history which are full of promise. It is to this priest that Mr. King refers in an extract published in the August Herald, page 208. "His conversion to the truth appears to be a wonderful event in the providence of God."

### History of a Greek Priest.

You probably are acquainted with the fact, that the Greek Patriarch is regarded by the members of his church, and styles himself, the Vicar of our Lord on the earth, and that the "Great and Holy Synod" of twelve are the representatives of the twelve Apostles. The uncle of L. E., being a member of the Synod, and therefore a man of wealth and influence, had his nephew educated in the best schools of the capital, and subsequently of Athens, without any intention at the time, however, that he should become a priest. Through the same influence, L.

E. obtained the place of teacher in the family of Reschid Pasha, now Prime Minister of Turkey, and spent a year with him in Paris. He afterwards visited Italy with one of the Greek primates of this city.

On his return his uncle appointed him his private secretary, and gave him the charge of all his secular affairs. Being soon after appointed Patriarch, he wished to have L. E. continue the oversight of his affairs as his deputy. But the post cannot be occupied by a layman. L. E. was ambitious; and, to remove the only obstacle to his promotion, he became a priest. Thus, though he was still a young man, he at once reached the pinnacle of power and honor by being entrusted with the government of the nation. His uncle's exaltation, however, was not of long duration. The cup of poison was handed to him by one of his envious brethren, and he made room for a successor. This crime, and others nearly as black, are described by L. E. as very common among the higher clergy.

While in the exercise of his power, which lasted some time after his uncle's death, our present friend, but former enemy, heard of the evangelical preaching and efforts of Mr. King for the conversion of the Greeks; and, ambitious to mark his life by some great deed, he plotted the banishment of our brother from Greece. For this purpose he sent to Athens a young painter and teacher, now well known as the infamous Simonides, whom he describes as incapable but rash. The mission of this individual proving unsuccessful, he sent a priest as his assistant by the name of Callistratus, a man venerated for his abstinence and penances; but since he has become a Bishop, he has conducted himself like a proud and ruthless barbarian. The efforts of both proving unavailing, he himself followed them, in order to prosecute the business more vigorously. He confesses that the articles which appeared in the Greek papers against Mr. King, under the name of Simonides, were written by himself and the monk Callistratus, and particularly the celebrated "orgies." He applied to the clergy and laity, as also to the government; among whom, he says, he found very few who were ready to assist him with any degree of zeal. But he succeeded, and returned triumphant.

A little more than a year ago, he began to publish a periodical, in which he did not spare the clergy, with whose

vices and secret crimes he was disgusted; but he also attacked the whole body of Protestants every where. He gave up this work to attend to the lawsuit which he has ever since had with the Patriarch and Synod. It seems that their reverences are in the habit of using bribery, and this on a large scale, to accomplish their ends, and particularly to obtain appointments to bishoprics and archbishoprics for their relatives and friends. While deputy of the Patriarch, and treasurer of the Synod, L. E. often made disbursements for such purposes. But the practice being forbidden by the laws of the empire, he used to burn the orders he received from members of the Synod, with the understanding that his word would be considered sufficient proof of the amount due to him. The Synod has since refused to pay him, telling him that they will make it up by some lucrative appointment. It so happens, however, that he kept a few of the orders for money; and these he now brings forward to substantiate his claims, while they refuse to acknowledge that they have practiced bribery.

Still, finding that his claims were not likely to be satisfied, unless he placed himself in the debtors' prison, as owing sums of money to several Turks, which he could pay only when he should obtain redress at the patriarchate, they consented to the step, and prosecuted the suit against him on account of their claims. He had been in prison more than six months, when a young lad was brought thither, who was to be questioned by the Pasha respecting his religion. He had been persecuted by his relatives for reading the Scriptures; and the other prisoners now fell on him, and inflicted many indignities. The patience with which he bore their ill-treatment, strongly impressed the mind of the priest, who declared that henceforth he was resolved to be a Protestant. At first his views seemed very vague. He still sought for a lucrative bishopric, and said he intended to introduce reforms into his diocese. But he soon perceived that the gospel does not recognize the degrees of spiritual authority which had been introduced into the Greek Church, and that the centre from which emanates the power to appoint ministers of the gospel, is the company of the faithful. This change of views was eminently the result of his study of the Scriptures; for he scarcely saw any one who could have suggested such ideas to him.

### *His Magnanimity—Interview with Ali Pasha.*

This priest subsequently wrote a letter to the missionaries, indicating, as they thought, "a sincere desire to learn the truth." Mr. Van Lennep sent a copy of his translation of this letter to Mr. King, and received a reply in the course of a few days. "I read it with tears of joy," wrote our brother at Athens. But as he was in the midst of a severe storm, he added that if the priest would allow him to make use of the letter, it might save him from imprisonment. "I sent for the priest," Mr. Van Lennep says, "and translated to him the passages of Mr. King's letter which concerned him, adding that I did not know whether he would wish that his case should acquire so much notoriety. His answer was that he had given himself up to the cause of the gospel, and that he cared not for notoriety; and he said, 'I have injured Mr. King; and shall I not do what I can to help him?' So he copied his own letter to us, and, signing it, and affixing his seal to it, he gave it to me, and it has doubtless already reached our persecuted brother."

I will close by giving you an account of an interview which the priest had with the Minister of Foreign Affairs and his chief secretary. It had been proposed by the latter, that the priest should leave his prison, on finding security for his appearance when needed. He said he would find such security among the brethren of his own community. "From among the Greeks. Yes; that will do," said the secretary. "I beg your pardon," answered L. E., "from among the Protestant rayahs." "Ah! You are a Protestant then?" "Yes, I am." "And who made you so?" "I read the gospel, which is the book of God, and became a Protestant." The secretary then said, laughing, "Well, that is very good; we like to have the Greeks divided, for it gives us less fear of them." The secretary then called the first and second interpreters of the Greek patriarchate, and said that L. was ready to leave the prison, if they would satisfy him as to his demands. One of them said they would pay his debts, and give him a bishopric. L. answered that as for the bishopric he could not accept it. "Why not?" "Because my present views do not allow me to do so." "Are you going to make yourself a Turk?" The secretary said, "No, he is a Protestant!" The interpreters became greatly excited at this, and said, among other things, "Give us your priest's robe and cap, that we may return them to the Patriarch, to whom they belong." L.

answered, "I bought them myself for a heavy sum of money from the Patriarch. He is welcome to these rags, if he will pay what they cost me." They then rushed to the Prime Minister; and, addressing him in terms of supplication, entreated him to make the priest a Mohammedan. Ali Pasha told them that they would be glad to have him become so from conviction, as they esteemed and loved him; but they could not compel him. L. said, "I have never read the Koran; so that I do not know enough of the Mohammedan religion to be able to receive it, were I inclined to it; but with my present convictions I can only be a Protestant." They threatened him with exile; but he told them that the laws granted him liberty of conscience. The Prime Minister seemed highly pleased with what was going on; and when the interpreters had gone, he retired with L. into another room, several other Mohammedans being present, and a long conversation ensued highly favorable to Protestantism.

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#### Aintab.

LETTER FROM MR. CRANE, JUNE 3, 1851.

#### *Death of Dr. Smith.*

THE last number of the Herald announced the death of Rev. Azariah Smith, M. D., and a reference has already been made to the afflictive occurrence in the preceding pages. But the friends of missions will naturally expect some account, however brief, of the last hours of this most excellent missionary. A letter of Mr. Crane will give all the particulars which have yet been received.

In the absence of Mr. Schneider, who is at Constantinople to attend the annual meeting, it becomes my painful duty to announce to you the death of our much lamented associate, Rev. Azariah Smith, M. D. His spirit took its flight from earth this afternoon at six o'clock. About two weeks since he was taken with a severe attack of lung fever, attended with malignant typhoid symptoms. Ever since his return from Diarbekr, he has seemed unusually worn down. He really needed rest; but finding so much to be done, he entered at once with unwearied assiduity upon the performance of his work. For the last six weeks his labors have been incessant, at times by night, as well as by day. The consequence was that when the disease seized

upon him, it found his system all exposed to its attack. From the first he expressed his fears that the result would be fatal. His strength sank in a few days very rapidly. At length reason wavered, and we knew that his case was critical.

He had previously given directions as to the treatment of his case, with the full expectation that in a few days he should no longer be able to prescribe for himself. He expressed a wish that his directions should be followed, as we might judge best, but that none of the native physicians should be employed, there being no one in Aintab in whom confidence can be placed. We have, therefore, with no slight feelings of responsibility, endeavored to carry out his previously expressed wishes, as far as the nature of his case would admit. Our hopes and fears have alternated from day to day, as we watched the varying progress of that disease which we felt no human skill could avail to check. Our hearts bowed in mute submission, as we acknowledged our utter impotence to stay the grim destroyer in his rapid and effectual work. We could only leave him in the hands of Him with whom are the issues of life and death.

While yet in the full possession of reason and consciousness, our dear brother talked of his departure, with all the composure of one going on a short journey, and soon to return. He conversed with Mrs. Smith freely and with unfaltering voice in regard to their prospective separation, and advised her as to the best plan for her to pursue in case of his death. He gave directions concerning certain items of business; and he exhorted the brethren in this place, one by one and in companies, as they came to see him, telling them that he was going home, and that he should now no longer be able to preach to them the word of life. To a few he remarked, "You know how often I have preached Christ to you, and salvation through him alone. Time now fails me. I cannot repeat my admonitions. They are with you. Retain them in your hearts, and profit by them, when I am gone." During his lucid intervals, and even in his delirium, his whole soul seemed running upon measures for the good of this people. Towards the last, however, he appeared to be at the gate of heaven. When no longer able to articulate words, he would utter faint syllables expressive of his growing rapture. Then he would move his lips as if in prayer; and again, for minutes together, he would attempt to

sing. It was a blessed privilege to be by his side, for it seemed the gate of the new Jerusalem.

During the whole of to-day he has seemed to recognize us, and especially Mrs. Smith. His voice, however, was silent; and he could not tell us what his heart seemed laboring to express. But his tongue is now unloosed, and he can sing those songs which his dying tongue refused to utter. It is only a few weeks since he remarked to me, that he had no other desire than to live and die in Aintab. The last sermon he preached, just before he became ill, was from Rev. xxi. 27. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." A few days afterwards he remarked, "It is a pleasant thought to me, that my last public effort was to point the way to heaven."

Dr. Smith was born at Manlius, New York, on the 16th of February, 1817. He became hopelessly pious in March, 1835, while a student in Yale College; and he joined the church in that institution in August of the same year. He pursued his theological studies at New Haven; and he qualified himself to practice medicine by availing himself of the facilities which he found at New Haven, Philadelphia and Geneva.

In answer to the inquiry once addressed to him, "When did you first decide to become a missionary to the heathen," Dr. Smith replied, "At the time of my conversion." As soon, therefore, as he had completed his educational preparation, he was ready to go forth to his chosen work. The question of his personal obligations in regard to the unevangelized had long been settled. He was ordained at Manlius on the 30th of August, 1842; and he embarked for Western Asia on the 17th of November following. He preferred to commence the life of a missionary unmarried; and it was not till 1848 that Mrs. Smith became associated with him.

In consequence of his peculiar adaptation to different fields, he has labored, for longer or shorter periods, in many places; but it will be seen that Aintab was the spot which he loved more than all others. There he had beheld the most extraordinary displays of the grace of God; and there he wished to close his earthly career. The desire of his heart was given to him; and his body rests in the most interesting missionary field in Western Asia. But the grave of such a missionary, dying in such circumstances, will be a perpetual witness for the truth. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

### Mosul.

LETTER FROM MR. MARSH, JUNE 7, 1851.

THE Prudential Committee having learned last year that Dr. Bacon, one of the corporate members of the Board, contemplated extending his travels to Western Asia, during his absence from the United States, they requested him to visit the different missionary stations under their care, so far as he should be able to do so; and they also expressed the wish that he might even go to Mosul and Oroomiah, if it should be found consistent with his plans. In accordance with this request, and much to the gratification of the Committee, he has taken a number of the stations of the Board in his route; and it gave them great pleasure to hear, a short time since, that he had turned his face eastward, and was on his way to the Nestorian mission. Little did they imagine, however, that he was exposing himself to the most imminent perils in complying with their wishes; but they have just learned, with feelings of profound regret, that such was the fact.

Dr. Bacon and his son, Mr. Leonard W. Bacon, accompanied Mr. and Mrs. Williams to Mosul, where they arrived on the 16th of May. Mr. Williams acknowledges his great obligations to his fellow travelers for their kindness to him and his wife on their journey. It naturally devolved upon Mr. Marsh to proceed with Dr. Bacon and his son to Oroomiah. The narrative of our missionary brother, describing their unsuccessful endeavors to reach their destination, will be perused with mingled and conflicting emotions.

### *The Journey commenced and arrested.*

We left Mosul on Wednesday, May 21, and reached Akra on Friday morning, this being the most direct route. We were obliged to engage new animals there, and made diligent inquiry as to the safety of the road. Those of whom we inquired, did not regard it as peculiarly dangerous; and some assured us that it was the safest which we could take at the present time. It is the route by which Mr. Layard's party went nearly to Oroomiah last summer, and over the whole length of which Mr. Sandreczki passed almost alone. We found no unusual difficulty in obtaining animals, but were delayed till Monday morning.

We met some men on Monday who spoke of danger; but they did not dissuade our muleteers or ourselves from continuing our journey. That evening we crossed the Zab; and Tuesday even-

ing we came to the village of Biyeh, where we slept on the roof of one of the houses, hiring an old man to watch for us. During the night I was awakened, and saw five or six armed men stealing along near our house; as I raised up, they saw me and whispered in a startling undertone. In a moment they came to a side of the roof which was easy of access; and one of them mounted and stood within ten feet of me, with his rifle in his hand. I asked him in Arabic what he wished. He probably spoke only Koordish; for he turned and awoke our guard, who had fallen asleep. They retired to the edge of the roof, and engaged in low but earnest conversation. Meantime I awoke Dr. Bacon, as also Khuthur, his servant. When Khuthur made inquiry, he was told that they were men of the village, who had come home late, and, seeing strangers on the roof, had come to inquire who they were.

Next morning, however, we heard a different story; which was, that they were men of an adjoining village, who had come to kill us, but were deterred from doing so, because of the entreaties of our guard and certain laws of hospitality. We now held a consultation as to the expediency of proceeding on our way. Some said that these men were lying in wait for us on the road, and advised us to take another route, which was a day longer. But as we and all our party thought that lies were told us, and that the men who visited us at night were from this village, we thought one road as safe as the other; and, besides, we deemed it safest to show no signs of fear. We also learned that at two hours' distance on our road was an agha, of whom we could obtain a letter and a guard.

We accordingly took the old man for a guide, and went on our way. At half an hour's distance we passed a village, from which two armed men came out and passed our party. They told our guide, as our servant heard, that had not he entreated for us, they would have killed us the night before. Soon our way was hedged in by a mountain torrent and a ledge of rocks, and retreat was out of the question. At two hours' distance our road widened to a little platform, just large enough to allow our caravan to cluster together. A ledge of rocks crossed the road in front. Here six armed men disputed our passage. Five had guns and rifles, and the sixth had a pistol. They demanded fifty piasters of our muleteers and of some Koordish mer-

chants in our caravan. We tried to hire them to accompany and protect us; and, finally, they agreed to take fifty piasters and conduct us to the agha. Some delay having occurred in giving the money to them, as we did not wish to open our khordges, they retired behind the rocks, and leveled at us with grim satisfaction. But our muleteers advanced the money. A little farther on, another armed party hailed us, and afterwards joined us. We were conducted off the regular route; and, after a while, we reached the castle of the agha.

#### *Remarkable Deliverance.*

Immediately upon our arrival, our two servants were pounced upon; their weapons were violently seized; their pockets were rifled; and their entire head dress was taken, including handkerchiefs and caps. A handkerchief was torn out of my button-hole, and an umbrella was taken from young Mr. Bacon. At this instant the agha appeared, and comparative order was at once restored. We were sent one side to the shade of a little cluster of trees; our baggage was allowed to be placed by us, and the caps of our servants were restored.

But Khuthur soon came and told us that we were to be killed. We sent him to ask an interview with the agha. While he was gone, we thought it proper to engage in prayer; and Dr. Bacon led in the exercise. Our servant was asked, "What are they doing?" He replied, "Praying." "To whom?" asked one. "To God," he replied. Upon this the moollahs interfered for us; and directions were given that we should not be killed, at least for the present. Khuthur came back to us with the message that we should be without fear; that we should have our dinner cooked; and that the agha would come and see us when it grew cool.

Dr. Bacon had occasion soon afterwards to get some medicine from a small traveling bag; and this excited the attention of the agha; so that he came to me, and commenced searching our property. He found in my writing desk a thousand piasters, and also took a knife. He took from Dr. Bacon's trunk two razors, with sixty piasters belonging to Khuthur. They retired to the castle, and, seeming disappointed at the small amount of money, returned afterwards and searched our persons. Dr. Bacon and his son succeeded in concealing their watches in the watch-pockets of

their pantaloons. My gold pencil was taken from me, and returned. Nothing was taken from our persons but my empty purse.

Mr. Marsh's large traveling bag was next examined, and sundry articles were appropriated by the agha. The whole amount which he lost was about one hundred dollars. From Dr. Bacon and his son some thirty-five dollars were taken. The loss of the attendants was five or six dollars. After the chief had finished, there was some petty pilfering. "The scenes," Mr. Marsh says, "were full of interest; women and children crowding around us with irrepressible curiosity; the stately wife of the agha interceding for our lives and our property; fierce-looking men pressing forward to seize a pocket handkerchief;" &c. &c.

#### *A friendly Moolah—New Dangers.*

It was finally resolved to send us away that night. We were guarded by five armed men, and conducted for about three hours over rough roads to the residence of Moollah Mustapha, a man revered for his sanctity. We suppose that we owed our not being entirely stripped to some respect for our buyourldi, some fear of the consequences, and also to the wish that stronger inducements might be held out to others to murder us, than absolute destitution would present.

The appearance of the moolah inspired us at once with confidence; and one of our servants was almost in hysterics of laughter. During the night two mules and a donkey were stolen from our party; but the moolah recovered them the next day. We undertook to practice medicine somewhat extensively; and our fame spread so far, that a woman with a sick boy from a neighboring village fell from her animal, and broke her hand, and died that night at the moolah's house. The moolah showed us every attention; and the second night, without our knowledge, he appointed a guard of five men for our mules, and four men for our persons. On Friday, May 30, he accompanied us for half a day, and sent his brother with us during our whole journey to Akra.

#### *Other Dangers—A Timely Storm.*

About ten o'clock on Friday we came to the summer encampment of Khan Abdul Agha, who at once sent carpets for us to sit upon, and some men to kill us. The moolah remonstrated, and they desisted. The agha sent a second son;

and, finally, he came scowling himself to see why his bloody orders were not executed. The moolah appealed to his own sanctity and pledged protection, as well as to the danger of interfering with us, and warned the agha of the fate of Bader Khan Bey. At last the agha laid aside his frowns, and regretted that he could not have our company for four or five days, that he might honor us more. He wished to make a feast; and contented himself with sending for coffee, which was brought to us in delicate coffee cups and holders. He sent his son to escort and honor us, as we went on our way, and even allowed Khuthur to read a letter written by an agha near Akra, announcing our journey, and requesting the agha who robbed us to kill us. This letter was endorsed on the back by our robber with a statement that he had robbed us, and a request that Khan Abdul would complete the work and murder us. But God provided the moolah to save us from such bloody hands. After an hour the moolah left us under his brother's care. We then struck across the most rugged mountains, by most unfrequented paths; rode over banks of snow, and had one of the most magnificent views to be found anywhere. Finally we passed through a sunk mountain top, in whose crater-like depression snow still lay; and as we came to its lip, we saw the Zab rolling far below us, and the plains of the Tigris beyond; and we hailed the sight with more enthusiasm than Balboa did the Pacific.

Even now, however, our brethren were not altogether safe. But the Lord watched over them.

We could not descend the mountain-side that night far enough to reach a village; hence we lay down among the rocks, under the open sky. Saturday morning we arrived at the village of Bashan, and met with a very hospitable reception from a friendly agha and from the Jewish and Christian population. We were very much delayed in crossing the Zab.

An hour later, at about three o'clock, we had one of the most trying and exciting scenes of our journey. Our muleteers wished to turn aside from our track to the castle of a hostile agha, against whom we had been most especially warned. We felt it was very nearly a question of life and death; but we finally succeeded in compelling and persuading our muleteers to go on. The



brother of the moolah who treated us so kindly, was still with us; and he was greatly pleased that we did not stop. After a half hour the muleteers again insisted upon stopping within very suspicious distance of the agha's castle. The quarrel between them and our servant ran high; but we compelled him to use words of kindness, which produced a striking effect. A violent storm came on, which delighted and protected us. Dr. Bacon had no over-coat, and was soaked through. In fact, all of us were exposed to the storm; but our spirits rose as we advanced into the wild recesses of the mountains.

At last we came to a large fine spring, and camped for the night. Five men skulked away through the thickets, whom our muleteers called thieves; and the moolah's brother thought they were sent to molest us. By a kind Providence another caravan came up; and we fired off two guns to show that we were armed. We felt a good degree of security; for the rain continued violent in the valley, near the agha's castle; while the stars began to greet us on the mountain-side. A painter would have enjoyed the scene. The dark clouds were deluging the valley; our camp was in the nook of the mountains, their thickets being about us; while the watch-fire, around which we dried our clothes, and our muleteers and servants were cooking a savory mess, added to the wildness of the scene. The change in the muleteers was magical. Our servant, with our permission, had purchased some lard or oil to cook their bread; and their frowns and dogged sullenness had given place to the merry chatter of hungry men; so that the ruddy light fell on smiling faces. We slept securely.

The next morning was the Sabbath; but it seemed to Dr. Bacon and Mr. Marsh that it was clearly their duty to proceed to a place of greater safety, before they sought the rest of God's holy day. At nine o'clock they came to Akra, and felt that they had at last escaped from their dangers. On Monday morning they set out for Mosul, where they arrived Tuesday forenoon. Mr. Rassam, the English Consul, immediately apprised Sir Stratford Canning of the treatment which our friends had received. Mr. Marsh thinks that the disorders prevailing in that part of the Turkish empire will not be suffered to continue. "The Sultan must govern this region, or others will step in and do it for him."

Dr. Bacon was expecting to proceed directly to Erzurum, on his return to Constantinople. It will be a matter of regret to the Board, and es-

pecially to the brethren at Oroomiah, that he could not visit the Nestorian mission. But they will acknowledge, with humble and devout thankfulness, the goodness of God in sparing him and his fellow-travelers in their hour of extreme peril.

### Nestorians.

#### LETTER FROM DR. WRIGHT, MAY 17, 1851.

A VACATION occurred in the seminary at Seir on the 25th of April. During the three days previous to the dispersion of the pupils, there was a public examination. Dr. Wright has given a description of this affair, which will afford new evidence of the strong hold which the mission has gained upon the Nestorians.

#### Examination at Seir.

Our examination was attended by a large number of ecclesiastics and friends of the pupils. The following order of exercises will enable you to form an idea of the studies prosecuted during the term.

##### Tuesday, April 22.

*Morning*.—Class in Persian. Latif Beg.  
Class in ancient Syriac grammar. Deacon Tamo.  
Class in English. Mr. Coan.  
Compositions and declamations.  
*Afternoon*.—First Class in geography. Mr. Cochran.  
Class in Hebrew. Mr. Perkins.

##### Wednesday, April 23.

*Morning*.—Class in ancient Syriac. Deacon Yacob.  
First Class in arithmetic. Mr. Coan.  
Class in the Epistle to the Hebrews. Mr. Cochran.  
Compositions and declamations.  
*Afternoon*.—Second Class in geography. Mr. Cochran.  
Exegesis of Isaiah. Dr. Wright.  
*Evening*.—Class in astronomy. Mr. Cochran.

##### Thursday, April 24.

*Morning*.—Second Class in ancient Syriac. Deacon Tamo.  
Bible History. Mr. Cochran.  
Second Class in arithmetic. Mr. Coan.  
Compositions and declamations.  
*Afternoon*.—Natural philosophy, with experiments. Mr. Cochran.  
Valedictory addresses, by a member of the seminary.

The performances of the pupils were such as to afford much satisfaction to their teachers, and do credit to themselves. It was manifest that, in general, they had attended to their studies with diligence. Many of the pupils gave evidence of thorough mental discipline and cultivated religious feelings, and inspired high hopes of their prospective usefulness.

The last day of the examination was one of rare interest. The assembly was large, comprising people from all parts

of the plain of Oroomiah; indeed, the seminary room was crowded, and many were unable to gain admittance. At one o'clock in the afternoon about two hundred and fifty persons sat down to dinner on the roof of the premises at Seir. Tables were spread for two hundred, and the remainder ate after the native manner, sitting on the roof. The four bishops of Oroomiah, other leading ecclesiastics, forty or fifty teachers of village schools, the principal Nestorian laymen, together with the parents and friends of the pupils, formed the party. It was a beautiful day, and the view of the plain, lake, and mountains was enchanting. Before rising from the table, the Missionary Hymn was sung. A seraphina, sent last year from America to Mr. Perkins, was carried into the seminary, and added much to the astonishment and amusement of the assembly. Its sweet tones have a civilizing effect on oriental minds.

At the close of the exercises of the day, brief addresses were made by Messrs. Stocking and Wright, as also by Mar Yohannan and Mar Elias. Mar Yohannan remarked that when he was in America, he had often been present on similar occasions in colleges and academies, and that it had long been the desire of his heart to see the same thing among his own people; and now that his wish had been gratified, he was disposed to say, "Lord, now lettest thou thy servant depart in peace." Mar Elias, when asked if he would add a word, replied with characteristic humility, "I have no word of my own, but God's words are many." He then made a short address, quoting several passages of Scripture which were adapted to the occasion. Just as the assembly broke up, the leading Nestorians gave vent to their delighted feelings, in warm expressions of gratitude to the superintendents of the seminary for instructing their sons, and to the mission generally for its labors among their people.

#### *Efforts in Bootan.*

It will be remembered that two of the native brethren were sent from Oroomiah last autumn, to engage in missionary labors on the western side of the mountains of Koordistan. At the date of this letter they had just returned, having been absent six months. Dr. Wright says of them:

They kept a journal of their tour and visit, a translation of which we may forward to you by the next opportunity.

They were favorably received by most of the people, and met with all the success in their labors that they could reasonably have expected. Upon the complaint of some evil-minded papists to the Governor of Jezireh, they were obliged to leave that neighborhood for a short time, or to promise that they would not preach the gospel. As they could not make any such engagement, they went down to Mosul, and represented the case to our friends there. Mr. Rasam promptly obtained an order from the Pasha at that place, directing the Governor of Jezireh to protect our brethren, and wrote a letter himself to his agent there in their favor. Mr. Marsh accompanied them back to their field of labor, where they were allowed to preach the gospel without molestation, until the time arrived when they intended to leave for their homes. On their return they took Amadiyah, Tekhoma, Julamerk and Gawar in their route.

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#### MDLXX.

#### LETTER FROM MR. M'MILLAN, MARCH 25, 1851.

MR. M'MILLAN is still at Dindigul; and though he encounters many obstacles, and is occasionally grieved by cases of defection among those who have professed an interest in the truths of Christianity, he is nevertheless cheered by manifest and decisive tokens of progress. "The gospel," he says, "is evidently diffusing itself more and more among the people. It is better understood and appreciated; and many families have of late placed themselves under our care and instruction."

It is very clear, however, that our brethren are to meet with a more active and vigilant opposition from Romanism than they have hitherto found in that quarter. Within the past year a seminary has been opened at Dindigul, in which ten young men are preparing for the priest's office. The number of Jesuits in that part of the world is increasing. It is said, moreover, that the controversy between the Roman Catholics of Goa and the Society of Jesus has at length been adjusted; and this circumstance will give new courage to the disciples of Loyola.

To give some idea of the devices which are made use of by the priests in the Madura district, for the purpose of retaining their deluded followers in the errors of a baptized heathenism, Mr. M'Millan has mentioned the case of a young man, about twenty-two years old, who resides in Carselparty, a village near Dindigul.

*Persecution by a Jesuit.*

The widowed mother of Muttoo first came to me, and made known his intention to forsake Romanism and embrace our religion. She requested me, however, not to communicate the fact to any one at that time, as great difficulties might arise before his object could be accomplished. After a few days she returned, in company with my reader and Muttoo.

I soon found that he was convinced of the folly of Romanism, and that Protestantism was the religion of the Bible; and also that he was fully determined to embrace our faith. But in doing so there was a serious obstacle which he must encounter. His friends were wealthy and influential; and as his father was dead, he was under the protection of his grandfather, who was a leading man in the place, and from whom he must expect much trouble. His mind was made up, however, that in the strength of the Lord he would stand fast in the religion of the Bible. Still he had one request to make of me; which was, that I would permit him to come and live on my compound, until the first outbreak of the storm should be past. As I saw he was afraid at that time to return to his village, I consented to this arrangement. After he and his mother had given me their names, and promised to be firm in our religion, she returned to their village, believing that their friends would not dare to injure her, except so far as to use reproachful language, which, she said, she could bear. On reaching her home, she made known the fact that Muttoo had become a Protestant; and she returned next day, bringing his wife.

They were soon followed by his grandfather and several of his friends. At first they attempted to dissuade him from his course by promises of a worldly nature; but to no effect. Seeing that they could accomplish nothing in this way, they next used threats. As the grandfather had not yet divided his estate among his sons, all having continued to labor together in common, he told Muttoo that unless he immediately returned to Hindooism, he should be cut off from all share in the present profits, and from all hope of obtaining any part of the estate; and, further, that he should be also put out of caste. Muttoo told his grandfather that he might do as he pleased; *but that he would never go back to his religion.* Finding all their attempts use-

less, as he was under my immediate view, they desisted from violence, and left.

The French Jesuit who lived in a village near Vericul, had just gone to Trichinopoly, being relieved by another. They sent, therefore, for him to return, saying that he would soon lose all his flock in that quarter. On receiving the news, he returned in all haste, and went immediately to Carselpurty to stir up trouble. He pronounced the anathema of Rome against me, my people, and Muttoo. But Muttoo was beyond his power. How should he reach him? Jesuitism has many wiles. Seeing that the young man could not be persuaded by promises, or frightened by threats, some other plan must be devised. "His wife may not be so firm as he is. Try the promises and threats on her. Persuade her to leave him, and then he will be compelled to come back." So said the Jesuit; and his friends came again to exert their influence on his wife. The plan succeeded in part. His wife left him, and returned to his friends. Muttoo came and told me that they had persuaded her to leave him. "But," says he, "if it is the will of the Lord, let it be so. I will never go back to Romanism." I told him to put his trust in God, and be quiet; for I was sure that his wife would return to him in a week. "If so, it is well," he said, and left. Before a week had elapsed, his wife came back again.

The Jesuit still remained in the village; but knowing that there were others who would soon follow Muttoo's example, he was in "a great rage."

Muttoo's youngest sister attended mass one day, while the priest was in that village, and came forward to receive the wafer; but he refused to give it to her, unless she would promise not to go near her brother again. This she refused to do, saying, "He is my only protector; I love him, and will never leave him." Thereupon he drove her from his presence. Hearing that Muttoo's wife had returned to him, the priest sent persons again to persuade her to leave. Again she left, but she soon returned.

To silence my reader, a respectable old man of that village, and drive him away, was the next object. One day the priest came in contact with him; and they had a short discussion. But the priest suddenly stopped short, and told him, "As he was a heretic, or a devil,

and their leader in Dindigul was a devil, and was making disturbance among his people, he did not wish to talk with him; and he would now proceed to pronounce upon him the anathema of the church of Rome." While the Jesuit was so doing, my reader lifted up his hands before all the people, and prayed for him. Finding himself baffled, he wished to turn our friend into ridicule by saying, "He is the Beast; behold his two horns," alluding to his uplifted hands. He then said to the people, "Beat him; drive him away from the village. He is a pariah. You must not let him take water from the well. I will speak to the government officers, and not let you be punished." The people had more good sense than the Jesuit; for they did not obey his orders. And some of them afterwards said, "He was a foolish man to talk so."

Finding himself baffled again, he left that village, and went to the place where the parents of Muttoo's wife reside. He told them "that if they did not go and take their daughter away, and keep her at home, he would excommunicate them, and have them put out of caste; and so their souls would be lost." As they were much alarmed by these threats, they came in haste, and took her away; but after keeping her a few weeks, they permitted her to return.

After Muttoo had remained with me till he thought the rage of his friends had cooled down, he returned to his village; where for a time he endured much reproach and trouble; but he bore all with patience. When he asked them to grant him his share of the profits for which he had labored, and to which he was justly entitled, they told him he must first be restored to caste. Fearing the effects of the law, however, they finally consented to give him not only his share of the profits, but also his part of the estate. And he is now happily pursuing his occupation as a farmer; and our cause is prospering in that village.

#### *Absurd Practices.*

Mr. M'Millan mentions a fact which took place in another village, which illustrates the kind of opposition which he is obliged to encounter.

The head man of the pariah caste in Siliquiriputy, whom I described in a former letter as coming to us, has since died. So long as he was conscious, he refused to yield to the entreaties of his friends, who wished to have the priest pre-

pare him for his last end. But after he became weak and insensible, they brought the priest, who went through the ceremony of fitting his soul for heaven by taking away the curse of his apostasy from Rome. Alas, it was a poor and senseless work, to perform rites for the saving of a soul that had passed into a state of unconsciousness!

I called shortly afterwards to see him; but he was insensible. I directed my conversation to his friends; and, after offering up one more prayer in his and their behalf, I left, sad at heart to think that the name and religion of our blessed Savior should be so awfully dishonored by men calling themselves Christians. The priest and his friends proclaimed his renunciation of the Protestant religion, and had him buried in accordance with the rites of their church; but it was all a farce.

#### *Village Congregations.*

Mr. M'Millan makes some interesting statements in regard to the village congregations under his care. These he regards as very hopeful. He first speaks of the Vericul congregation, consisting of those who are friendly to the efforts of the missionaries in several villages. "Two years ago," he says, "I had but very little hope of fruit from this quarter. There were only about ten families in different places; and they appeared to exert almost no influence on the surrounding community." But within the last ten months a change has taken place, as will appear from the following extract.

There are now in connection with the Vericul congregation, residing in seven villages, fifty families. The increase in one year has been forty families; the number of souls is one hundred and seventy-five; of whom twelve are communicants. These people have become so strong that they pay but little regard to the threats of others. When their enemies say to them, "We will put you out of caste; we will not give our daughters in marriage to your sons; neither shall we attend your marriages or funerals;" they reply, "We do not care; we are now strong enough to attend to these things ourselves." And they are now talking of forming themselves into a united band, to give and receive their own sons and daughters in marriage, without going to their Roman Catholic or heathen friends.

Mr. M'Millan very naturally passes to a topic of very great interest, "What ought to be done for persons in such circumstances?"

They must have the watchful care of a missionary, who can frequently visit them, and preach to them. They must have a faithful catechist to lead in their morning and evening devotions; to interest them on the Sabbath, when the missionary cannot be present; and to see that they do not wander back to the murky territory of Romanism. And, lastly, they must have teachers to instruct their children in the knowledge of the gospel. Indeed, our hopes must mainly cluster around the young. An old man, in one of the villages belonging to the Vericul congregation, said to me while I was speaking to him on the subject of religion, "It is true. Your religion is right. Romanism is wrong. But I cannot now change; I am too old. Here are my children; I give them to you. Take them, and train them up in this religion." He said this with so much earnestness and apparent simplicity, that I could scarcely refrain from weeping. How important it is that the children should be cared for; that schools should be provided for them; and the truths of the gospel brought to bear upon their hearts. Many of the young men in this congregation who have lately come to us, have been trained up in the mission schools. There they have received that light which, as we trust, will lead them to Christ, to happiness, and to usefulness. Shall such schools be established and continued among our people in this and in other congregations? Or shall these children, for the want of a few dollars a year, be suffered to grow up in ignorance and error? When God is so manifestly giving us the vantage ground, shall we have the means of taking possession of it, and retaining it? Or must our hands be tied, and our efforts crippled? It cannot be. I hope for better things from the churches of my own native land. Had I a voice that could reach them, I would say, "Compel us not, for the want of means, to leave the vantage ground which we have gained. It is hard to obtain it; and now let us keep it. Force us not, in one moment, to cast away the labors of years."

Mr. M'Millan communicates facts of interest in regard to other congregations; but the details must be omitted. It is not strange that he is cheered and animated by the changes which are taking place in the villages embraced within his field. Nor is it strange that he feels sad at the thought of being unable to enter and reap, as fast as the harvest shall have become ready for sickle.

LETTER FROM MR. TAYLOR, APRIL 23, 1851.

THE removal of Mr. Taylor from Tirupooanam to Mandahasalie has already been mentioned in the Herald. He finds that in his present situation he has greater advantages for executing his plans in behalf of the village congregations than he had before. In fact, he is now brought more directly into contact with them, and can, therefore, labor more efficiently and successfully for their welfare.

#### *Sabbath Congregation—Light Spreading.*

My congregation on the Sabbath is still small; but it is gradually increasing. I generally expect from seventy to eighty adults to be present at our morning service. But few in Mandahasalie are connected with us; and the congregation is mainly composed of those who come from the neighboring villages.

For some time the women of the lower castes could not be induced to attend worship; though they would go to meetings in their own villages; and up to the present hour the men are the most numerous, though the difference is becoming less and less. Those who have been with us the longest, listen attentively, and seem in some cases to feel a lively interest in the preaching. I have received none of them into the church, though numbers would gladly enter; and I am not without hope that some are in heart the children of God. It is very difficult to determine when it is right to admit them to baptism. On the one hand, we must look for evidence of the new birth; but, on the other, what should be required in our country, cannot be expected in a heathen land.

The progress which the truth is making in Mr. Taylor's field is illustrated by the following extract.

Last January I stationed a catechist at Karesecoolum, three miles west of this place. There were seven pariah families in the village, who wished to be connected with us. Having for some time known their desire, I received them, and gave them a school, employing one of their number as a teacher. Near them, and in the same village, are about forty families of shanars. None of these were with us in January; but four families joined the congregation after a time; and more recently two others did the same thing; and it is their confident opinion that soon the whole body will be with us. Other companies of shanars

in the same neighborhood are agitating the question of becoming Christians.

Since we came to this place but two deaths, and those of children, have occurred among our people. The funeral exercises were after the Christian form, and appeared to please those who were interested. Two marriages among our low caste people have also occurred. I watch such events with interest; for the practical question is, "Shall their old heathenism preside on the occasion, or will they conform to Christian rules?" The result in both cases was gratifying. In the first instance the father of the bride was a heathen, while she, for some time, had been on our side. The father would not consent that the exercises should be of a Christian character; and hence a compromise was made. The simple legal ceremony of marriage was to be performed in her father's house, without any accompaniments, Christian or heathen; and then the bridegroom was to take his bride to the church, where the catechist, with the congregation, might conduct religious exercises. The father consented to this, as after marriage she would not be under his care.

#### *A primitive Custom—Application refused.*

The following paragraph is gratifying, at the same time that it is suggestive.

We have recently organized a society for raising missionary funds. A collection is to be taken every Sabbath of such things as the people may be able and willing to give. Cotton, grain, pepper and money have been the articles thus far presented. The amount is small, for the people are poor, and not numerous; but the Lord looks on the heart. Here is the primitive Christian method of taking contributions; and in this way these Hindoos may be instructed in the lesson and spirit of benevolence. I trust that the congregation will thus be able to support at least one native in missionary labor.

The first Sabbath that a collection was taken, after the benediction, I saw the women coming near to me, and smiling; but it did not occur to me what it was for, till they began to throw down at my feet, as the early Christians threw down their money at the feet of the apostles, the cotton which they had brought for that purpose. Others followed, and poured down their grain in the same way.

One of the trials of a missionary is described in the extract which follows. But the question

naturally arises, "Should our brethren be subjected to such trials?" When the heathen call for the bread of life, must the servant of Christ reply, "I see your need; I would gladly aid you; but I cannot!"

I have now five petitions from as many different villages, the applicants averaging about ten families in each. Three of these villages are near. The other two are in the group of congregations which we have near the sea, among whom there ought to be a missionary. In only one of them have they asked that one of their own number may be a teacher, and even with them, I understand, this is not an essential point. In the other four villages they ask for any man whom I may be willing to send. But what shall I do? I can grant them aid, only as I take it from others. The people who thus come, though few in number, are surrounded by the heathen; and every thing which they do, as well as all that is taught among them, will be carefully observed. What we do, therefore, for these few, we do not for them alone, but for all. True, they are poor and ignorant. They know not how great are the blessings which they are asking. Nor must it be supposed that their motives are all pure. They have gained some general knowledge of Christianity. They see that their relatives have become Christians; and they have no strong attachment to their present superstitions. But how can they change their habits and views without help? "How can they hear without a preacher?" They ask me to send them a man to teach them and their children, and hold meetings with them. I see their need, and would aid them; but I cannot.

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#### Fuh-chau.

##### OBITUARY NOTICE OF MR. RICHARDS.

It is already known that Rev. William L. Richards was obliged to leave Fuh-chau last year, on account of a sudden and alarming hemorrhage from the lungs. On reaching Canton, he was advised to try the effect of a sea voyage; and early in March he sailed from Hong-kong in the Sea for the United States. At the time of his embarkation he cherished a strong hope that he should reach this country, and at least see his mother and near relatives once more in the flesh. But his heavenly Father had ordered otherwise.

On his passage down the China Sea, the

weather was excessively warm, and his strength gradually failed. In doubling the Cape of Good Hope a succession of gales was encountered, from which he suffered severely; and it became evident that he was drawing near to the end of his earthly pilgrimage. His last conflict with disease and death took place on the 5th of June. "He folded his hands together on his breast, and without a struggle his spirit took its flight on the ninety-second day of his departure from Hong-kong." Just before sunset his body was committed to the deep, not far from St. Helena, there to rest till the sea shall give up its dead.

Mr. Richards, it is well known, was the son of a missionary. His father, Rev. William Richards, was one of the earliest members of the Sandwich Islands mission, having arrived at Lahaina in May, 1823. Our young brother was born at the Islands, December 3, 1823; where he resided till December 9, 1836; at which time he embarked for the United States with his father. He pursued his collegiate studies at Canonsburg, Pennsylvania, and his theological in New York city. He was licensed by the Brooklyn Presbytery, April 29, 1847, and ordained by the same body, October 14, of the same year. On the 11th of November following he sailed for China, in company with Messrs. Cummings and Baldwin, and their wives. After his arrival at Fuh-chau he labored diligently and successfully in acquiring the Chinese language; and high hopes were indulged in regard to his usefulness, till he was laid aside from his work.

Mr. Richards went down to the grave with the calmness and cheerfulness of the mature believer. It was his privilege to have a ministerial brother, Rev. George Loomis, at his bedside in his last hours. On the 1st of June they had a free conversation in relation to that event which had begun to cast its dark shadows upon them. "He talked about death," Mr. Loomis writes, "as a subject which was familiar to his mind." "There were no fears, no alarms." "At his request I read to him the third chapter of Lamentations. He referred to some of the passages as affording him great comfort. I prayed with him, and he then said, 'My trust is in God. I had hoped to see my mother once more, more on her account than my own.'" On the last morning of his life, as the crisis was obviously near, Mr. Loomis asked him if his Savior was still precious. The reply was, "Yes; precious." A few minutes afterwards he breathed his last.

### South Africa.

#### JOURNAL OF MR. TYLER.

MR. TYLER has furnished two or three extracts from his journal, which will be read with

interest. It is gratifying to find that new doors are opening for the introduction of the gospel, in a region where such superstitions and delusions prevail.

#### Witchcraft—Umpandi.

January 8, 1851. I have received a call this afternoon from a man who lives near me. He was in great trouble, and in an angry disputation with one of his neighbors. As the cause of this contention exhibits clearly the superstition of this people, I will state a few facts in regard to it.

It appears that a child had suddenly died in each of the kraals now in a state of hostility; and the mutual charge was, that these deaths were caused by witches. So fierce was the rage of the parties, that I feared at one time they would spear one another, a frequent mode of settling disputes. After inquiring into the matter as much as I deemed proper, I asked my visitor when he expected to end the quarrel. He replied, "When my *inyanga*\* comes, he will tell me who is the witch."

The belief in witchcraft is universally prevalent among this people. The witches are thought to be men, and are sought almost invariably among personal enemies. They are said to roam about in the night, in company with wolves and tigers; to enter the kraals, and, while the occupants are asleep, to mix poison with their food. Thus, in almost all cases, death is attributed to witches, and not to the appointment of Jehovah. These notions are among the earliest instilled into the minds of the people. Hence their universal reluctance to leave their homes at night, lest they should come in contact with these dreaded beings; and hence their habit of refusing food which has not been cooked by some of their own family.

Five days before the date of the following extract, Mr. A. Grout, in ignorance of the encouraging facts mentioned by Mr. Tyler, wrote as follows: "I think the time is very near, if it has not already arrived, when the obstacles to the locating of missionaries in the Zulu country will be removed. What shall we do for men to send there, when that day shall have come?"

28. A man passed our station to-day, who reported himself to be a messenger from Umpandi. He communicated some tidings of a cheering nature in respect

\* An *inyanga* is believed to possess the gift of prophecy, together with the power of healing diseases, and of settling disputes among men.

to the old King, whom he represented as now willing to admit the gospel into his dominions. Rev. Mr. Schreuder, a Swedish missionary, who has been residing for a year past on the borders of the Zulu country, waiting for an opportunity to enter, has received the permission of Umpandi to settle on the spot formerly occupied by Mr. A. Grout. Mr. Schreuder was sent for, a short time since, to visit the King, and heal him of a disease under which he had long been suffering; and, as a compensation for his valuable services, he received ten cows and an invitation to take up his abode in that country.

Mr. Tyler understood it to be the intention of the missionary to remove to this new field of labor without delay.

*February 6.* I have ascertained to-day that the two men who were quarreling so fiercely, a short time since, have been to the *inyanga* for a settlement of their dispute; but as he did not reply to their satisfaction, they repaired to the new magistrate, appointed for this location, whom they have been told to regard as their "white king." He did not say much either to enlighten or comfort them; but merely replied, at the same time that he ridiculed their superstitious notions, that if they saw the witch, they might catch him and take him before the magistrate.

Mr. Tyler says, in this connection, "These people are perpetually quarreling, and carrying their petty grievances to their rulers; but I think this will be arrested, in a measure, hereafter."

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LETTER FROM MR. A. GROUT, JANUARY 23, 1851.

THE subjoined extract is not without its value, as illustrating the progress of Christianity in a most benighted and degraded portion of the earth.

Conversions in our mission, I think, have not been numerous for the last few months; and in the mean time a few defections have taken place among our members. Their enemies have been very busy; and they are at their wits' end to know why all professed Christians do not turn back to their old ways, and why any will give up the customs of their fathers for those of foreigners, which, as they suppose, is all that conversion consists in. To solve this inexplicable difficulty, they have resorted to various explanations; the most prevalent

of which is, that books have a power of enchantment, and are used by the white men to induce the blacks to adopt a new set of customs. Hence many, on sending their children to work for us, charge them by no means to touch a book.

All the members of my church continue to give satisfactory evidence of their conversion. But three in this place, who once pretended that they had experienced a change of heart, have turned back to their sins. I have six or eight persons who are candidates for admission to the church; and some of them have been such for more than a year. Several of these candidates I hope to receive in a few months.

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LETTER FROM MR. IRELAND, MARCH 28, 1851.

MR. IRELAND has been much encouraged by his success in obtaining congregations at various places, several miles from the station. Though he held his services on week-days, he had about as many hearers as have been accustomed to assemble at Ifumi on the Sabbath. His other labors have yielded some fruit, as will appear from the following statement.

*Admissions to the Church—The Kaffir War.*

Upon the first Sabbath of January, I enjoyed the privilege of administering the ordinance of baptism, for the first time. On that day four individuals were admitted to the fellowship of the church. The exercises to me were very solemn; and my prayer was, that all those upon whom I might be called to place the outward seal, might have the inward seal stamped upon their hearts by the King's own blessed hand.

Of these individuals, one was a young man of much promise, who had been in my employment a little more than a year. The others were females, two of them being widowed mothers of pious young men, and the other the young married woman of whom I have already given you some account. She commenced living in our family in March, 1850, just one year ago; and in the following July she was married to a member of my church, a very worthy and exemplary young man. About the middle of August she made known to me her determination to choose Christ as her portion; and from that time she gave us good reason to believe that she had turned her feet into the narrow way.



Two other females, Mr. Ireland says, the wives of pious young men connected with the station, have presented themselves as candidates for baptism; but he has thought it best to defer their reception to another time.

You have been informed, doubtless, that hostilities have again broken out in Kaffirland between the English and the native tribes, and that the Governor, Sir Harry Smith, has sent an order to the Lieutenant Governor of this colony for ten thousand Zulu warriors to go to his aid. The order was disregarded by the Zulu chiefs; and many fears are entertained that similar scenes will ere long be witnessed in this colony. The least evil which is to be feared from this movement, I think, will be to lessen the awe which has hitherto been attached to the English name and authority, and to awaken these hitherto harmless and inoffensive people to a consciousness of their power. They had become quite uneasy before this summons was issued, in consequence of the tax which has been exacted from them for the past two years.

The intelligence communicated in the preceding paragraph will be received in this country with profound regret; especially if it is taken in connection with the very unsatisfactory state of the Kaffir war. But let us hope and pray that the God of missions will preserve the Zulus from being involved in this lamentable contest.

#### *Sandwich Islands.*

##### **MR. BOND'S REPORT FOR 1850.**

##### *Temporal Prosperity—Liberality.*

In submitting a brief report of missionary operations at Kohala for 1850, Mr. Bond says that the temporal affairs of the people in his district have been prosperous. In this particular there seems to have been a very remarkable change. "A market accessible to the larger part of the population, though with difficulty, has afforded a channel for the disposal of any amount of produce, and has operated as a constant and wholesome stimulus to labor throughout the district. That good will result from the quickened industry of the natives, cannot be doubted; even though here, as in all other lands, the increase of wealth for a season causes a large measure of evil to be mixed with the good." One important result of this improved condition of the temporal affairs of the natives, Mr. Bond says, is the purchase of land in fee simple for individual improvement; "a result which, with God's bless-

ing, is to confer future and very essential benefits upon individuals and upon the nation."

During the first half of the year sickness prevailed extensively, and two hundred died before the end of June. Since that time the mortality has been decidedly less. Mr. Bond's labors have been much interrupted in various ways; and the want of a meeting-house at the station has been a very serious hinderance to the progress of the gospel. In fact, the state of his people has been such as to occasion profound sorrow and regret on his part. Turning from the more repulsive aspect of his field, however, he says:

But it is pleasant, amid all the unfavorable indications, to record the fact, that whilst so earnestly engaged in seeking the things of this world, those who bear the Christian name have not ceased to remember that the claims of their Lord and Master were still upon themselves and upon their acquisitions. The contributions of this church for the advancement of Christ's kingdom, during the year, have amounted to eight hundred dollars in cash. The larger part of this sum has been given to aid in the re-erection of our house of worship. And, in passing, it may be remarked that a comparison of this sum, with the sixty dollars contributed in 1844 for the erection of our now prostrate sanctuary, which was then regarded as quite equal to the ability of the people, may afford a clue to a correct estimate of the changed condition of our temporal affairs since the last named year.

##### *Efforts to rebuild the Church.*

In my last report mention was made of the loss of our house of worship, and also of plans for its speedy re-erection. To what was then said, little can be added now. Not a stone of the house is yet laid! We have had enough of plans; but hitherto they have all proved human, and not divine. God has put them all to nought. He has sent disease and death, floods and tempests, snatching from our grasp the limestone which had been obtained, piece by piece, from three and four fathoms' depth of water, with extreme labor, and in the most inclement season of the year, all to teach us, what we ought always to have remembered, and what I trust we shall never forget hereafter, that it is of himself, and not of man, to will and to work. What he has in infinite wisdom willed, and shall deign to accomplish for us, through our own instrumentality or that of others, he in his own good way will

surely indicate. Meantime we shall endeavor to complete the gathering of our materials, and proceed as his providence may direct to rear the walls of a new house for his praise and glory.

We may not fail to record, in this connection, the lovingkindness of God to us-ward, the more remarkable when compared with the adverse dealings previously noticed. Whilst thwarting the execution of our purposes here, he has stirred the hearts of many friends of Zion and of us to remember us in our adversity, and to show their sympathy by imparting generously of their substance for our relief. Without the slightest intentional hint of any desire for extraneous aid, it has freely come to us, from different parts of the Islands, from New York, and from portions of New England. To what extent assistance has been given, I am unable now to say; as we have received no advices of the amount to be expected from the United States. But however large that amount may prove to be, certainly no demonstrations of sympathy in our calamity have fallen more delightfully upon our ears, or come home with a warmer welcome to our hearts, and none will be more affectionately or gratefully garnered in the store-house of memory, than those which have reached us from some of our sister Hawaiian churches. May the Lord restore their seasonable and fraternal well-wishings, embodied in their well-doings, into their bosoms a thousand fold!

LETTER FROM MR. COAN, APRIL 29, 1851.

*Improvement—Temperance—Schools.*

MR. COAN is still permitted to write from Hilo in a cheerful and hopeful strain. According to his report the Hawaiians are manifestly advancing in civilization. To say nothing of changes in houses, furniture, dress, husbandry, &c., roads and bridges are becoming every year more common and better; and though there are many obstacles to be encountered in multiplying the facilities of intercommunication, the patience of the people thus far has not failed. Four sugar plantations, he says, are cultivated in Hilo; and others are to be commenced at an early day. Many tons of coffee are also raised, and the quantity is rapidly increasing. The past year, moreover, has been remarkably healthy in Hilo.

We have no legalized grogeries at Hilo; and yet we are not entirely free from intemperance. We have beer

stalls, where poor sailors are beguiled, and too often maddened, by the concealed adder's poison. Some of our merchants also sell alcohol in the form of bitters, "pain killers," tinctures, essences, cosmetics, &c.; and sailors and vagabonds often buy these mixtures, thus evading the law, and at the same time gratifying an all-devouring thirst for brutalizing stimulants. But this evil is confined almost exclusively to foreigners; and yet there is danger that it will infect the natives. It is remarkable how the Lord preserves this people from that burning curse. I have spent sixteen years in constant intercourse with the Hawaiians; and yet I have never seen a drunken native. Not that natives do not now and then fall under the power of this temptation; but the cases are comparatively so few, that no one has fallen under my observation.

A number of meeting-houses have been built or repaired during the year, four of which are of rough stone. The amount expended in this way, including labor, materials, &c. is about two thousand dollars.

The common schools appear to be improving. The school-houses are more suitable; the teachers are better paid; and books are more abundantly supplied. "All the children of a proper age are enrolled and brought under a course of instruction." "Besides the flourishing institution at Hilo," Mr. Coan says, "conducted by Mr. Lyman, and the interesting school for half-castes under the care of Mrs. Wetmore, a prosperous select school for boys is now taught by a graduate of Lahainaluna; so that we now have seven schools in daily operation within a mile of us, numbering in all nearly four hundred scholars."

*Podoxy—Benevolence.*

Romanism languishes. Many forsake its ranks, and but few join them. Most of their meeting-houses in Hilo and Puna are fallen or blown down; and there does not seem to be sufficient energy to rebuild them. Nothing but foreign friends, and foreign interference, can give popery even the semblance of success. The schools are nearly all prostrate. Only two or three in all Hilo and Puna are in operation; and these are inefficient. Two teachers left the Roman Catholics, with nearly all their scholars, and came over to us. The immediate cause of this was, that the priest threatened the teachers for using our school books, and especially the Bible. Two priests are located here; and they often speak as if sure of a final triumph. Their hopes

and fears evidently rise and fall with the success or defeat of French diplomacy and French arms. Let us trust alone in the name of the Lord our God.

Mr. Coan has met with great encouragement on his tours. The congregations have been full and attentive; and many have been received into the fold of Christ. "The Sabbath schools, both for children and adults, have been full and well maintained during the year. They have, in fact, exhibited more vigor and life than in former years. Many of the children have been among the inquirers; and some, we trust, have passed from death to life."

The following statement is valuable. "The contributions to foreign objects of benevolence," Mr. Coan says, "have exceeded those of any former year. The nominal value of the whole is about one thousand dollars. The real or cash value is eight hundred and twenty dollars. Of this, one hundred dollars have been given to the American Bible Society; fifty dollars to the American Temperance Union; fifty dollars to the American and Foreign Christian Union; and six hundred and twenty dollars to the American Board."

#### *The Church.*

The church has been peaceful and harmonious. Comparatively little discipline has been called for; while some portions of the church have been active and spiritual; and many of the members have seemed to grow in grace and to enjoy the presence of God. Revival influences have been experienced at several of the out-stations. A number of backsliders have been restored; many slumberers have been aroused; and many of the strong and clean-handed have waxed stronger in the work of the Lord.

Every successive year adds confirming testimony that hundreds and, as we trust, thousands of this people have been born of the Spirit. The Lord hath done great things for us! He has confirmed the faith and strengthened the hearts of many. He is taking out of these Gentiles a people for his praise.

Still we are called to weep over the coldness, the ignorance, the sensuality, the hypocrisy, and the apostasy of some from whom we had hoped better things. We are made to feel that the utmost zeal and vigilance and scrutiny of man cannot secure a spotless church on earth. We fall immeasurably below the standard of duty prescribed in the gospel, and far below that erected in our own resolutions. Some of us are like the Galatians, some like the Laodiceans, some

like the Corinthians, and some like Israel in the wilderness. Still we are blessed with many true Israelites, many wrestling Jacobs, many lively stones, many who are called and chosen and faithful, many who are of the household of faith, and who belong to the royal priesthood, many sheep whom the good Shepherd will bring with him, many sons whom the Captain of our salvation will prepare unto glory!

The number admitted to the church during the year under review is reported at one hundred and sixty-nine.

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#### Dakotas.

##### OBITUARY NOTICE OF MR. HOPKINS.

THE number of deaths which have recently occurred among our missionary brethren is very unusual. Dr. Smith died at Aintab, June 3; Mr. Richards closed his brief career at sea, June 5; Mr. Buttrick slept in Jesus at Dwight, June 8; and Mr. Hopkins was drowned at Traverse des Sioux, July 4. In thirty-one days, therefore, four ordained laborers were called from the toils and trials of an earthly service to the rest which remaineth for the people of God.

Early in the morning of July 4, Mr. Hopkins repaired to the St. Peters for the purpose of bathing. His family were expecting his return in a short time; but he came not again! It is supposed that he went, unexpectedly and accidentally, into deep water, and that, being unable to swim, he could not regain the shore. "His body was searched for diligently during two days," Mr. Riggs says, "both by the whites who had assembled here on account of the expected treaty, and by the Indians. On Monday (July 7) it was found, having been caught in a seine which had been thrown across the river for this purpose. His family and friends desire to remember with thankfulness the unwearied efforts which were made to recover his remains by Governor Ramsey, Hon. H. H. Sibley, Mr. Chute, and other non-resident gentlemen, and also by Mr. A. Graham, a near neighbor, and Mazatha, the chief of this village. The kind sympathy manifested by these and other white persons, as well as by the Indians of this place generally, has tended greatly to lessen the burden of the trial."

Since Mr. Hopkins joined the Dakota mission, he has generally resided at Traverse des Sioux. He has been much tried by the barrenness of the field, and the apparent unprofitableness of his efforts; but he has remained at his post, in the hope that a brighter day would at length dawn upon the people in whose behalf he was laboring. Though he has been removed from this world in

the twinkling of an eye, his friends love to remember that he had a faith which raised him above the fear of death.

As Dr. Williamson knew our departed brother from childhood, he has had peculiar advantages for preparing a sketch of his life. It is for this reason that he has written the notice which follows.

Robert Hopkins was born in Union, Brown County, Ohio, May 23, 1816. As he was the child of pious parents, he was instructed in the doctrines and duties of Christianity; and, having at an early age felt their power, he testified his determination to serve the Lord by uniting with the church of which his grandfather was pastor. He had such advantages of education as the best common schools of Ohio afforded; but, at that time, little was taught except spelling, reading, writing and arithmetic. At an early age he evinced a strong and discriminating mind; and some of his friends were desirous that he should receive a liberal education; but he objected, not (as was supposed at the time) from any aversion to study, or to leaving home, but because he thought his father needed his labors in maintaining the family. Subsequently, when he thought his father could dispense with his services, he determined, by his own exertions, to qualify himself for preaching the gospel. To this end he labored industriously, until he had earned a small sum of money; when he commenced the acquisition of the Latin language. For several years he pursued his studies at Hillsborough, about thirty miles from his father's. There he hired a room, in which he studied and prepared his food, consisting chiefly of corn bread.

But though he was willing, for the sake of obtaining an education speedily, to live on bread and water, he was not willing to defer doing good, as too many do, till his education should be completed. Seeing a number of colored children about the village, growing up in ignorance and vice because they were excluded from all the public schools, and their parents lacked the means or inclination to employ a teacher, he invited them to his room, procured books for them, and devoted a portion of his time to teaching them to read. Having in this way secured their confidence and that of their parents, he was enabled, after a short time, to assemble a considerable number of them on the Sabbath for religious instruction. The success of his efforts gained for him the respect

of many citizens, some of whom had been at first disposed to look on his labors with contempt.

Though possessed of a good constitution, hard study and a meagre diet impaired his health. Leaving Hillsborough, he engaged in manual labor, as his strength would admit, till his health was sufficiently restored to allow him to resume his studies, when he went to South Hanover College, Indiana. While pursuing his studies in this institution, he paid for his board by the labor of his hands, and his friends furnished him with clothes. But this excessive exertion of mind and body again impaired his health, and thus compelled him to leave college with his classical studies incomplete.

Mr. Hopkins had for several years felt an interest in the Dakotas; and, hearing from Mr. Riggs (then in Ohio) a particular account of them, and of the state of the mission among them, he determined to devote his life and energies to laboring for their benefit. His health began to improve as soon as he left his studies. The following winter he devoted to the study of theology, under the direction of his grandfather; and next spring he and his wife joined our mission. In May, 1847, he was licensed to preach the gospel; and in September, 1848, he was ordained a missionary.

His perceptive powers were not above mediocrity; indeed, I think they were rather below the average. Hence he acquired certain kinds of knowledge with difficulty; but his memory was retentive, and his judgment was remarkably sound and strong. He manifested little or no fondness for arguing, and spent less time in this way than most men; yet he was remarkable for skill in detecting any fallacy in an argument, as well as the clearness and kindness with which he would point it out.

As he spent the early part of his life in hard labor, among farmers remarkable for blunt honesty and independence, he partook of the same spirit, and scorned all guile and deception. As he had never associated much with polished society, the first impression which he made on strangers was not always favorable. But no good man could be much acquainted with him without loving him. His piety was an intelligent, living, active principle. A strong desire to do good to his fellow men was governed by a determination in all things to obey God. When he knew what was duty, I suppose he never hesitated to do it.

From the time he was first licensed to preach the gospel, he ever manifested a strong desire to be engaged in his chosen work; and when he could have no congregation at home, he would walk twenty miles or more in the winter to a camp of a few families of Indians on Saturday, remain with them over the Sabbath, with such accommodations as they could afford, preaching to two, three or half a dozen of them, and return on Monday, wading through the snow, and sometimes through ice water nearly to his neck.

He was characterized by great earnestness. His passions and affections were strong; so much so that they often

impaired his appetite and strength. When matters of great interest were discussed in our mission meetings, he was sometimes so prostrated, that it was necessary for him, though on other occasions the strongest among us, to go into another room and lie down. Closely connected with this earnestness and these strong passions, was the greatest defect of his character, a lack of prudence or caution. This was, in one sense, the occasion of his death. But his work was done, and his Master saw fit in this way to call him to his rest. And we doubt not he was ready, though he knew not the hour in which his Lord was to come.

## Proceedings of other Societies.

### Foreign.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THE anniversary of this society was held at Exeter Hall, London, on the 7th of May; Lord Ashley, the President, being in the chair. After the reading of Isaiah lv. by Rev. G. Browne, one of the Secretaries, and an address by Lord Ashley, the report was submitted to the meeting. In regard to the foreign operations of the society, it appears that M. de Pressensé issued during the last year 109,210 copies of the Scriptures; the French and Foreign Bible Society, after deducting 15,000 copies sold to the British Society, 52,849; the Protestant Bible Society of Paris, 6,535, and a grant has been made to it of 800 Bibles for the use of schools. In Belgium, Holland, and the northern parts of Germany, Mr. Tiddy issued 85,534, irrespective of 15,936 forwarded to different societies or agencies; and there have been sent from this country, for the depots at Brussels and Cologne, 2,033 Bibles and 2,520 Testaments, in English, French, German, &c. A gratifying report has been received from the Society's agent in Germany, Dr. Pinkerton, whose issues amounted to nearly 71,000. The issues from the eleven depots in Switzerland, by Lieut. Graydon, have been nearly 1,000 copies more than last year, amounting to 6,006, in return for which he received and remitted 7,064 francs. The Geneva committee have disposed of 3,594 copies, from November, 1848, to the end of December, 1850. In Italy the work of the Society has been chiefly confined to the northern parts, more especially to Piedmont and Lombardy. At Milan the authorities, particularly the military

authorities, have allowed the introduction of the Scriptures; and 8,914 copies have been disposed of, principally through the booksellers. This elicited an address of "the Bishops of the Ecclesiastical Province of Lombardy, assembled in special conference at Milan," which deplored the success of the Society, and "warned the faithful against the wily machination of the enemies of the faith." Notwithstanding this, 11,251 copies of the Scriptures have been disposed of in Lombardy and the Sardinian territories, 68,000 of the Italian version have been put to press, and 20,047 sent to Italy. The report further stated that 3,642 copies of the Italian New Testament, printed in behalf of the society at Rome, have passed into the hands of the papal government, who have paid back the full amount of their cost. Mr. Elsner of Berlin, whose distributions among the troops of Prussia has now amounted to above 335,000 copies, received supplies last year of 2,600 copies. The agency at Stockholm have issued 50,667, and at Christiania 6,876 copies. The Schleswig Holstein Bible Society reports an issue of 6,570 Bibles and Testaments in two years, in the two Duchies. The St. Petersburg's agency issued last year 27,633; and Mr. Melville, of Odessa, issued 5,652 copies. From the depot at Malta 12,655 copies have been issued, and from the depot at Athens 1,338. The Scriptures are now printed in one volume in modern Greek, and the New Testament is given freely to the schools. The issues from Smyrna and Constantinople have been 10,325 copies. The circulation of the auxiliary at Calcutta was 29,892. The revised translation of the New Testament into Chinese was brought to a close on the 24th of July last.

In speaking of the domestic operations, after mentioning the acceptance of the presidency by Lord Ashley, the appointment of the Rev. John Collinson, Vicar of Swanbourne, as Clerical Secretary, the report referred to the funds of the society. The entire receipts of the year ending March 31st, 1851, amounted to 103,330*l.* 2*s.* 8*d.*, being an increase of 11,695*l.* 10*s.* 1*d.* on those of last year. The receipts applicable to the general purposes of the Society amounted to 53,795*l.* 7*s.* 10*d.*, including 33,896*l.* 0*s.* 10*d.* free contributions from auxiliary societies. The amount received for Bibles and Testaments was 49,534*l.* 14*s.* 10*d.* The issues of the Society for the year are as follows:—From the depot at home 788,073; from depots abroad 349,544; total 1,137,617. The total issues of the Society now amount to 24,247,667 copies. The expenditure during the past year has amounted to 103,543*l.* 10*s.* 10*d.*, being 6,297*l.* 8*s.* 10*d.* over the previous year. The Society is under engagements to the extent of 61,552*l.* 2*s.*

#### MISSIONS OF THE SCOTCH FREE CHURCH.

At the recent meeting of the General Assembly of the Scotch Free Church, the Convener of the Jewish Committee, Rev. Moody Stuart, presented a report, from which it appears that the amount received for the promotion of this Scheme during the previous year was £5,671 12*s.* 9*d.*; while the expenditure has been £4,646 5*s.* 10*d.* A debt of £3,263 13*s.* 9*d.* still remains. The number of missionaries is seven, five of them being from Scotland. Four stations are occupied, namely, Amsterdam, Lemberg, Pesth and Constantinople. The missionary at Amsterdam has encountered much opposition among the twenty thousand Jews of that city: but the Word is listened to by an increasing congregation; three have received baptism during the year; and the school, though in its infancy, is regarded as hopeful. The labors of Mr. Edward at Lemberg have been prosecuted with diligence, yet with many fears in regard to their continued toleration; and “the mission is at this moment both exceedingly precarious and exceedingly promising.” The senior missionary at Pesth says that “no year has been so signally blessed as the past.” Two Christian families have been admitted to the church. The school “has made most rapid progress,” the number of pupils having reached two hundred and fifty. The labors of Jewish colporteurs “have been crowned with increased and amazing success.” Mr. Allan has been obliged to abandon Constantinople, on account of impaired health. The efforts of the missionaries in this city are directed to the German and Spanish Jews. The number of German Jews who have joined the church, is seventeen. These sustain a weekly prayer-meeting, and contribute to the Assembly’s India mission. Several schools

have been established, and they appear to be accomplishing an important work. In concluding their report the Committee say that they “cannot but feel that this mission to Israel, which the Lord signally honored at first, and the growth of which was partially arrested for a season, is now striking its roots, and spreading forth its branches again, with the fair promise of being more abundantly fruitful than ever. In all the stations there is more work than can be overtaken.”

The Convener of the Foreign Mission Committee, Rev. Mr. Tweedie, submitted a report, exhibiting the income and expenditure, as also the state of the different missions. The contributions during the past year were £9,493 4*s.* 2*d.*; dividends £124 13*s.* 9*d.*; contributions for buildings at Madras, Bombay, and Calcutta, £5,863 6*s.* 9*d.*; balance from last account £1,813 1*s.* 1*d.* The payments were £6,812 18*s.* 5*d.* for the salaries of missionaries; £756 14*s.* for travelling expenses and outfit of missionaries, &c.; £1,180 15*s.* 8*d.* for the Cape of Good Hope and Caffraria; £3,673 19*s.* 2*d.* for mission buildings; £307 11*s.* 8*d.* for general charges; £103 0*s.* 6*d.* for office expenses, &c. The balance on hand amounted to £4,229 16*s.* 8*d.* Of this amount, however, only £539 9*s.* 7*d.* belonged to the general fund.

In speaking of the stations in India, the Convener begins with Calcutta. Here, as at Madras and Bombay, the efforts of the Committee are largely directed to its flourishing schools. The number of pupils reported in the Central Institution is 1,328; at Chinsurah, 740; at Bansheria, 204; at Culna, 200; in the female schools, 184; in Behari Sal’s day school, 154. And the number can be increased indefinitely. Some interesting cases of baptism have occurred. One Mohammedan has been admitted to the church. Three natives have been licensed to preach the gospel; and five others have been set apart to the office of probationary catechists. The schools under the care of the Madras mission are found in the city of Madras, in Conjeeveram, Chingleput, &c., and contain nearly two thousand pupils, about one-fourth of whom are girls. The other labors of this mission are encouraging. Large congregations of Hindoos and Mohammedans have listened to the Word. In the schools at Bombay 1,224 pupils are reported as having attended the last examination, an occasion of “joy to all the friends of India who were present.” Missionary itinerating has been prosecuted with encouraging success. Rev. Hormazdji Pestonji and Rev. D. Nauroji have spent much time in these labors. Some additions have been made to the church. At Poonah Mr. Mitchell is abundant in his efforts to extend the blessings of the gospel. He is assisted herein by several native Christians. The number of English communicants is about thirty, of natives twenty

seven. In the four schools there are 509 pupils, of whom 115 are in the English Institution. The schools at Nagpoor have 310 pupils, the eldest of whom are generally favorable to Christianity, though unconverted. Of the infant church a hopeful account is given. One of the members expends a ninth of his income for missionary objects. The region around Nagpoor is represented as "ready for the spiritual harvest."

The efforts of the Foreign Mission Committee in Africa are now confined to Kaffraria, the mission at Cape Town having been discontinued. Dr. Macfarlane submitted a report on the prospect of the mission among the Kaffirs. At all the stations, one year ago, the operations of the Committee were proceeding quietly and successfully. But the recent war between the English and the natives has raged around each of these points, and caused the sacrifice of a very considerable amount of property. "Burnshill is the very centre of the battle-field, and its missionary buildings have again been burned to the ground. Mr. M'Diarmid, the missionary, got early information of what was to happen, and he and his family escaped, and are now in King William's Town. Pirrie was also exposed, and Mr. Ross and his family sought refuge in the same place, where they also remain; and the buildings at Pirrie have since been burned. At Lovedale, the seminary buildings were put into a posture of defence, and in them the brethren at Lovedale, with their families and other Christian families at the station, found refuge. Kaffir huts were erected under cover of the seminary, and the native families slept in these, having the seminary to retire into in the event of being attacked. Those in the seminary had for a length of time to remain under arms every night; and, looking as from a watch-tower, they saw villages and hamlets blazing under the fire of the enemy, which they counted on reaching themselves night after night. The battle fought on the 21st of January was immediately under their eye. The loss on the side of the Kaffirs must have been considerable, as seventy of their dead bodies were counted on the field, besides the wounded." The report adds, however, "Fierce as were the attacks of the Kaffirs, they seem to have respected the missionaries and their stations. The buildings at Burnshill and Pirrie were destroyed only when deserted, and might be destroyed to prevent them from being occupied by the military. And they certainly abstained from attacking the seminary, when they might have done so with advantage. On two several occasions they presented themselves on the slope of the hill overlooking the seminary; and yet on neither occasion did they offer violence to any. On one of these they approached so near as to ride and hold a conference with a party sent to meet them; they spoke of the missionaries and their

people as not men of blood, and only wished that they would remove further from the seat of war, probably finding that they were in their way. But they neither did harm, nor did they threaten." The missionaries are confident that the Kaffirs will be overpowered in this contest; and they think it likely that large bodies of Fingoes, and perhaps Zulus, will be settled in another portion of the Kaffir territory.

#### CHURCH OF SCOTLAND MISSIONS.

At the meeting of the General Assembly of the Church of Scotland, held in May last, the Convener of the Jewish Committee, Dr. Crawford, submitted a report which showed that five stations are occupied at the present time. The missionary at Cochin (India) has had some fruit of his labors, more especially among the heathen, sixteen of whom have received baptism during the year. At a recent communion thirty-four natives participated in the privileges of the believer. A Portuguese Indian has renounced popery in a public manner; and two Syrian priests acknowledge the errors of their church, and express a desire to teach henceforth a pure gospel. There are eleven schools for Hindoo children, containing four hundred and sixty-seven pupils. Among the Jews there has been less success, though there is no reason for discouragement. In six schools for the children of Black Jews, there are one hundred and ten pupils; and the way seems to be opening for more effort in behalf of the White Jews. Two persons have been baptized in London, one a brother of Rev. Mr. Douglas, who was the missionary at the beginning of the year. "Three years before, they had knelt together in a foreign land, with prayer to the God of Israel that if Jesus were indeed his Son, the great Prophet and Savior that was to come, he would mercifully reveal him to every doubting and troubled mind. And parting at that time, the missionary to his labors in England, and the merchant to his speculations in France, their next meeting in London was rendered inexpressibly joyful by the announcement from the inquirer, that their petition had been heard, and that he could hold out no longer against the conviction, that he whom their forefathers crucified, was both Lord and Christ." At Karlsruhe (Germany) the missionary is well received by the Hebrew population; and the same is true of the neighboring villages. Some are accustomed to meet to hear expositions of the Word. A few have received baptism, one during the last year. Since the previous report, operations have been commenced in Hesse Darmstadt and Wurzburg in favorable circumstances. The income for the year has been £2,792 17 10; and the expenditure £2,037 19 5. The Convener of the Foreign Committee, Dr.

Macfarlane, presented a report of the missionary efforts of the Church of Scotland at Bombay, Madras, and Calcutta. These efforts are mainly educational. The institutions at Bombay and Madras have each about four hundred pupils; but the former has suffered, to some extent, for want of an adequate supply of European laborers. At Calcutta there is a very large institution, the number of scholars at a late examination having been about one thousand. The Committee speak in strong terms of the ability and zeal of the missionaries in this important city; and a rich harvest is anticipated as the result of their labors. The income of this Scheme has been £4,346 7 5; and the expenditure has been £3,334 10 7, of which sum £3,038 11 5 have been disbursed for the missionary establishments in India.

#### BERLIN MISSIONARY SOCIETY.

From the report just published by the Committee of this society, it appears that its receipts during the last year amounted to 24,469 Th., showing an advance upon those of the previous year of 4,076 Th. The expenditures have been 23,350 Th. Of this sum 17,470 Th. were paid for the missionary stations; 1,897 Th. for the seminary; 1,781 Th. for outfit and passage money; and 2,200 Th. for general expenses.

The operations of the society are in different parts of South Africa, as will appear from the following table.

| Stations.    | No. Laborers.         | No. bapt. persons. | Can. for baptism. | Chil. in Schools. |
|--------------|-----------------------|--------------------|-------------------|-------------------|
| Zoar,        | 1 ord. and mar.       | 600                |                   | 340               |
| Bethel,      | 1 ord. 1 cat. both m. | 43                 | 2                 | 35                |
| Itemba,      | 2 ord. and mar.       | 14                 | 2                 | 10                |
| Bethany,     | 2 ord. 1 mar.         | 80                 | 20                | 50                |
| Pniel,       | 1 ord. 1 cat. both m. | 60                 | 7                 | 60                |
| Platberg,    | 3 ord. 2 mar.         | 70                 | 4                 |                   |
| Saron,       | 1 ord. and mar.       | 8                  | 65                | 30                |
| Emmaus,      | 1 ord. 1 cat. both m. | 4                  | 10                |                   |
| New Germany, | 1 ord. and mar.       |                    |                   | 20                |

Of the preceding stations, Zoar is in the Cape Colony; Bethel and Itemba in Kaffirland; Bethany, Pniel, Platberg and Saron in Korunnaland; Emmaus and New Germany in the Natal district. Emmaus lies at the foot of Dragon Mountain; and New Germany is about two and a half hours from the sea, and not far from the Umgeni.

The most important event in the history of Zoar, during the last year, has been the erection of a church at very considerable expense, a part of which was defrayed by contributions made in Europe. For the first six months of 1850, the missionaries in Kaffirland rejoiced in the quiet prosecution of their labors; but the recent war between the natives and the English has deranged and interrupted their plans and efforts. At the several stations in Korunnaland there has

been less encouragement than could have been wished, owing to the disputes and conflicts that are so frequent among the inhabitants. At Bethany, however, the number of the baptized has advanced from forty-seven to eighty-six since the previous report. The missionaries at Emmaus have had some success. New Germany is a German settlement; and the missionary divides his labors between his own countrymen and the surrounding natives. His efforts are reported as not in vain in the Lord.

#### NORTH GERMAN MISSIONARY SOCIETY.

THIS society has of late been weakened by the confessional controversies prevailing in Germany at the present time. In consequence of its diminished receipts, its India mission was transferred, a few months since, to the Foreign Missionary Society of the Evangelical Lutheran Church in the United States; and its prospects appeared dark and unpromising. Last autumn, however, the direction of its affairs was removed from Hamburg to Bremen, where one of the auxiliaries of the society, known as the Bremen Union, assumed this responsibility. The Committee have entered upon their labors with zeal and courage; and they find themselves sustained by the sympathy and co-operation of many warm friends of missions in northern Germany.

The society has two missions, one in West Africa, and one in New Zealand; though the former at present has only a nominal existence. Last year there were three laborers at Peki, five days' journey from the coast, and not far from Akropong; but Mr Wolf, a converted Romanist of Bingen, felt constrained to embark for Europe on account of his impaired health. He died just as the steamboat in which he had taken passage from London, came to anchor at Hamburg. His fellow laborers, Messrs. Groth and Quinius, have also returned to Europe. But the Committee have resolved to resume their operations at Peki, with the divine blessing; and they propose to occupy it with three ordained missionaries. An arrangement has been made with the Basle Missionary Society, by which they are to assist each other in their efforts to evangelize the natives of West Africa. Both societies hope to advance into the interior at some future day, the Bremen Committee having Dahomey in their eye, and the Basle Committee Ashantee.

The North German Missionary Society sent out four missionaries to New Zealand in 1842; and they arrived at Port Nelson in June, 1843. One of the four has since returned on account of ill health. Another has taken the oversight of a congregation of Germans in Port Nelson. The remaining two, Wohlers and Riemenschneider, have since been engaged in the appropriate work of a missionary. The former is stationed on



Island of Ruapuki, between the two large islands, where he finds much to cheer him in his labors. The latter is in Taranaki, a district on the south-west coast of the northern island, which has a population of eight hundred or one thousand. A part of the natives, however, are under the care of the Church Missionary Society.

### Domestic.

#### AMERICAN INDIAN MISSION ASSOCIATION.

THIS society held its annual meeting at Louisville, Kentucky, April 10. The report states that the income of the past year has been \$20,245 65. This sum included, however, \$5,850 received from the United States Government, \$2,900 from the Choctaw Nation, and a balance at the commencement of the year, amounting to \$925 26. The expenditures were \$19,813 77. Of this sum \$15,570 53 were paid for the missions and schools, \$1,608 16 for agencies, \$1,269 08 for miscellaneous expenses; and \$1,366 were received by the Corresponding Secretary. The Indian Advocate, the organ of the society, has a circulation of four thousand. It is proposed to commence a mission among the Pueblos of New Mexico at an early day.

#### CHOCTAWS.

*Armstrong Academy*.—Rev. R. D. Potts, Rev. P. P. Brown; Mrs. Potts, Mrs. Brown, Miss Chenowith, Miss Davis, female assistants; B. M. Worcester, native assistant.

*Canadian River*.—Rev. Joseph Smedley; Peter Folson, native assistant.

The past year is regarded as the brightest in the history of Armstrong Academy. Seventy-four have been added to the church at that station by baptism; and the school has been prosperous, the number of pupils being sixty-seven. At Canadian River the interest has been "steadily progressing."

#### CREEKS.

*North York Town*.—Rev. S. Wallace; Mrs. Wallace, female assistant; Rev. Chilly McIntosh, William McIntosh, native assistants.

*Creek Agency*.—Rev. H. F. Buckner; Mrs. Buckner, female assistant; Rev. D. N. McIntosh, Rev. James Perryman, Lewis McIntosh, and Jacob, native assistants.

The missionary at North York Town speaks hopefully of his field; and a number of persons have been received into the church. A small day school has been taught. From the other station the reports are of "the most cheering character," the number of baptisms having been one hundred and seventy-eight.

#### WEAS AND MIAMIES.

Rev. D. Lykins; Mrs. Lykins, Miss S. A. Osgood, Miss S. G. Simmerwell, female assistants.

The report of the Committee on Indian Affairs speaks highly of this mission. A school is

sustained, which appears to be flourishing. Meetings have been well attended, though there has been nothing like a revival. The Miami Manual Labor School, heretofore under the management of the Roman Catholics, has been tendered to the society and accepted.

#### PUTAWATOMIES.

Dr. J. Lykins, Rev. B. W. Sanders, Rev. J. M. Ashburn; Robert Simmerwell, Miss Eliza McCoy, Mrs. Sanders, Mrs. Ashburn, Mrs. Simmerwell, assistants.

This mission has been obliged to contend with many difficulties; but their prospects have become more encouraging. The school has more than seventy pupils, and the number is increasing. No special success has followed the other efforts of the missionaries.

#### RECAPITULATION.

|                                        |       |
|----------------------------------------|-------|
| Missions, . . . . .                    | 4     |
| Stations, . . . . .                    | 6     |
| Missionaries and assistants, . . . . . | 33    |
| Churches, . . . . .                    | 19    |
| Baptisms, . . . . .                    | 283   |
| Pupils in schools, . . . . .           | 177   |
| Communicants, . . . . .                | 1,320 |

#### AMERICAN EPISCOPAL MISSIONS.

THE Board of Missions of the Protestant Episcopal Church in the United States held its annual meeting in New York on the 24th of June. From the report of the Foreign Committee, presented by Rev. J. W. Cooke, the Secretary and General Agent, it appears that their receipts for the year ending June 15, 1851, were \$37,702 19. Of this amount \$879 24 were contributed especially for the Greek mission; \$7,347 35 for the China mission; \$6,247 07 for the Africa mission; \$12 91 for the Constantinople mission. The sum of \$5,945 96 was given for "specific objects," such as the Cape Palmas Church Fund, Athens Bread Fund, \$1,500 having been received from the American Bible Society, &c. The expenditures of the year were \$39,120 90. The payments for the Greek mission were \$3,146 49; for the China mission \$11,299 93; for the Africa mission \$14,226 77; for the Constantinople mission \$313 50. The home expenses were \$3,487 44.

The foreign operations of this Board are at present confined to three points; namely, Athens, the neighborhood of Cape Palmas, and Shanghai. Since the resignation of Bishop Southgate last fall, nothing has been attempted in Western Asia; but the Committee have not decided what course they shall hereafter pursue in regard to this field.

#### GREECE.

Rev. John R. Hill; Mrs. Hill, Miss Baldwin, assistants; several Greek teachers.

"It is now twenty years," the Committee say, "since the establishment of this mission, which, with God's blessing, has quietly and steadily dis-

fused throughout Greece the inestimable blessings of female Christian education." The annual examination of the schools in July, 1850, gave the teachers great satisfaction. At the end of the summer vacation, the pupils assembled again in favorable circumstances. No statistics of the schools are given.

#### WEST AFRICA.

Right Rev. John Payne, D. D., Missionary Bishop; Rev. Edmund W. Hening, Rev. Jacob Rambo, Rev. C. Colden Hoffman; Mrs. Payne, Mrs. Hening, Miss Williford, assistants; Mr. and Mrs. J. T. Gibson, Mrs. Thomson, teachers; several native teachers.

The Vestry of Trinity Church, New York, have given \$5,000 towards the endowment of this episcopate. For the erection of St. Mark's Church in Cape Palmas, \$1,886 49 have been paid; and \$1,000 more will be wanted. A church is needed at Cavalla; and \$2,786 53 have been contributed for its erection. It is to be regretted that the statistics of this mission are incomplete. The brethren laboring there, however, are evidently much encouraged. One of them says: "It is true the heathen are heathen still." "But they were never before generally, perhaps, such willing hearers of the gospel; never before treated the missionaries and their teachings and opinions with more deference than now; never before seemed so much like coming over, moved somewhat, I trust, by God's Spirit, *en masse* into the ranks of Christ as at this moment."

#### CHINA.

Right Rev. William J. Boone, D. D., Missionary Bishop; Rev. Edward W. Syle, Rev. Robert Nelson, Rev. Cleveland Keith; Mr. John T. Points, teacher; Misses Emma G. Jones, Mary J. Morse, Caroline P. Tenney, Lydia M. Fay, teachers; Chao 'Soudong, native catechist.

The Committee have been very anxious to send out several well qualified young men to this mission. At length they have secured the services of Mr. Nelson, who has been six years the rector of the church in Lexington, Virginia, and Mr. Keith, son of the late Professor Keith. Not less than twenty presbyters, the Committee say,

ought to be in this field. The mission has two places of public worship in Shanghai, one of which (Christ church) is committed to Mr. Syle, and the other (the school chapel) is in charge of Bishop Boone. In the latter there is a service twice each day. The whole number of adult baptisms from the beginning has been twenty; the number during the past year has been eleven. There are fifteen communicants at the present time. Nine persons are receiving instruction as candidates for baptism. One native was about to be ordained as a deacon. A boys' school, containing fifty pupils, has been sustained with much care and labor; but the results have been gratifying, some of the scholars having already asked and obtained admission to the fold of Christ. A school for girls was to be opened at an early day.

#### AMERICAN LUTHERAN MISSION.

THE Foreign Missionary Society of the Evangelical Lutheran Church in the United States commenced a mission among the Telooquoos of Southern India in 1842. The stations and laborers at the present time are as follows:

Guntoor.—Rev. Messrs. Gunn and Martz; Mrs. Gunn.

Gurzal.—Rev. F. W. Heyer.

Ellore.—Rev. Mr. Gröning; Mrs. Gröning.

Rajamundry.—Rev. Mr. Heise.

The two last stations were commenced by the North German Missionary Society; but they have been recently transferred to the Lutherans in this country. Rev. William E. Snyder and Rev. William J. Cutter, with their wives, sailed from Boston on the 11th of August to join the mission.

At each of the stations churches have been organized; and a number of schools have been opened. Recent communications from the mission show that the brethren are encouraged by the aspect of their field; and there is most obviously room for a much larger missionary force.

## American Board of Commissioners for Foreign Missions.

#### Recent Intelligence.

CEYLON.—Missionary operations were much deranged at Oodoville last winter by the cholera, the native free schools having been nearly or quite abandoned, and the Sabbath congregations having become very much reduced. Two of the boarding-school pupils died at their own houses. One of these, Naomi Egerton, was a

member of the church; the other, Ann Eliza Martin, was "too young to manifest any very decided character."

Under date of May 30, Mr. Spaulding reports the admission of Mary Seymour, Harriet Newell, Emma Hart Brewster, Ann Haldeman and Amanda Caldwell to the Oodoville church. All belong to the boarding-school.

Mr. W. W. Scudder says that the opposition

of the heathen to Christianity is becoming more and more active and malignant. "They have thus far looked upon the efforts of the missionaries with something akin to contempt; but they are beginning to open their eyes to the aggressive nature of Christianity, and to rouse themselves to some defence of their own system. They have established a printing press in Jaffna, and are issuing school books very much like those printed by us, but substituting the names of their gods for the only living and true God. They have schools also, for the support of which they collect funds systematically and efficiently."

Mr. Mills has sent a brief report of the Batticotta seminary for the term which commenced February 20, and closed May 22. Robert Brook, of the Senior Class, took a dismission at the beginning of the term; and William Hamilton, of the Junior Class, was dismissed for immorality. As six teachers only are needed in the institution at the present time, Dana H. Clark has left, and entered the service of the Wesleyan mission.

AMTAR.—Mr. Dunmore has written a letter, dated June 10, in which he gives some additional particulars in regard to the death of Dr. Smith. The following extract shows the interest which our missionary brother had awakened.

During Dr. Smith's illness, men of all classes and sects manifested such anxiety for his recovery, as afforded ample proof of their high regard for him; while the native brethren showed the deepest sympathy, and a desire to do all in their power in his behalf. They were ready to watch by his side, night and day, and rendered us not a little aid. Some were wholly disqualified for business; so deeply were their hearts affected by the apprehension that he would be taken from them. And after he had become so feeble as to forbid their entering the room, it was truly affecting to see them coming in groups, at the earliest dawn of day, to inquire if there was any hope of his recovery. One of the brethren has since said that, being unable to sleep, he once arose in the middle of the night to pray; and he heard the voice of a neighbor, pleading with God that our departed brother might not be taken from them.

It was thought best on the whole to have the funeral service in the chapel. On Wednesday, the day after his death, at four o'clock in the afternoon, a psalm was read, and a prayer was offered in English at the house; and we then proceeded with the remains of our beloved friend to the place where his voice had so often and so recently been heard, proclaiming the truth as it is in Jesus. The chapel was crowded, and the roofs of the surrounding buildings were covered. Mr. Crane addressed the weeping audience from the words, "He, being dead, yet speaketh." There was abundant proof of the presence of grief-stricken hearts in gushing tears; and sobs were heard throughout the assembly. There were probably from six to seven hundred persons at this service; and nearly as many accompanied us to the grave. I scarcely ever saw in America a more quiet and solemn procession. All seemed to be awed by the sad event. In the Protestant burying-ground, by the side of his only child, are laid the remains of our dear departed brother.

SALONICA.—In a letter bearing date June 21, Mr. Parsons says: "The rabbies have apparently triumphed. When we opened our school on the last day of April, we were sure, as we thought, of three permanent scholars, enough to ride out the storm of anathemas; but it pleased the Lord to let the rabbies take all away. He has also permitted the attendance upon our preaching service to dwindle down to four, three, two and one; and last Saturday we had none."

SYRIA.—The following paragraph is from a letter of Mr. Whiting, dated June 4.

At our last communion in Beirût, May 18, we received to the fellowship of the church one individual on profession of his faith. This was a young man of the Maronite community, of very respectable connections, and holding an important position in society. He has already been mentioned to you (see Herald for August 1850, p. 258) as an enlightened and evangelical man; and he is regarded as truly pious by our native brethren. He is a man of rare intelligence, modesty and Christian zeal. He has encountered great opposition and reproach from the ecclesiastics, and also from his relatives and friends; but none of these things move him. His firmness, meekness, and earnest efforts to benefit others, are very pleasing. We cherish the hope that he will be a pillar in the church and a blessing to the land. At the previous communion, we had the satisfaction of admitting a young man who belonged to the first graduating class in the seminary at Abeih; and in every respect he was the first in his class. He is now a tutor in the seminary. Another young man, a member of the present Senior Class, was received into the church in January, together with a woman from Hasbeiya. Thus at each communion since the beginning of the present year, our little number has been increased by the addition of one or more persons on profession of their faith.

## Home Proceedings.

### CLOSE OF THE FINANCIAL YEAR.

THE income of the Board for the year ending July 31, 1851, from all sources, amounted to \$274,902 21; and the expenditures during the same period were \$284,830 56. As the debt on the 1st of August, 1850, was \$34,071 05, the balance against the treasury on the 1st of August, 1851, was \$43,999 40.

The income from donations and legacies has been \$23,376 69 greater than it was in the previous year; and the advance in the donations alone has been \$26,682 17.

### ANNUAL MEETING OF THE BOARD.

THE Forty-second Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at Portland, Maine, commencing Tuesday, September 9, at four o'clock in the afternoon. It is expected that the annual sermon will be preached by David H. Riddle, D. D., of Pittsburgh, Pennsylvania.

## DONATIONS,

RECEIVED IN JULY.

## MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Cumberland co. Aux. So. D. Evans, Tr.           |              |
| Alna, Cong. ch. and so.                         | 10 00        |
| Bucksport, m. c.                                | 30 00        |
| E. Sanguerville, Miss N.                        | 1 00         |
| Falmouth, 1st par. m. c. 10; R. M.              |              |
| 10;                                             | 20 00        |
| Harrison, Cong. ch. and so.                     | 10 00        |
| Lewiston Falls, m. c. 21; la. cir.              |              |
| 18.50, s. s. 23;                                | 62 50        |
| North Bridgton, m. c.                           | 3 00         |
| Portland, High-st. ch. and so. 274.46;          |              |
| m. c. 29.04; 2d ch. (of wh. fr. s. s.           |              |
| 50;) 29.43; 3d do. m. c. 35.89;                 | 621 82       |
| Saccarappa, Miss J.                             | 2 00         |
| Temple, m. c. 2; W. S. 1; J. S. 1;              | 4 00         |
| Yarmouth, Gent. 7.20; la. 51.70;                | 58 90—823 22 |
| Kennebec co. Conf. of chs. B. Nason, Tr.        |              |
| Augusta, D. F. Potter,                          | 10 00        |
| Litchfield Corner, Cong. ch. m. c.              | 15 00—25 00  |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Bath, Rev. J. W. Ellingwood, to                 |              |
| cons. Mrs. ELIZABETH T. DANA                    |              |
| an H. M. 100; Winter-st. cong.                  |              |
| ch. m. c. 20;                                   | 120 00       |
| Warren, Benev. so.                              | 10 00—130 00 |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |              |
| Wells, 1st cong. ch. and so. wh. cons. Mrs.     |              |
| U. M. Cushing an H. M.                          | 100 00       |

1,078 22

|                                              |        |
|----------------------------------------------|--------|
| Abbot, Cong. ch. 2; Castine, gent. 50.47; m. |        |
| c. 13.34; la. 36.19; wh. cons. BENJAMIN      |        |
| D. GAY an H. M.; Eastport, Central cong.     |        |
| so. m. c. 30; Fryeburg, J. C. 10; Mrs. J. E. |        |
| 5; Mt. Desert, M. K. Kittredge, 20;          | 167 00 |

1,245 22

## NEW HAMPSHIRE.

|                                             |              |
|---------------------------------------------|--------------|
| Cheshire co. Aux. So. W. Lamson, Tr.        |              |
| Keene, Ch. and so. m. c.                    | 3 00         |
| Grafton co. Aux. So. W. W. Russell, Tr.     |              |
| Bath, Cong. so.                             | 50 00        |
| Bristol, m. c.                              | 4 00         |
| Littleton, Ch. and cong. 24; m. c.          |              |
| 21.29; s. s. con. for sch. at Madu-         |              |
| ra, 4.71;                                   | 50 00        |
| Plymouth, Cong. ch. and so. m. c.           | 81 85        |
| W. Lebanon, m. c. 31; Rev. R. Case,         |              |
| 10;                                         | 41 00—226 85 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.    |              |
| Brookline, Cong. ch.                        | 48 26        |
| Goffstown, do.                              | 39 86        |
| Hudson, do.                                 | 3 66         |
| Temple, Gent. 33.35; la. 16.15; m.          |              |
| c. 4.50;                                    | 54 00—138 77 |
| Rockingham co. Conf. of chs. F. Grant, Tr.  |              |
| Exeter, 1st ch. and so. 6; 1st and 2d       |              |
| chs. m. c. 10.14;                           | 16 14        |
| Hampton, Ch. and so.                        | 11 05        |
| Portsmouth, R. Kittredge,                   | 10 00        |
| Stratham, B. F. C.                          | 5 00—42 19   |
| Strafford co. Conf. of chs. E. J. Lane, Tr. |              |
| Farmington, Cong. ch. and so.               | 33 25        |
| Meredith Bridge, do.                        | 66 00—89 25  |

540 06

|                                           |       |
|-------------------------------------------|-------|
| Legacies.—Bedford, Sally Wallace, by Wil- |       |
| liam Patten, Ex'r, 4; Keene, Mrs. M.      |       |
| Lamson, by C. Lamson, Ex'r, 50;           | 54 00 |

534 06

## VERMONT.

|                                            |               |
|--------------------------------------------|---------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr. |               |
| Danville, Israel P. Dana, dec'd,           | 76 39         |
| Fenham, Cong. ch. and so. 43.19;           |               |
| J. W. Chandler, 100;                       | 143 19        |
| St. Johnsbury, 1st cong. ch. and so.       |               |
| 20; 2d do. m. c. 126.26;                   | 146 26—366 54 |
| Chittenden co. Aux. so. M. A. Seymour, Tr. |               |
| Burlington Cong. ch. m. c. 8.63;           |               |
| Mrs. E. W. Buel, 50;                       | 55 63         |
| Roxas, Cong. ch. m. c.                     | 5 37—81 00    |

|                                          |              |
|------------------------------------------|--------------|
| Franklin co. Aux. So. C. F. Bedford, Tr. |              |
| E. Berkshire, Berean so.                 | 10 00        |
| Orange co. Aux. So. L. Bacon, Tr.        |              |
| Bradford, Cong. ch. 59.40; m. c.         |              |
| 12.52;                                   | 71 92        |
| Thetford, Miss M. E. Denny, for          |              |
| fem. miss sch. Beirât,                   | 20 00—91 92  |
| Orleans co. Aux. So. H. Hastings, Tr.    |              |
| Barton, m. c.                            | 3 00         |
| W. Charleston, Cong. ch. 15.87; m.       |              |
| c. 12.13; Rev. J. T. Howard, 10;         | 36 00—41 00  |
| Washington co. Aux. So. J. W. Howes, Tr. |              |
| Montpelier, Cong. so. gent. 19; la.      |              |
| 47.90; m. c. 80.10;                      | 147 00       |
| Waitsfield, Coll. 26.05; m. c. 15; s.    |              |
| s. 4.45;                                 | 43 50        |
| Waterbury, Cong. ch. m. c.               | 6 42—196 92  |
| Windsor co. Aux. So. J. Steele and E. P. |              |
| Navins, Trs.                             |              |
| Norwich, S. cong. ch. m. c. 38; Miss     |              |
| E. L. Amaden, 15; N. parish, a           |              |
| friend, 10;                              | 63 00        |
| Hartford, White River ch. and so.        |              |
| 38.50; s. s. 2.33;                       | 40 83        |
| Windsor, Cong. ch. and so.               | 27 50        |
| Woodstock, do. m. c.                     | 17 05—146 38 |

917 76

|                                            |       |
|--------------------------------------------|-------|
| Rupert Corner, Mrs. S.                     | 50    |
| Legacies.—Fairlee, Mrs. P. Bliss, by Jona. |       |
| Smith, Ex'r,                               | 37 00 |

955 26

## MASSACHUSETTS.

|                                                 |               |
|-------------------------------------------------|---------------|
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr.     |               |
| Great Barrington,                               | 109 00        |
| Lee, Gent. 184.34; la. 72.06; m. c.             |               |
| 47.18;                                          | 303 75        |
| Lenox, Cong. so. 66.19; m. c. 33.28;            | 100 00        |
| Stockbridge, A bal. 4.25; an indiv. 1;          | 5 25          |
| Williamstown, Williams College,                 |               |
| officers and students,                          | 116 00—634 00 |
| Boston, S. A. Danforth, Agent.                  |               |
| (Of wh. fr. Park-st. ch. youths' miss asso.     |               |
| 83.40; Penitent fem. ref. m. c. 11.87);         | 225 00        |
| Brookfield Assn. William Hyde, Tr.              |               |
| Sturbridge, A friend,                           | 10 00         |
| Essex co. North, Aux. So. J. Caldwell, Tr.      |               |
| Bradford, Miss. cir. of acad. to cons.          |               |
| Miss EMILY M. MORTON an H. M.                   | 100 00        |
| Ipswich, Mrs. M. H. Lord,                       | 10 00—110 00  |
| Essex co. South, Aux. So. C. M. Richardson, Tr. |               |
| Danvers, 2d cong. ch. and so. 310.65;           |               |
| Hewar Poon, wh. cons. him an                    |               |
| H. M. 100;                                      | 410 65        |
| Marblehead, Mater. asso. for chil. in           |               |
| Madura,                                         | 6 00—416 65   |
| Franklin co. Aux. So. L. Merriam, Tr.           |               |
| Ashfield, La.                                   | 24 30         |
| Charlemont, W. par. la.                         | 13 49         |
| Conway, Benev. asso.                            | 163 05        |
| Greenfield, 2d cong. so. m. c.                  | 34 08         |
| Leverett, Cong. so.                             | 3 52          |
| Shelburne Falls, do.                            | 27 75         |
| S. Deerfield, Monument ch. and so.              | 27 00—293 11  |
| Hampden co. Aux. So. C. O. Chapin, Tr.          |               |
| Ludlow, Mrs. D. Cady, dec'd, to                 |               |
| cons. LEVI DUTTON an H. M.                      | 100 00        |
| Monson, Cong. so. m. c. 19.40; Rev.             |               |
| Dr. Ely, 11;                                    | 30 40         |
| Springfield, Mrs. Charles Merriam,              | 100 60        |
| W. Springfield, A friend, for Jewish            |               |
| fem. in Constantinople,                         | 50 00—286 40  |
| Hampshire co. Aux. So. J. D. Whitney, Tr.       |               |
| East Hampton, Williston sem. miss.              |               |
| so.                                             | 30 00         |
| Northampton, West Farms,                        | 3 26          |
| Plainfield, Juv. miss. asso. for a              |               |
| youth in Ceylon, 15; m. c. 5;                   | 20 00         |
| S. Hadley, s. s. for Madras m.                  | 1 00—54 26    |
| Middlesex North and vic. J. S. Adams, Tr.       |               |
| Ashby, Savings of four boys,                    | 50            |
| Dunstable, A friend,                            | 10 00—16 50   |
| Middlesex South Conf. of chs.                   |               |
| Holliston, La. benev. read. so. for             |               |
| Choc. m.                                        | 11 00         |
| Hopkinton, La. miss. so.                        | 4 00          |
| Northboro', Evan. cong. ch. m. c.               | 3 22—22 22    |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------|
| <b>Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                |
| Dorchester, Village ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 111 50                         |
| Medway Village, C. Partridge,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 5 00                           |
| Roxbury, Eliot ch. and so. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 14 58                          |
| Sharon, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 29 65                          |
| West Medway, Cong. ch. and so. to cons. Mrs. SALLY HASTINGS an H. M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 100 00                         |
| West Roxbury, Rev. C. Marsh, 10;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                |
| Spring-st. ch. m. c. 6,31;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 16 31—277 02                   |
| <b>Old Colony Aux. So. H. Coggeshall, Tr.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                |
| Middleboro', 1st ch. and cong. gent.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 47,94; la. 52,92; m. c. 21,64; |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 122 50                         |
| New Bedford, N. cong. ch. and so. (of wh. fr. s. s. for James R. Bourn, Ceylon, 11,80;) to cons. ELIZAB COLBY and CORNELIUS DAVENPORT H. M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 267 30—389 80                  |
| <b>Palestine Miss. So. E. Alden, Tr.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                |
| Quincy, Cong. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 12 00                          |
| S. Abington, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 31 40—43 40                    |
| <b>Taunton and vic. Aux. So.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                |
| Norton, 1st cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 25 02                          |
| <b>Worcester co. Central Aux. So. A. D. Foster, Tr.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                |
| Berlin, Mrs. N. Babcock, 40; cong. ch. and so. 60;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 100 00                         |
| <b>Andover, Juv. miss. so. for pupils in Mr. Everett's sem. Constantinople, 98; Old South ch. m. c. 43,94; W. par. cong. ch. 106,16; Bedford, Trin. cong. ch. m. c. 9,52; Brighton, cong. ch. and so. 84,17; Cambridge, Shepard cong. so. 153,69; m. c. 110,54; Cambridgeport, 1st evan. cong. ch. 70; s. s. for ed. in Madras, 20; Charlestown, Winthrop ch. and so. 983,78; Chelsea, Winnisimmet ch. m. c. 34,16; Broadway ch. m. c. 20; E. Cambridge, evan. cong. ch. m. c. 13,04; Lowell, 1st cong. ch. and so. 181,37; Newton Corner, Eliot ch. 75; Reading, Old South ch. and so. wh. and prev. dona. cons. ROY LYMAN WHITING and Mrs. ETHEL WHITING, H. M. 126,87; S. Reading, S. G. 17; Stoneham, cong. ch. and so. 67,23;</b> |                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 2,176 47                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 5,142 64                       |

**Legacies.**—Abington, Edward Cobb, by Ziba Torrey, Ex'r, (prev. rec'd. 2,850;) 250; Boston, Miss Lucy Goodridge, by Edward Appleton, Ex'r, 100; Oxford, Mrs. Margaret Underwood, by Rev. Alvan Underwood, wh. cons. ALVAN G. UNDERWOOD an H. M. 250;

600 00

5,742 64

## CONNECTICUT.

|                                                                                                        |               |
|--------------------------------------------------------------------------------------------------------|---------------|
| <b>Hartford co. Aux. So. A. W. Butler, Tr.</b>                                                         |               |
| Ansonia, Cong. ch.                                                                                     | 14 00         |
| E. Windsor Hill, juv. miss. so.                                                                        | 3 00          |
| Hartford, S. ch. a friend,                                                                             | 6 00          |
| W. Avon, Cong. so.                                                                                     | 75 00         |
| Windsor, 1st so. m. c.                                                                                 | 23 82—121 82  |
| <b>Hartford co. South, Aux. So. H. S. Ward, Tr.</b>                                                    |               |
| Eastbury, m. c.                                                                                        | 28 00         |
| Middletown, A friend,                                                                                  | 90 00—118 00  |
| <b>Litchfield co. Aux. So. G. C. Woodruff, Tr.</b>                                                     |               |
| Milton, Coll.                                                                                          | 1 00          |
| New Preston, s. s. for sup. of a Hindoo girl, Bombay,                                                  | 17 00         |
| Norfolk, JAMISON J. WHITING, wh. cons. him an H. M.                                                    | 100 00        |
| Watertown, La. for fem. orphan sch. Bombay,                                                            | 12 00—130 00  |
| <b>New Haven City Aux. So. A. H. Maltby, Ag.</b>                                                       |               |
| New Haven, Officers and students of Yale college, 645,50; union m. c. 22,75; Court-st. ch. m. c. 9,62; | 677 87        |
| North Haven, m. c.                                                                                     | 3 00          |
| Madison, Mrs. TIMOTHY P. GILLET, wh. cons. her an H. M. 100; la. 25;                                   | 125 00—805 87 |
| <b>New Haven co. West, Aux. So. A. Townsend, Jr. Tr.</b>                                               |               |
| Middlebury, E. Hine,                                                                                   | 10 00         |
| Waterbury, Cong. s. s. for hea. chil.                                                                  | 20 00—30 00   |
| <b>Norwich and vic. and New London and vic. F. A. Perkins, Tr.</b>                                     |               |
| Norwich, A friend, 5; 4th cong. ch. m. c. 30; juv. miss. asso. 24;                                     | 59 00         |
| Stonington, 2d cong. ch.                                                                               | 31 00—90 00   |

|                                                  |          |
|--------------------------------------------------|----------|
| <b>Tolland co. Aux. So. J. R. Flynt, Tr.</b>     |          |
| N. Coventry, Gent. 39,02; la. 22,05; s. s. 70c.; | 62 45    |
| <b>Windham co. Aux. So. J. B. Gay, Tr.</b>       |          |
| Williamantic, Unknown,                           | 5 00     |
|                                                  | 1,363 21 |

## RHODE ISLAND.

|                                                                                                                        |        |
|------------------------------------------------------------------------------------------------------------------------|--------|
| Bristol, Cong. so. 96,59; la. 50; s. s. 10; m. c. 1,41; Providence, Rev. E. Ebbs, 10; Warwick, 1st cong. ch. m. c. 15; | 183 00 |
|------------------------------------------------------------------------------------------------------------------------|--------|

## NEW YORK.

|                                                                                          |          |
|------------------------------------------------------------------------------------------|----------|
| <b>Auburn and vic. H. J. Sartwell, Agent.</b>                                            |          |
| Auburn Theol. Sem. so. of inq.                                                           | 7 60     |
| <b>Board of Foreign Missions in Ref. Dutch ch.</b>                                       |          |
| C. S. Little, New York, Tr.                                                              |          |
| Albany, 1st R. D. ch. 120,81; 2d do.                                                     |          |
| 50; a friend, 5;                                                                         | 175 81   |
| Astoria, R. D. ch. m. c.                                                                 | 47 81    |
| Canajoharie, do. a mem.                                                                  | 1 00     |
| Esopus, R. D. ch.                                                                        | 14 00    |
| Fishkill Landing, R. D. ch.                                                              | 58 45    |
| Flatbush, do.                                                                            | 73 25    |
| Flushing, R. D. ch. s. s. for ed. hea. chil. in Madras, 18,30; N. S.                     |          |
| Pruyn, dec'd. for hea. chil. 7;                                                          | 25 30    |
| Farmersville, R. D. ch.                                                                  | 18 00    |
| Gilboa, do.                                                                              | 50 00    |
| Glenham, do.                                                                             | 10 00    |
| Herkimer, do.                                                                            | 20 03    |
| Jamaica, do. m. c. 15,50; a friend, 5;                                                   | 20 50    |
| Linthgow, R. D. ch. coll. and m. c.                                                      | 19 38    |
| Montgomery, do. 145,70; m. c. 12,98;                                                     |          |
| a friend, by Rev. R. P. Lee, 3;                                                          | 161 68   |
| New Hackensack, A friend,                                                                | 3 00     |
| New Prospect, R. D. ch. m. c.                                                            | 10 00    |
| <b>New York, A friend, 300; do. 10;</b>                                                  |          |
| R. D. ch. Market-st. 163,39; Collegiate R. D. ch. ninth-st. 583; do.                     |          |
| La Fayette place, 725,50; North R. D. ch. 150; J. Bogert, Jr. 20;                        |          |
| R. D. ch. Washington sq. 136,80; S. D. ch. a mem. 3; Mrs. Penfold, 25; H. Z. 5; J. S. 3; | 2,124 69 |
| <b>Northumberland, R. D. ch.</b>                                                         |          |
| Poughkeepsie, 1st do.                                                                    | 7 80     |
| Rhinebeck, H. I. K.                                                                      | 89 50    |
| Richmond, R. D. ch.                                                                      | 3 00     |
| Saugerties, R. D. ch. wh. and prev. dona. cons. LUTHER LAPLIN an H. M.                   | 60 00    |
| Schodack Landing, R. D. ch.                                                              | 50 00    |
| Tarrytown, R. D. ch. 31,25; N. s. s. 20;                                                 | 23 00    |
| Tirossack, R. D. ch.                                                                     | 51 25    |
| Tyre, do.                                                                                | 15 44    |
| West Troy, S. do. m. c.                                                                  | 3 00     |
|                                                                                          | 31 10    |
|                                                                                          | 3,166 99 |

Ded. disc. 56-3,166 43

|                                                                                              |             |
|----------------------------------------------------------------------------------------------|-------------|
| <b>Buffalo and vic. J. Orocker, Agent.</b>                                                   |             |
| Attica, Pres. ch. miss. asso.                                                                | 25 00       |
| Pike, do.                                                                                    | 23 50—57 50 |
| <b>Geneva and vic. C. A. Cook, Agent.</b>                                                    |             |
| Bainbridge and Nineveh, Pres. ch.                                                            | 20 00       |
| Chenango Forks, do.                                                                          | 7 09        |
| Coventry, do.                                                                                | 126 00      |
| <b>Geneva, Pres. ch. Rev. W. H. 10; G. M. 10; R. S. 5; W. H. S. 1; fem. miss. so. 81,83;</b> |             |
| Greene, Pres. ch.                                                                            | 107 83      |
| Hamilton, I. Foot,                                                                           | 10 00       |
| Havana, by Rev. C. Goodrich,                                                                 | 20 00       |
| Lisle, Pres. ch. wh. and prev. dona. cons. WILLIAM OSGOOD an H. M.                           | 25 00       |
| 30,95; fem. cent. so. 20;                                                                    | 50 95       |
| Mecklinburg, Pres. ch.                                                                       | 23 00       |
| Morrisville, Cong. ch.                                                                       | 8 00        |
| Norwich, Pres. ch. 40,57; m. c. 41,46; I. Bement, dec'd, 15;                                 | 106 03      |
| Owego, Pres. ch. 123,30; m. c. 32,39;                                                        | 155 62      |
| <b>Sherburne, Pres. ch. 105,07; la. sev. so. for Mary Razford, Ceylon, 32; s. s. 20;</b>     |             |
|                                                                                              | 157 07      |
| <b>Smyrna, Cong. ch. Z. W. Elmore,</b>                                                       |             |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |             |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| to cons. DAVID B. ELMORE, of<br>Arkansas, an H. M.                                                                                                                                                                                                                                                                                                                                                                                                                                 | 100 00      |
| Union, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 33 00       |
| Windsor, do.                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 19 25       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | <hr/>       |
| Ded. disc.                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 967 84      |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | <hr/>       |
| Greene co. Aux. So. J. Doane, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 25—967 59   |
| Catskill, J. Doane,                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 10 00       |
| Hunter, Pres. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 10 00—20 00 |
| Monroe co. and vic. E. Ely, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                                 |             |
| Perry Centre, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 47 00       |
| New York City & Brooklyn Aux. So. J. W.<br>Tracy, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                              |             |
| (Of wh. from Anson G. Phelps, for African<br>m. 2,000; Anson G. Phelps, Jr. 250; Brick<br>pres. ch. 7,60; E. H. Blatchford, 50; W.<br>W. Chester, to cons. EDWARD CHESTER<br>an H. M. 100; A. F. 10; 10th pres. ch. m.<br>c. 15; Mercer-st. pres. ch. m. c. 43,83; Ch.<br>of the Puritans, m. c. 17; C. C. Savage's<br>son, dec'd. to ed. a boy at Oromiah, 25;<br>Brooklyn, W. S. Griffith, to cons. Rev. C.<br>S. SHELTON, of Madura, an H. M. 50; S.<br>pres. ch. m. c. 41,92.) | 2,791 51    |
| Otsego co. Aux. So. D. H. Little, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                              |             |
| Cooperstown, Pres. ch. fem. miss. so. 49,41;<br>m. c. 9,38;                                                                                                                                                                                                                                                                                                                                                                                                                        | 58 69       |
| St. Lawrence co. Aux. So. R. D. Smith, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                         |             |
| Gouverneur, Pres. ch. E. Wright, wh. cons.<br>Mrs. AURORA WRIGHT an H. M.                                                                                                                                                                                                                                                                                                                                                                                                          | 100 00      |
| Syracuse and vic. J. Hall, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                                  |             |
| Pompey, 1st cong. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 50 00       |
| Washington co. Aux. So. M. Freeman, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                            |             |
| Middle Granville, Union so.                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 38 00       |
| Salem, Mr. Lambert's so. 33; m. c.<br>95,60;                                                                                                                                                                                                                                                                                                                                                                                                                                       | 58 60—96 60 |
| Watertown and vic. Aux. So. A. Ely, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                         |             |
| Rutland, 1st cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 15 59       |
| Sacket's Harbor, Ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 3 74        |
| Watertown, 2d ch. 50; s. s. for ed.<br>hea. chil. 8;                                                                                                                                                                                                                                                                                                                                                                                                                               | 58 00—77 33 |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | <hr/>       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 7,440 95    |

Albany, J. W. Bulkley, for John W. Bulkley,  
Ceylon, 20; Bridge Hampton, a poor  
woman, 50c.; Carlisle, pres. ch. 33,40;  
City, Smithfield ch. 5; Davenport, juv. so.  
for ed. hea. chil. 3; Dryden, F. S. 4; Ham-  
mond Session, 10; Hulley, pres. s. s. miss.  
so. for ed. of hea. chil. in Madras, 10; Jef-  
ferson, 1st pres. ch. 28,31; Kingsboro', Mrs.  
A. Potter, 80; Malden, pres. ch. m. c.  
39,31; Mecklenburg, Rev. E. T. B. 50c.;  
Morau, cong. ch. 35; Port Jarvis, un-  
known, 1; Rome, 1st pres. ch. 148,77; m.  
c. 142,34; s. s. for a child in Dr. DeForest's  
sch. Beirut, 50; wh. cons. ISRAEL DENIO,  
ANDREW SAYMON, and J. W. CRANE H.  
M.; Rose Valley, Rev. E. E. 1; Salisbury  
Mills, Bethlehem pres. ch. coll. and m. c.  
91,42; Schaghticoke, pres. cong. 100; s. s.  
14,23; Schenectady, N. D. Fisher, 25;  
Sherburne, 1st cong. ch. D. A. Rexford,  
wh. cons. Rev. WILLIAM M. MARTIN, of  
Rahway, N. J. an H. M. 50; Sidney Plains,  
cong. ch. 8,75; Troy, a lady, 50; J. C. H.  
2,75; Troy Nail Factory, m. c. 15; Upper  
Aquebogue, cong. s. s. 3;

975 15

8,415 40

Legacies.—New York, Mrs. Joanna Lathrop,  
by Rev. W. A. Hallock, Ex'r,

20 00

8,435 40

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.  
Little, Tr.

Belleville, R. D. ch. 95 00

Beigen, do. m. c. 59; s. s. m. box, 11; 70 00

Clintonville, R. D. ch. 7 00

Middlebush, do. 25 00

Millstone, do. 43 28

New Brunswick, 2d do. 15 62

New Shimmick, R. D. ch. 22 00

Six Mile Run, do. 68 37

346 27

Ded. disc.

50—345 77

Dover, pres. ch. and cong. 180; s. s. for Wil-  
liam J. Armstrong, Ceylon, 20; Newark,  
Mrs. William Wallace to cons. WILLIAM  
WALLACE an H. M. 100; a bro. and sis. 1;  
New Vernon, ch. and cong. 20; Paterson,  
H. S. 2;

393 00

668 77

## PENNSYLVANIA.

Carbondale, Misses in pres. ch. 5; Erie, 1st  
pres. ch. to cons. Rev. CHARLES F. DIVER,  
Waterford, and Rev. JAMES F. READ, of  
Mill Creek, H. M. 100; Harbor Creek,  
pres. ch. 9; Honesdale, 1st pres. ch. s. s.  
15,31; Meadville, pres. ch. 70,75; North  
East, ch. 7; Reading, 1st pres. ch. chil. to  
cons. WILLIAM N. COLEMAN an H. M.  
100; coll. 80,94; m. c. 19,33; wh. cons.  
Mrs. EMILY T. RICHARDS an H. M.; Rox-  
borough, R. D. ch. to cons. Rev. SAMUEL  
A. BUMSTEAD an H. M. 50; Philadelphia,  
1st Indep. ch. miss. so. for Helen Cham-  
bers, Ceylon, 20; 1st pres. ch. Mrs. Eliza-  
beth S. Dole, to cons. Mrs. SARAH W.  
JONES an H. M. 100; 3d pres. ch. W.  
Clark, 50; Rev. D. Malin, to cons. WIL-  
LIAM S. HUDSON, of Penn Yan, N. Y. an  
H. M. 100; Pittsburgh, 3d pres. ch. WILLIAM  
THAW, wh. cons. him an H. M. 100; R.  
Edwards, 100; L. R. Livingston, to cons.  
Rev. JOHN McMASTERS, of Pittsfield, an  
H. M. 50; J. Bissell, 50; G. Albreo, 23;  
W. P. Jones, 20; L. Willcox, 20; A. P.  
Childs, 20; I. Hervey, 20; J. K. Moorhead,  
20; J. N. Jones, 15; indiv. 227,06; m. c.  
110,68; Pottsville, 1st pres. ch. and s. s. 50; 1,555 07

## DELAWARE.

Wilmington, Hanover-st. pres. ch. m. c.  
88,21; juv. miss. so. for Maria Capell,  
Ceylon, 20;

106 21

## MARYLAND.

Board of For. Miss. in Ger. Ref. ch. Rev.  
Elias Heiner, Baltimore, Tr.

600 00

15 00

Frederick, J. P. T. 5; M. L. T. 10;

615 00

## DISTRICT OF COLUMBIA.

Washington, A friend, 100; 4th pres. ch.  
junior miss. so. for Nestorian m. 65,15; m.  
c. 25,02;

190 17

## VIRGINIA.

Richmond and vic. Aux. So. F. Reeve, Tr.  
(Of wh. to cons. JOHN J. REEVE an H. M.  
100 ) 859,88; disc. 4,32;

855 56

Duffield, Rev. P. F. 2; Portsmouth, pres. ch.  
m. c. 25;

27 00

882 56

## GEORGIA.

Savannah, Male and fem. miss. so. in Indep.  
pres. ch. (of wh. fr. Mrs. A. A. Smets, for  
a hea. child in Africa, 15;)

135 53

## OHIO.

Western For. Miss. So. G. L. Weed, Tr.  
Belpre, Coll. 18,50; Cincinnati, Rev. B. P.  
Aydelott, 40; 2d pres. ch. m. c. 6,85; 3d  
do. do. 17,65; 8th do. do. 6; Tab. pres. ch.  
44,75; College Hill, Rev. Dr. Bishop, 5;  
Dayton, M. and M. s. s. for China m. 7,25;  
Concord and Pisgah, 5; Hebron, coll. 10;  
Logan co. J. R. P. 3; North Bend, Mrs. C.  
L. Banks, dec'd. 11; Putnam, 141,05;  
Walnut Hills, coll. 6,75; Watertown, 6,50;  
Wilkesville, 4,07; ded. disc. 1;

332 37

Western Reserve Aux. Soc. by Rev. S. G. Clark.

Atwater, 31,63; Berlin, 2; Birmingham,  
8,58; Bloom, 50c.; Chatham, 8,50; Ches-  
ter, Den. Morley, 12; Cleveland, a friend,  
5; Defiance, 7,03; m. c. 3,90; Dover, ch.  
10; E. Cleveland, pres. ch. 2,50; Elyria,  
wh. and prev. dona. cons. ELIAS AN DREW

an H. M. 11; Garrettville, 5; Geneva, 14; Grafton, cong. ch. 19.75; Hudson, Wes. Res. college, 24.35; Rev. C. Pitkin, 50; Rev. E. P. Barrows, 10; Massillon, 16.97; Maumee, 11.51; m. c. 30; Mayfield, 4.56; Malmoe, 4.75; Milan, 19.35; Montgomery Cross Roads, 8.81; Morgan, 4; Peirysburg, wh. and prev. dona. cons. Rev. J. H. Newton an H. M. 32.70; Peru, 3.50; Plymouth, 30; A. B. 10; P. B. 10; wh. cons. Rev. WILLIAM DUNFAY, of Chester Cross Roads, an H. M.; Randolph, 5.34; O. C. D. 10; Republic, 4; Richfield, H. Oviatt, 21; M. D. and S. H. S. dec'd, 1; Risdon, E. & A. S. B. 1; chil. 18c.; Rootstown, 7.73; Ruggles, 7; B. Sturtevant, 20; N. Carter, 10; Sherman, Dea. W. 1; S. Amherst, 13; Talmadge, 16.50; W. N. 10; O. S. 10; Toledo, 36.38; m. c. 5; A. S. 10; S. L. S. 50c.; wh. cons. Rev. PATRICK BOUGHTON, of Erie, Pa. an H. M.; Vermillion, 50c.; Waterville, 3.12; Wellington, H. G. 2; West Millgrove, 5.90; m. c. 2.50; Rev. J. McCutchan and wife, 10; Woodville, 1.63; Willoughby, m. c. 27.75; York, N. B. 3; ded. disc. 6.75; 649 17

Columbus, A. B. 10; Delaware, 2d pres. ch. 49; s. s. for ed. hea. chil. in Madras, 16; Huntsville, Rev. G. G. P. 5; Norwalk, a friend, 25; 105 00

*Legacies*.—Cleveland, P. M. Weddell, by T. P. Handy, (prev. rec'd, 745;) 1,086 54

#### INDIANA.

By G. L. Weed, Tr.  
Concord, 4.78; Delphi, 19.67; Fort Wayne, 48; Gilead, 6.50; Greencastle, 28.50; Hartford, 1.95; Huntington, 1.25; La Fayette, E. 5; W. 2; C. 50c.; Lago, 76c.; Lake Branch, pres. ch. 2.15; La Porte, 41.72; Logansport, 21.02; Marion, 15.68; Michigan City, cong. ch. 21.50; Monticello, 35.08; Morrow, 3.70; New Town, 18.07; Peru, 19.67; Pisgah, 12.47; Pittsburgh, 6.58; Pleasant Grove, pres. ch. 3.86; Rob Roy, 12.80; Shiloh, 13.82; Wabashtown, 9.80; Wareland, J. M. 1; R. 75c.; ded. disc. 1.18; 354 68

#### ILLINOIS.

By G. L. Weed, Tr.  
Pisgah, pres. ch. 21.25; Quincy, 1st pres. ch. 75; 96 25

By Rev. I. M. Weed.  
Beebe's Grove, cong. ch. 4.10; Bloomingdale, do. 2.55; Burlington, do. 1.66; Columbus, pres. ch. 15; s. s. 7.40; Crystal Lake, cong. ch. 8.06; Downer's Grove, do. 16; Elk Grove, do. 6.58; Elysium, pres. ch. m. c. 2.50; Galesburg, Prof. Gale, 5; Granville, pres. ch. 4; Joliet, cong. ch. 9.42; m. c. 7.12; juv. miss. asso. 70c.; Lacon, pres. ch. 5.50; m. c. 15.50; La Harpe, cong. ch. m. c. 1; Mt. Sterling, pres. ch. 22; Quincy, cong. ch. 25; Sycamore, do m. c. 6.82; Thorn's Grove, do. 4; Udina, do. 1.43; disc. 47c.; 170 87

Albany, Misses U. and A. C. Stevens, 15; Alton, a mem. of pres. cong. 10; Beardstown, cong. ch. 19.34; Collinsville, pres. ch. to cons. Rev. DAVID DIMOND an H. M. 50; Duquoin, Rev. J. W. 2; Edwards co. union fem. miss. so. 21; Farmington, M. S. 10; Jerseyville, P. Fubus, 10; Ottawa, 1st cong. ch. and so m. c. 50; Quincy, E. B. 10; Roseco, S. W. L. 8; 905 32

#### MICHIGAN.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.  
Macon, R. D. ch. s. s. 30c.; Ridgeway and Macon, R. D. chs. 15; 15 30

Grand Blanc, 10; Hilldale, pres. ch. m. c. 4.49; s. s. for ed. hea. chil. 51c.; Lansing,

pres. ch. m. c. 18.94; Marshall, pres. ch. to cons. Rev. WILLIAM E. BOARDMAN an H. M. 50; C. T. Gurham, 30; C. C. 10; H. C. B. 10; C. F. H. 10; indiv. 90; Tekonsha, pres. ch. 6.75; 239 99

255 29

#### WISCONSIN.

By Rev. I. M. Weed.

Allen's Grove, cong. ch. 8.50; Genesee, do. m. c. 4; Kenosha, Mr. Gridley's so. 78; juv. asso. 5; Madison, cong. ch. 15.63; juv. miss. asso. 70c.; Sheboygan, pres. ch. m. c. 3.14; Waterloo, cong. ch. m. c. 6; Wauwatosa, do. 14; Whitewater, do. 16 10; ded. disc. 27c.; 149 00

Beloit, ch. 5.50; s. s. 9.50; Genesee, cong. ch. m. c. 4; Troy, cong. ch. 2.50; 21 50

170 50

#### IOWA.

Burlington, A. S. 10; Denmark, ch. 24.57; m. c. 44; 78 87

#### MISSOURI.

Pleasant Retreat, Cumberland pres. ch. and students of acad 6; St. Louis, 1st pres. ch. for Anna T. J. Bullard, Ceylon, 30; 26 00

#### KENTUCKY.

Bowling Green, fem. mems. of ch. 50 00

#### TENNESSEE.

Crossville, J. A. De La V. 1; Kingsport, pres. ch. 46; disc. 80c.; Sparta, J. E. M. 4; 50 90

#### MINNESOTA TERRITORY.

Falls of St. Anthony, pres. ch. m. c. 4 76

#### IN FOREIGN LANDS, &c.

Ahmednuggur, R. Y. Bazett, Rs. 100; L. H. B. Tucker, 100; W. O'Brien, 70; T. G. 5; by Rev. W. H. Schwabbe, for schs. 400; by Rev. E. Burgess, for do. 965; by Miss Farrar, for do. 15; Capt. Hibbert, for do. 50; m. c. 38 5 3. 475 00

Alleghany, Miss M. N. Hall, 13 50

Good Water, Choc. sa. Ch. wh. cons. WILLIAM FIELDS an H. M. 116 85

Honolulu, Sandw. Isle. R. C. Willie, to cons. Mrs. CATHERINE N. LAM an H. M. 100 00

\$704 45

Donations received in July, \$25,176 83

Legacies, 811 00

\$25,987 83

**TOTAL** from August 1st to July 31st, \$272,690 79

#### CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in July, \$787 01

#### DONATIONS IN CLOTHING, &c.

Montpelier, Vt. Boots and socks fr. cong. so. 5 00

Pittsfield, Ms. A Barrel fr. ladies, for Mrs. Whitney, Sandw. Isle.

Springfield, Ms. 100 Child's Book on the Soul, fr. G. Merriam.

Vershire, Vt. A box, fr. la. benev. so.

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE  
MISSIONARY HERALD.

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No. 10.

American Board of Commissioners for Foreign Missions.

**Choctaws.**

**STATION REPORTS.**

It is now one-third of a century since the mission to the Choctaws was commenced; and Mr. Kingsbury still lives to speak of the goodness of God to him and his brethren during all its history. Messrs. Wright and Byington joined him more than thirty years ago; and Mr. Hotchkin followed in 1828. How great the change which these brethren have been permitted to behold! Some idea of the extent of the transformation which has been wrought, may be obtained from the following abstract.

In surveying the different stations, it will be most convenient to begin at the eastern border of the Choctaw country, and continue our course westward. Soon after leaving the State of Arkansas, we come to the residence of Mr. Byington.

**Stockbridge.**

The female school at this station had twenty-seven boarders and six day scholars last year. A healthful influence has gone out from this institution hitherto; and during the period now under review, it has enjoyed its usual prosperity. Three Saturday and Sabbath schools, taught by natives, are efficiently sustained in other places. There are several Sabbath Schools, some of which are flourishing.

Mr. Byington's health became much impaired in May, 1850; and since that time he has been unable to perform his usual amount of labor. His elders, however, have supplied his lack of service in part; and the blessing of the Lord has not

been withheld. The members of his church are becoming more and more liberal; their donations last year having amounted to one hundred dollars. Ten persons have been added to their number on profession, making the total of the communicants one hundred and thirty-six; and when he left home in May last, for the restoration of his strength, and the accomplishment of other objects, "the prospect was very promising." But the district placed under his care is too extensive. "Another missionary," he says, "is much needed. Eighteen hundred or two thousand square miles make too large a field for one man." Shall he be compelled to return without a fellow-laborer?

Mr. Byington has prepared a Choctaw Definer, which he is carrying through the press in New York. The Prudential Committee have also authorized him to stereotype the Choctaw Hymn Book. The American Bible Society are printing portions of the Old Testament in Choctaw, under his supervision; and the American Tract Society are issuing an edition of Gallaudet's Sacred Biography, abridged, in the same language.

**Wheelock.**

There were thirty-nine pupils in the boarding school at this station last year, the number having been slightly reduced since the departure of Miss Dickinson. They are reported as having been, with scarcely an exception, "docile, affectionate, obedient, and studious." One of the eldest has joined the church; and four had previously made a profession of religion. A little girl of much promise has deceased; but in her death there was hope. Mr. Wright has given an interesting account of the late examination at Wheelock. The following extract will show at a glance the



course of study, which is substantially the same in all the female boarding schools.

Twenty-eight pupils attended to the defining of words, as well as to spelling. A class of six used Webster's School Dictionary, and the remainder Webster's and Towne's Spelling Books, with the Family and School Dictionary.

Among the various works selected for reading were Conversations on Common Things, Child's Book on Repentance, History of Jonah, and other works of Gallaudet.

Twenty-eight were found to be in various stages of advancement from Greenleaf's and Thompson's Mental Arithmetic to the rule of alligation in Smith's; and their performances on the black-board evinced their familiar and accurate knowledge of the rules, as far as they had gone.

Sixteen have attended to English grammar. A class of five were examined in Wells's Elementary Grammar to page 45; and a class of five were questioned in Wells's School Grammar to page 91; and a class of five have gone through Smith's Grammar, with parsing. For girls of their age, they showed an understanding of the subject that was truly gratifying.

Eighteen were examined in geography. The text books used were Smith's First Book in Geography, and Smith's Quarto Geography, with Fowle's outline maps, and Bidwell's large maps.

Eighteen had studied Miss Swift's Philosophy, and they sustained a good examination. A class of six were examined on Smith's Illustrated Astronomy, with questions from other works. The same class were also examined on Miss Lincoln's Botany.

Five were examined on Comstock's Chemistry, with questions from Blair's Grammar of Chemistry. The same class had also attended to Holbrook's Lessons on Geometry.

Twenty of the scholars write a fair hand; and ten of the more advanced pupils have prepared weekly compositions.

Twenty were examined on the history of the Bible. The highest class was also questioned thoroughly on the Geography of the Bible, by J. W. and J. A. Alexander. Thirteen recited correctly Emerson's Historical Catechism, and sixteen repeated the whole of the Shorter Catechism, with notes and Scripture references. *Select passages of Scripture were repeated by the whole school in concert, with perfect accuracy.*

There are ten Saturday and Sabbath Schools in the district committed to the supervision of Mr. Wright, in which three or four hundred persons are taught to read the New Testament in Choctaw. The utility of these schools has been placed beyond a doubt. "They have tended to increase the congregations where the gospel was previously preached, and to open the way for it in neighborhoods where it had not been proclaimed before." The expense incurred in supporting them is mainly defrayed by an appropriation from the national annuities; in some instances, however, the people voluntarily assume the burden.

The preaching of the gospel has not been in vain during the past year. Nineteen have been added to the Wheelock church by profession, and eight to the Mount Zion church; and the whole number of communicants in the former is two hundred and thirty-eight, in the latter eighty. There are also more than twenty candidates for Christian fellowship. "Thus we have," Mr. Wright says, "cheering evidence that 'the word of God is quick and powerful,' 'a discerner of the thoughts and intents of the heart.' " And he writes in another place as follows:

Among the recent converts are several who are advanced in life, and who, till recently, lived in the entire neglect of the means of grace, and manifested the utmost indifference to the glorious gospel. But a great change has been wrought in their feelings and in their outward conduct; for they evidently have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him who created him. Some, indeed, lived in the darkness of heathenism for sixty years or more, before the true light shined into their hearts. Such conversions, while they show forth the long-suffering and tender mercy of God and the power of his grace, afford us encouragement to labor unweariedly for the salvation of those who are already bending beneath the weight of years. And these facts, together with the solemn attention now generally given to the preaching of the gospel, inspire the hope that we may yet see brighter displays of the grace of God among the Choctaws.

The Wheelock and Mount Zion churches have given \$67.95 to the treasury of the Board; and they have contributed \$55.50 to other objects. A Juvenile Missionary Society, embracing all the pupils in the boarding school, have devoted one afternoon of each week to needle work; and in this way they have raised \$54.50 for benevolent purposes.

Mr. Wright has spent much of his time in pre-

paring works for those who understand merely the Choctaw language. He has translated several books of the Old Testament, a part of which Mr. Byington is now carrying through the press; and Gallaudet's *Sacred Biography*, already referred to, has been translated by him.

Mr. Wright has five places for stated preaching; and there are other points at which he holds occasional meetings. He is assisted by his elders, and other members of the church. Mr. Pliny Fisk, having been ordained as an evangelist in April last, has assumed the charge of the Mount Zion church. He has four preaching places, from ten to thirty miles distant; and he too finds the co-operation of his lay brethren indispensable.

### *Norwalk.*

There is a school for boys at this station, containing eighteen boarders and three day scholars. The examination which took place in the first week of July, was regarded as highly satisfactory. The course of study has embraced spelling, reading, writing, arithmetic, grammar, geography, natural philosophy, and Emerson's *Historical Catechism of the Bible*.

### *Pine Ridge.*

The girls' school at this place had thirty boarders and nine day scholars, at the close of the last term. Four of the former have paid for their board and tuition by their labor. The course of study has embraced arithmetic, geography, grammar, Watts on the Mind, natural philosophy, physiology, &c. "Two little girls who entered the institution in February last, without a knowledge of the English language, now speak it readily." "The progress of the pupils," Mr. Kingsbury says, "has been good. When out of school, all are industriously employed in the various branches of domestic labor; and they are taught to do all their work thoroughly."

Mr. Kingsbury spends one half of his Sabbaths at Doaksville, the attendance being good, as also at the prayer-meeting and monthly concert. "There has been quite an improvement in the morals of this village. There have been but few additions to the church, however; and for several months past, not one has joined it by profession." The whole number of communicants is fifty-eight, of whom four have been received during the last year.

Two Sabbaths out of four Mr. Kingsbury ordinarily spends among the churches in the western part of the nation, generally at Mayhew and Bennington. "We have to mourn," he says, "over the low state of religion in some of these churches, and the withdrawal of the Spirit's influences. This is more especially true of the Mayhew church; but its prospects, at the present time, are more favorable." Mr. Copeland ascribes the de-

pressed condition of this "little flock" to the want of adequate supervision. The people can almost say, "No man hath cared for our souls." The number of communicants in the Mayhew church is twenty-two, in the Bennington church sixty-three, fifteen of the latter having joined by profession within the last year.

There are three Sunday schools at Bennington, taught by Choctaws, two of them being also in part week-day schools. At Mayhew there are two schools of the same description. There is another Sunday school at Doaksville.

### *Good Water.*

This boarding school has fifty pupils, six of them being day scholars. The branches heretofore taught have received due attention; and physiology, anatomy, ancient geography, painting and drawing have also been included in the course. The conduct of the girls is represented as having been good; and their improvement has not been surpassed in any previous year. There are twenty-seven professors of religion in this institution. "I am happy to state," says Mr. Hotchkiss, "that all of them give satisfactory evidence of piety. We think that God has peculiarly blessed this school from its commencement; for we have had a revival every year. Last winter almost all were sensibly affected by divine truth; and twelve have since united with the church. It is surely a great blessing to have more than one half of a school governed by religious principle. This cannot probably be said of many schools in the United States."

Mr. Hotchkiss has a number of preaching places; and he derives much assistance in his efforts to make known the gospel from his elders, some of whom are very active and efficient. The following extract from his report will be read with great satisfaction.

This church, I am happy to state, is now in a prosperous condition. I do not intend to affirm that there are no sickly sheep in the flock; but I mean to say that the fruits of the Holy Spirit are increasing. The practical part of piety is better understood; Christian character is becoming more firm and stable; men act more from principle, and less from feeling. Light disperses the darkness; and as a better knowledge of the Bible is attained by the people, sanctification advances, in answer to the Savior's prayer, no doubt, "Sanctify them through thy truth," &c. I have never known a greater desire to hear preaching than has prevailed during the whole year; and the same disposition is manifest at the present time. We cannot regularly supply one half the calls which come to us.

Death has been busy, in the church and out of it. At least twelve communicants have deceased. But the accessions to the flock of Christ have been eighty-one, making the sum total at the present time four hundred and fifty. In speaking of these accessions, Mr. Hotchkin says:

We have had a revival through the year; and this has resulted, with the blessing of God, from the ordinary means of grace. And the present state of religious feeling is in some respects more interesting than it has been for many months. At our last communion, May 25, we had a delightful season. Anglo-Saxons, Africans and Indians came into the fold together, and received for the first time the memorials of our Savior's death. Tears flowed; hearts melted; Christ was glorified; and God was honored. During the meeting twenty-two new cases of seriousness were discovered. It appeared like a little Pentecost.

It is a gratifying fact that the chief of Mr. Hotchkin's district, all the judges, the school commissioners, and twelve captains out of fifteen are members of the church. "The Sabbath is now observed by public men." In the deadly contest which is raging between temperance and intemperance, the officers of the nation are doing what they can for the morals and the peace of the people.

The sum of one hundred and sixteen dollars is reported as having been given by the Good Water church to the Board. Other objects have received due attention. "We have been building a meeting house," Mr. Hotchkin says, "that will cost seven or eight hundred dollars. It is not finished; but we have the necessary funds. As we have solicited no foreign aid, I think we are somewhat liberal, though not so liberal as we should be."

#### *Good Land.*

The day school at this station has had an average attendance of about twenty children during the year. Those who have been at all regular in seeking instruction, have made as much progress in their studies as could have been expected. Two of the pupils have been admitted to the church. Several families are removing to the neighborhood where the school is located, for the purpose of availing themselves of its advantages.

A female prayer-meeting has been sustained with increasing interest, the number present having doubled in the course of a twelve-month. The Wednesday evening meeting appears to be highly prized by a portion of the Choctaws.

Mr. Stark makes a very favorable report in regard to the temperance cause. He says intemperance is almost wholly unknown in his immedi-

ate neighborhood. "This is the more remarkable," he adds, "inasmuch as ardent spirits are vended almost in sight of us, Red River being only three miles distant; and the majority of our people have been more or less addicted to its use in previous years. We do not trade with liquor-sellers; and in this way the Choctaws are kept from temptation, while very much is done to discourage the sale of the deadly poison."

Mr. Stark is laboring within the bounds of the Good Water church; and hence he has no statistics to report. A number of persons have been admitted to Christian fellowship at Good Land; but it does not appear how many. An extract from his communication will be read with interest.

The preaching of the Word, we think, has been greatly blessed. What has been sown in weakness, has been raised in power. Very many of those around us have been awakened during the past year, and, as we trust, brought to the Savior. And at the present time there is a spirit of inquiry abroad in the community, more especially among that class which has always manifested more or less opposition to the gospel. These things fill our hearts with gratitude and joy, and greatly encourage us in our labors. But there is another view of this field. Though much has been done, and much is doing, much remains to be accomplished. Our people do not act enough from principle; and many of them are grossly ignorant. They have not habits of industry; and they ought to possess a higher and holier regard for the marriage relation.

The latter part of this extract will not occasion any surprise, when it is known that the earliest triumphs of the gospel in this neighborhood date back only about six years. No Christian can read the history of this station, and not exclaim, "What hath God wrought?"

A donation of nearly fifty-five dollars has been made to the treasury of the Board; and a house of worship, "substantial and handsome," was erected last winter. The expense was very considerable; and yet the necessary amount was obtained without difficulty. One individual gave fifty-five dollars.

#### *Mount Pleasant.*

Mr. Copeland is the only missionary beyond the Boggy. He describes his field as extending from near the mouth of the Boggy and the Blue almost to the source of these rivers, a distance of some fifty miles. In breadth it is twenty-five or thirty miles. Aside from the assistance rendered by Mr. Kingsbury, as already mentioned, and Thomas H. Benton, who has been

employed regularly on the Sabbath, he has been obliged to rely upon the co-operation of his lay brethren in providing for religious services at nine or ten preaching places. He holds a meeting of the elders and church members who are engaged in this work, once in two or three months, when he gives to each one a card with the appointments which he is to meet till the next meeting. Another set of cards is prepared, and sent to the several preaching places, showing who may be expected from time to time. One day is usually devoted to the narratives of the native brethren and to other exercises; and they are then paid for their "working time" at the rate of fifty or seventy-five cents a day. "Most of the elders," Mr. Copeland says, "enter into this plan with great cordiality, as do some others." Still it is painfully manifest that our brother needs assistance of a different character. In speaking of the general aspect of his field, Mr. Copeland represents it as on the whole encouraging. Where there are darker shades in the picture, the explanation is commonly to be found in the fact that there has been a deficiency of missionary labor.

To the Mount Pleasant church eleven have been added by profession during the year; to the Six Town church four; to the Chickasaw church two; making the whole number in the first fifty-five, in the second fifty, in the third fifty-nine. But this is not all. "There has evidently been a growth in grace," Mr. Copeland says, "in the case of many members of this church. Many are becoming rooted and grounded in the faith, so that there appears to be something substantial in their piety. They are, or appear to be, persons who can be depended upon. Many are obtaining clearer views of Christian obligation, and are more consistent in the discharge of their duties. There is a better attendance on the preaching of the Word than heretofore. Few families, who have ready access to our preaching places, can now be found who do not attend, more or less, on the ministrations of the sanctuary. There appears to be more of a spirit of self-denial and Christian benevolence than heretofore; and there is also more inquiry in regard to the progress of the gospel in other parts of the world."

As might be expected, there has been decided progress in other respects. The Choctaws in Mr. Copeland's neighborhood have improved, especially in the article of dress. "They buy better cloth, and make it up in better style; so that they will compare favorably with the inhabitants of Texas or Arkansas." A marked change is also seen in the houses, fences, fields, &c., of the Indians. Almost every where, moreover, temperance is gaining ground. "At Mount Pleasant the drunkard's whoop or song has not been heard for months." And were it not for the influence of bad white men, there would be little to apprehend from this quarter.

### Conclusion.

The preceding statements must have convinced the readers of the *Herald* (1) that the Lord has greatly blessed the Choctaw mission, and (2) that there is an urgent call for additional laborers. The Prudential Committee have been very anxious to send three new missionaries into this field before the close of 1851; but they have been able as yet to obtain only one. They would make their appeal to candidates for the sacred office, and ask if our Choctaw brethren must still be left to bear so great a burden. These missionaries are by no means weary of their work. One of them has said: "It is a blessed work, and I hope to spend my days here. I feel a growing attachment to the Indians. The more I labor for them, the more I love them. All my intercourse with them, with a few exceptions, has been pleasant. True, we have our trials of faith and patience; but these are to be encountered every where." And all the missionaries would bear the same testimony. Who will become partakers of their joy?

### Cherokees.

#### EXTRACTS FROM RECENT COMMUNICATIONS.

##### *Advance in Education.*

THERE are unequivocal signs that the Cherokees are making decided progress in knowledge and the arts of life. They have a good government; and the affairs of the nation are managed with dignity and decorum. And it is gratifying to find, that during the past year the interests of education have been assiduously promoted. The following extract from a letter of Mr. Worcester, dated June 12, will be read with pleasure.

Within the year past a society has been formed, entitled the Cherokee Educational Association, the object of which is to promote the right education of youth in schools, and which, it is hoped, may exert a good influence. It has taken decided ground in favor of a moral and religious influence in the schools of the nation.

The opening of the two higher national seminaries of learning, which has recently taken place, may be regarded as a highly auspicious event; especially as they are placed at the outset under a decidedly religious influence. Each seminary has, for the present, two teachers, all of whom are pious. The principal of the male seminary is a preacher of the gospel, of the Baptist denomination. Public worship is held at both in-

stitutions, I believe, every Sabbath. Dr. Butler usually preaches at the female seminary; and at the other, either the principal preaches, or some other minister at his request; or the assistant teacher, a pious graduate of Yale College, conducts a service nearly tantamount to preaching.

It is required of candidates for admission to these seminaries, that they pass a good examination in English grammar, arithmetic and geography; and it is designed that twenty-five shall be received each successive year, to be entitled to the privileges of the seminary free of cost for four years, if not forfeited by misconduct or neglect to attend.

#### *Laborers of the Mission.*

The boarding school at Dwight had about twenty pupils at the close of the last term, six having left in April to enter the national female seminary. And it is an interesting fact, that more than one half of the twenty-five now in the latter institution were formerly scholars at Dwight. A school has been sustained at Fairfield during the year, as usual; and for a part of the time there has been one at Lee's Creek.

The gospel has been preached by our brethren from Sabbath to Sabbath, and during the week, as in past years; and though the fruit has not been so abundant as they have wished, they have not labored altogether in vain. Seven persons have been admitted to the church at Dwight on profession, three at Park Hill, and one at Honey Creek.

But, on the other hand, some have fallen asleep. In relation to this subject, Mr. Worcester says: "Three members of the Honey Creek church have died. One was Epenetus, who had long been a zealous Christian, endeavoring by exhortation and teaching to save his people from their sins. Another was an aged woman, named Sally, who had adorned a Christian profession for twenty-seven years. Another was an old man, whose name was Charles Moore. Both he and Epenetus, I think, must have made a profession of religion not far from the same time with Sally, though at a different place, she having joined the church at Willstown, and they at Hightower. They all died in peace; and they have entered, as we have reason to believe, into their everlasting rest."

In the following extract Mr. Willey describes, in a letter dated in June last, a case which fell under his own observation.

One young man has died near us, whose case has awakened much interest. *His father was one of the first converts at Creekepath. He became an elder in the church there, and was a man in*

whom all had confidence. He was a deacon of this church when he died, five years since.

Thomas Spencer, the son, became very dissipated. He was one of the most hardened transgressors that I ever saw, and the most bitter against religion. He continued this course till he began to bleed at the lungs, about a year since; when he felt that something must be done, in order to his preparation for dwelling with the righteous; among whom he had reason to think that his father and mother and two sisters were numbered. He immediately set himself to seek in earnest an interest in Christ. After a long and tedious conflict, he began to hope that he was forgiven and accepted in the Beloved. This was some five or six months before he died.

He had not made a profession of religion when he began to feel that he was soon to die; whereupon he became very anxious to unite with the church. On the first Sabbath in May, a church meeting was appointed at his house for his examination. There was quite a company present; and among the rest many of his old associates in wickedness had assembled. He expressed a very deep hatred of his past life; but it was too painful for him to dwell upon his sins. He remarked, "I cannot tell how deeply I feel for my old associates in sin." At another time, one Sabbath, three of them called to see him, somewhat under the influence of strong drink. He gazed upon them and wept. He tried to speak to them and warn them; but he could only weep; and he wept till they left. He said that he tried hard to speak; but he could only weep and pray.

During his examination he began to reprove and warn some of his old associates. He called them by name, and said, "It was from your jugs that I drank ruin to myself and family. You tempted me, and helped me on; and now I must die." He warned them and wept, till he was exhausted. We felt that he gave as good evidence of piety as the circumstances would allow. The whole scene was one of the most affecting I ever beheld.

The next Sabbath afternoon, a number of the church members went to his house, and he was admitted to Christian fellowship. He said, "I cannot tell how happy I am, that I have found an Almighty Savior." He died, May 25, in the triumphs of a firm hope in Christ. He was a baptized child, and the subject of faithful instructions and many prayers.

APPEAL OF THE MISSION FOR MORE  
LABORERS.

THE brethren of the Cherokee mission, at a meeting held at Park Hill on the 4th of August, adopted the following letter as expressive of their earnest desire for a speedy reinforcement. And surely no friend of the Indian race can read this communication without feeling that their request should be granted. If the labors of the Board in this field, once so hopeful, are to be continued, they ought certainly to be prosecuted with greater aggressiveness and efficiency. But who is prepared to entertain, for a moment even, the question of arresting these labors? Who will not rather say, that a burden of obligation has been laid upon us by this interesting people, which we cannot shake off?

A ready assent to the reasonableness of the proposed reinforcement is anticipated. But where are the men who will offer themselves for this service? For several months past the Prudential Committee have been endeavoring to obtain a missionary for the station rendered vacant by the removal of Dr. Butler to a more important post; but hitherto their efforts have been in vain. And now they would ask, in this public manner, "Is there no preacher of the unsearchable riches of Christ, in all the churches which sustain the Board, who will assume the care of these few sheep in the wilderness?" A missionary should be at this station immediately; and then two others should follow with the least possible delay.

*The case stated.*

The Cherokee mission is weak, and calls for help. Since the removal of Dr. Butler to another sphere of labor and the death of Mr. Buttrick, there remain, as you know, but three preachers of the gospel at liberty to devote their time to the missionary work. Fairfield is still without a resident minister and pastor. We wish the Christian public, and particularly young ministers of the gospel, and more especially those whose thoughts are directed to the missionary work, to know that here is an important station unoccupied, and one which ought by no means to remain unoccupied long. It is a station which, in times past, has enjoyed in a good degree the influence of the Spirit; the centre of a church which has nearly eighty members, though a considerable portion of them are widely scattered; a house of worship in which, though sometimes but few assemble, yet at other times respectable and even large congregations meet; and a surrounding population sufficient, under the awakening influence of the Holy Spirit, to cause

the house to be filled to overflowing. Difficulties and trials, no doubt, a new missionary would encounter; but we see no reason why he might not hope to enjoy the pleasure of turning many to righteousness. Surely there must be young men who, if they knew that such a station was left without a missionary, and such a church without a pastor, would not hesitate or delay to come and occupy the ground.

A minister is greatly needed at Honey Creek. There, for more than twelve years, Mr. Huss has been laboring with the sole pastoral care of a church, and seldom able, even at his communion seasons, to enjoy the aid of a missionary, especially during the latter portion of the time, being at the distance of about sixty miles from the nearest of our present stations. He is a brother highly esteemed, a man of good natural powers, and, we trust, of sincere devotion to the cause of Christ. Having not only grown up, however, but spent the flower of his youth in the darkness of heathenism, being unacquainted with any but his native language, and having enjoyed but very narrow means of instruction even in that, it is not to be supposed that, for such a series of years, he could feed his flock with all the instruction which they ought to receive. A missionary is greatly needed near him, to take the pastoral care of that church, and leave Mr. Huss at liberty to preach more in other places. Here also is an important and interesting field of labor. The church at present has fifty-one members, though fourteen of them reside at a distance from the station. We hope the Committee will be able, without delay, to send a man for this place.

There are several other places, where it is exceedingly desirable that missionaries should be located; but which of them should first be occupied, we are not prepared to decide, without such information as can best be obtained by visiting different neighborhoods, and laboring for a season in them. None of us who are already stationed, have it in our power to perform this labor. Besides, therefore, the two missionaries for Fairfield and Honey Creek, we desire another to be sent, who shall at first make one of our stations his home, and devote his time to itinerant labor, until he shall be able to decide upon the best place for his location.

The mission have also written for three female teachers, with a view to their location at Dwight.

Park Hill, and Lee's Creek ; but the Prudential Committee are happy in being able to say, that they anticipate no difficulty in meeting the wishes of their brethren in this respect.

#### *Why are not Men to be had ?*

We believe that the time has been, when this simple statement of our wants would have sufficed to call forth the needed help. But of late years we have painfully noticed, that there seems to be a reluctance to come to the help of the Indians, and particularly of the Cherokees. It seems to us that this ought not so to be ; and we are ready to ask, " Why is it so ? "

Is it because there has been less evidence of the presence of the Spirit among us recently than in former times ? But are we, therefore, to be discouraged and abandon the field as hopeless ? Is it thus that our work is to be carried on ? Are we to labor just while the shower lasts, but as soon as we cease to see the falling drops, turn away and leave our people to perish ? Does not the husbandman wait for the precious fruit of the earth, and have long patience for it, until he receive the early and the latter rain ? Must we that are in the field be discouraged, and forsake it ? Would the Board, or the churches, justify us in so doing ? But if we are to remain, and our efforts to continue, then when one is removed by death, and another is transferred to a different sphere of labor, their places must be supplied.

Is it our fault that divine influence is withheld, or less copiously bestowed than elsewhere, or than in former times ? Then send men who will not be in the same condemnation ; men whose faithful labors and fervent prayers shall bring down a blessing from on high. Or if, on the other hand, you suppose us to have been faithful, then may not a blessing be expected still ? And shall not the necessary help be sent, to carry on the work until it be crowned with success ? For ourselves, if our hearts do sometimes sink within us to see the message of God's mercy treated with neglect or scorn, yet we are not disheartened. Only we are disposed to cry, " Oh, for helpers ! Oh, for men of the right spirit and the right qualifications, to join us in pleading with this people that they be reconciled to God ! "

It is always and every where a wonder that sinners in so great numbers reject the messages of infinite love. Yet, considering what human nature is, it ought

not to surprise us that the things which the Cherokees have suffered, should have greatly retarded the progress of true religion among them. Against their will, and in opposition to their natural and conventional rights, they have been removed from the land of their fathers. In this a stupendous wrong has been done by our country. Even though it could be said that they had lost nothing by the change, the wrong would still remain ; inasmuch as one man has no right to take away by force from another his paternal inheritance, though he should give him twice its value in return.

#### *Injuries inflicted on the Cherokees.*

But have the Cherokees suffered nothing ? Whether or not, in a mere pecuniary point of view, a just remuneration has been made to them, by what standard shall we estimate the many lives which were lost ? And especially by what mete shall we measure the amount of injury they have sustained in a moral and spiritual point of view ? Without doubt a large portion, especially of the more ignorant part of the people, were much prejudiced against the religion of the white man, reasoning that the religion of a people who could do such things as these, could not be better than the creed of their fathers. This has, in some degree, retarded the progress of the gospel. But the immediate demoralizing influence of the removal and its attendant circumstances, has been greater than strangers could readily suppose. The influx of vicious white men among them, when their country was forcibly seized ; the multiplication of grog-shops ; the increased incitements to gambling and, indeed, to every kind of dissipation and vice ; the feelings of hatred and revenge and desperation produced, not only by the general wrong done to the whole community, but by numerous instances of personal insult and oppression and robbery ; the terrible state of discord and strife induced among a people once remarkable for peace and unity of national feeling, leading at last to acts of violence and blood, and generating a blood-thirsty spirit, which long survives the causes that produced it ;—these are among the disastrous results of the forced removal of the Cherokee people. Such things, it may well be supposed, have greatly hindered the work of the gospel among them.

And this is the greatest evil which could have been inflicted on the Chero-

kees. The loss of property, or even the loss of many lives, is not to be compared with the evil of so great a deterioration of the moral character of the people, so great a hinderance to the progress of religion, involving the ruin of so many immortal souls. This is an injury for which we ought to make the utmost reparation in our power. And surely every Christian must admit, that nothing can do so much towards making that reparation, as the effort to lead them into the way of everlasting peace.

Once the Christian feeling of our country could be moved by such considerations as these. Many felt, and felt deeply, the obligation to repair the wrongs done to the Indian by extending to him the blessings of the gospel of peace. Is that time passed away? Or are there many still in whom Christian love and a sense of justice combine to produce the sentiment, that the remnant of a much injured people must, if possible, be saved; that we owe them a debt which can be canceled in no other way?

These things being so, if a cloud seems to darken our prospects for the present, shall we therefore abandon the field? Or shall we rather regard the present darkness as a motive to more vigorous efforts and more earnest prayers? We presume that almost every Christian would say to us, "Quit not your field. Persevere with steadfast effort and unceasing prayer, and your labors will at length be crowned with success." But if the work is to go forward, it is not ours alone to persevere. It belongs to the Board and to the Christian community. Send us then the help we need. Let the young minister who has it in his power to join us, and who would say to us, "Go forward," come, and go forward with us. What he would *exhort* us to do, let him *help* us to do.

### Dakotas.

#### STATE OF THE MISSION.

##### *The late Treaties.*

FOUR bands of the Dakotas have recently agreed to surrender to the United States government, at the end of two years, all their lands east of Lake Traverse and the Sioux River, with the exception of a tract on the St. Peters about one hundred and fifty miles long and twenty wide. Should the new treaties be duly ratified, as there is every reason to anticipate, five of the stations

of the Board among these Indians must of necessity be abandoned; Lac-qui-parle being the only one which lies within the limits of the reserved territory.

It is the wish of the United States government to concentrate the eastern Dakotas upon the St. Peters, beyond the mouth of Little Rock River; and the terms of the late compact appear to have been framed with special reference to this end. But there has also been a considerate regard for the peculiar circumstances of the Indians themselves. The introduction of intoxicating liquors among them is hedged about with restrictions of unusual stringency; at the same time that liberal provision has been made for their education and general improvement. If the intentions of the Commissioners can be carried into effect, we may hope that a brighter day will soon dawn upon this benighted people.

As the Indians, for some time past, have been looking forward to a removal as at least a possible event, it has been found difficult to interest them extensively in the labors of the missionaries. Hence the reports which have recently come from the different brethren, contain nothing that is particularly animating. We must wait till the Dakotas shall have been settled in their new home, before we can speak of more decisive tokens of the divine favor. Schools have been kept up at nearly all the stations, with more or less success; and five persons have been admitted to Christian fellowship on a profession of their faith, four at Lac-qui-parle, and one at Kaposia.

##### *Missionary Trials.*

An extract from a letter of Mr. S. W. Pond, written at Prairieville, June 23, will exhibit some of the trials of our brethren in this field.

Our situation is in many respects unpleasant. We have no person residing with us, and no white neighbors within sixteen miles. This is much the largest band of Dakotas on the St. Peters or Mississippi; and they all dwell within a hundred rods of our door, some of them much nearer. We have great reason to be thankful for the degree of security and peace that we enjoy, while living in the midst of so many savages; but we are continually annoyed by them in a thousand ways. They are almost universally thieves and beggars; and though we endeavor to have as little property exposed as possible, we are obliged to be continually on the watch to guard against their pilfering. My wife has been a mile from home only once in three years; and when the Indians are here, I seldom go out of sight of the house, unless I am obliged to do so. Few days pass in which they do not commit some depredation on



our property, though they have never done us any serious mischief. At the other stations the bands are very much smaller than this, except at Lac-quiparle; and there the mission house is a mile and a half from the village, and on the opposite side of the river. Here we are always in the midst of the Indians, by day and by night.

I do not mention these things by way of complaint. We are annoyed much less than we might reasonably expect in such circumstances; and we should feel contented and cheerful in our situation, if the Indians would only listen to the gospel of our Lord and Savior Jesus Christ. In our intercourse with them, they usually treat us with respect; and the petty annoyances which our residence among them subjects us to, give us little uneasiness, compared with the pain which we feel from seeing the destruction and misery which they bring upon themselves.

#### Ojibwas.

##### STATION REPORTS.

THOUGH the question of removing the Ojibwas beyond the Mississippi has been agitated for more than a year, the La Pointe Indians are still at their home upon the south shore of Lake Superior; and missionary operations have been continued at La Pointe and Bad River as heretofore. Recent communications from Messrs. Hall and Wheeler will show what encouragement they find in their work.

#### La Pointe.

Mr. Hall writes, under date of July 9, as follows:

The church at this station comprises fifteen members, exclusive of seven connected with the mission families. One has been added during the past year. On the part of most of our communicants there has been a good degree of attention to the ordinances of the gospel, and apparently some improvement in Christian character. In a few cases, it is to be feared, little progress in the divine life has been made. There have been some cases of violation of the Sabbath, by traveling on that day.

The whole number of scholars who have attended our school during the year, is thirty-eight; and the average attendance has been twenty-one. The ages of the pupils, with one exception, vary from five to seventeen years. The

branches pursued are reading, spelling, arithmetic, book-keeping, English grammar, geography and composition. One young man, who is unable to labor much on account of lameness, has attended school, and is learning to read and write the Ojibwa language, that he may be able to peruse the Scriptures in his own tongue. The Bible is read by all who are sufficiently advanced, morning and evening; and efforts have been made to impress its truths upon the hearts of the pupils. Singing is a part of the devotional exercises of the school.

There has been less intemperance among these Indians the past year, than during the previous twelve months. No trader among this band has openly sold intoxicating liquor to them. Some, however, have gone to the settlement at Ontonagon River, and procured it there. And in general the band are gradually improving in their external condition; and if they could remain unmolested, they would probably improve more rapidly in future.

The labors at this station have been the same as in former years. There have generally been two Ojibwa services on the Sabbath; and two services have been maintained in the English language. Meetings have been held also during the week.

#### Proposed Removal.

The most interesting event of the year, as affecting the interests of this mission, relates to the removal of the Ojibwas from that portion of their country which has been ceded to the United States. Rather more than a year ago, the Indians were informed that the President required them, according to treaty stipulations, to remove from their present home to a region farther north and west. But the transfer has been deferred to the present season. Generally, they are averse to the change; and they did not expect to be called upon to leave the country. Their minds have been much agitated with this subject during the whole year; but the circumstance has not materially affected our labors thus far. Our meetings and our schools have been as well attended as in former years. There has probably been no time, indeed, when the Indians have appeared to have more confidence in their missionaries than at present. They seem to have an impression that if they turn their attention more towards civilization, and adopt the dress and habits of the white man, it will save them from removal. But

an effort is to be made to effect this object.

What influence these measures of the government will have upon the future prospects of the mission, cannot now be foreseen. Providence may overrule events which seem to portend evil, so that they shall turn to the advancement of his own kingdom among this people.

#### *Bad River.*

Mr. and Mrs. Wheeler made a visit to New England, last winter, for the benefit of her health. They returned to Bad River in the spring; and in the following extract from a letter, dated July 9, he describes his reception by the Ojibwas. "The Indians welcomed us back again with demonstrations of joy. As soon as our boat hove in sight, a salute was fired from every wigwam. They crowded around the shore, as we landed, and greeted us with a great deal of affection. You see, therefore, that a missionary is not without honor, sometimes, among his own people."

While Mr. Wheeler was in New England, as already stated, the Prudential Committee directed the Secretary having charge of the Indian missions to repair to Washington with him for the purpose of presenting to the Commission of Indian Affairs certain facts, tending to show the expediency of the President's permitting the La Pointe Indians to remain this side of the Mississippi. It is to this fact that Mr. Wheeler alludes in the following narrative.

The next day the chief and head men met together in council, to hear a particular account of our visit to Washington and of its results. After relating what we had done for them, I took occasion to urge upon them the necessity of adopting the habits of the whites, as the only condition upon which they could be allowed to live here. I told them that they must devote themselves with zeal to the cultivation of the soil, be industrious, educate their children, embrace the white man's religion, and listen to the word of God. I told them that the land now belonged to the "long-knives," and if the Indians were suffered to remain, they would be obliged to come under our laws, and adopt our habits; else the Americans and they could never live happily together, &c. Whether the government would allow them to remain on any condition, I could not certainly tell them; but the advice I had given them, would be good for them any where.

After deliberating upon the subject till the next day, the old chief told me that it was the mind of all the Indians to *change their habits, become like the*

whites, and remain at this place, although they should receive no aid from government, and forfeit their annuities. He said he had told not only the children, but the young men and women, to come to school.

Miss Spooner commenced a school the first week in June, and continued till the third of July; when sickness in our family rendered it absolutely necessary that it should be closed. During its continuance, sixty-one different children attended; and the average number was twenty-five. All were Indian children. This was more than we expected, especially as it was a time of sickness with many of the families, and a busy time for work. Our meetings too have been well attended, better than ever before since our mission was established. Our school-house has been full; indeed, more have generally been present than could be seated. Henry Blatchford had spent one Sabbath here before we arrived; and he has been here twice since.

The people never appeared more friendly, or more disposed to improve. Though they have suffered so much from hunger during the past winter, most of them had saved some seed to plant. About two-thirds of their gardens are planted, mostly to corn. As they have had no farmer to plant for them, and I have been able to aid them but very little, nearly all their tilled ground has been dug up with their hoes. Could they have obtained seed from any source, I have no doubt they would have dug up and planted all the land which they have ever cultivated. If you had been here, and seen how thankfully they received the few handfuls of corn I gave them to plant, and how they begged for more, which I could not spare, you would have had some evidence that the people are beginning to appreciate the advantages of agricultural pursuits.

Mr. Wheeler also says, "I have not seen a drunken Indian this summer, nor have I heard that any liquor has been brought here. They have had no religious dances; and scarcely have I heard a medicine drum since we returned."

This change of which I have just spoken, you will of course understand does not result so much from a deep solicitude upon the subject of personal religion, as from a feeling that going to meeting, sending their children to school, &c., have something to do with their being permitted to remain in their present homes, and, I may say also, from a growing conviction that their religion

does them no good, that it is a decided impediment in the way of their improvement in every respect. The subject of changing their religion is one which is now discussed in their councils; and it has become a matter of daily conversation in our intercourse with the people. Never have we more plainly pointed out to them the evils of their religious system, or urged upon their attention the claims of the gospel; and, with few exceptions, they assent to all we say, whether we commend the one or condemn the other. The mass of the people are convinced that the Bible is true and worthy of confidence.

We feel it to be of vast importance, notwithstanding all that is exciting and uncertain in the present condition and prospects of the Indians, that advantage be taken of this opportunity to press upon them the truths of the gospel, to urge upon them the claims of education, and the necessity of their adopting all those outward habits by which they may become an enlightened Christian people. And, with the blessing of the Lord, we think we have encouragement to expect success in these efforts.

### New York Indians.

#### SURVEY OF THE MISSION.

THIS mission consists of five stations, four among the Senecas, and one among the Tuscaroras. The four stations among the Senecas are upon two reservations, known as the Cattaraugus and Alleghany Reservations, the former lying on Cattaraugus Creek, some twenty-five miles west of Buffalo, and the latter on the Alleghany River, in Cattaraugus county. The Tuscaroras are near Niagara Falls.

### State of the Church.

Owing to causes which have been in operation for some time past, the missionaries report but little success in certain departments of their work. On the Cattaraugus Reservation there have been no additions to the church by profession during the year; on the Alleghany Reservation there have been but three; and among the Tuscaroras there has been only one. The brethren at Cattaraugus have been encouraged at times to hope for the speedy coming of the Holy Spirit in his convincing and saving power; but hitherto the desire of their hearts has not been gratified. At Alleghany the preaching of the gospel has been attended with greater success, both among professors of religion and those who are without the church. Under date of July 1,

Mr. Potter wrote as follows: "Last Friday we held a church meeting at Sunfish. There was quite a full attendance. Nineteen persons spoke, some expressing their increasing love for the truth and delight in Christian duty, while others confessed their sins and delinquencies, and made resolutions and promises of amendment. Two young men were examined and received on profession of their faith. Probably one or two more will present themselves for admission soon."

A recent communication from Mr. Wright contains the following language. We will hope that these favorable signs are to precede a time of ingathering. "Our Sabbath congregations have been larger for the past three or four months than at any time since the sweeping sickness of 1847-8. The attention of the audience is generally good, sometimes solemn. A few individuals manifest more than ordinary interest in religious subjects; and we might regard two or three of them as already subjects of the work of grace, if we had not so often been disappointed by similar encouraging appearances. There is a pleasing indication of a better state of feeling in the church, in the fact that parents are beginning to weep and mourn over their impenitent children, and have resolved to hold meetings at each other's houses for the special purpose of praying for the conversion of their offspring. May the great Head of the Church pour out upon them the spirit of grace and of supplication, and thus prepare himself a way for glorious manifestations of his power in the salvation of sinners!"

In this connection an extract from a letter of Mr. Rockwood, dated June 3, may be introduced. "It is when sickness is upon the Tuscaroras, and they are drawing near their end, that they are particularly interested in the visits of Christians. The disciple of Jesus is anxious to have his faith strengthened; and the sinner, alarmed about his condition, wishes to know what he shall do to be saved. Two weeks ago an individual who has been extremely wicked, and given up to immoral practices, was taken suddenly ill. She requested Christians to assemble at her house for prayer and worship. A meeting was accordingly held; and although it was at a distant part of the settlement, many were present; and the Spirit of the Lord seemed also to be there. She was affected to weeping, and expressed her determination to put away her sins. She has since recovered, and has met with God's people at his house. This case shows that although persons appear to be hardened in sin and given up to all manner of iniquity, and to be rushing thoughtlessly to perdition, truth has nevertheless been planted deep in their souls, too deep for sin effectually to efface. In the hour of God's visitation conscience awakes, the Spirit strives, and the sinner bows to God. Then the admonition comes back to us, 'Be not weary in

well doing ; for in due time ye shall reap, if ye faint not."

### *Schools—Temperance.*

The schools have been more prosperous this year than usual. A small boarding-school has been commenced on the Alleghany Reservation, under favorable auspices ; and the school at Old Town continues to exert a very happy influence upon that neighborhood. The school recently opened by Miss Thayer, in a new building erected by the Tuscaroras, has been well sustained thus far. "We have one school," Mr. Wright says, "in a district which is exclusively pagan ; and the prejudices of many of the parents cause them to withhold their children, while others know so little of the value of education that they make no effort to secure its advantages. Still we think we see some advance ; and we are not without the hope that the experiment will eventually succeed. A contract has been made by our Councilors for the erection of a school-house in another neighborhood, with the expectation that the mission will provide a teacher." In all the week-day schools, the English tongue is used exclusively. In some of the Sabbath schools, however, classes are taught to read their own language. To furnish the needful aid, a few tracts have been published, principally on the topics of Scripture history, in all amounting to one hundred and twenty consecutive pages ; also the Epistle of James, the first eight or nine chapters of Genesis, the third chapter of John's Gospel, &c. It is hoped that the Gospel of Matthew will soon be printed.

Some progress has been made in temperance principles, particularly among the Tuscaroras. Interesting meetings are frequently held by the friends of this cause ; and the result has been good. Under date of July 3, Mr. Rockwood wrote as follows : "Temperance has taken a strong hold upon the Tuscaroras, although many continue intemperate. The most intelligent and influential among them are decided temperance men, with few exceptions. They have banished the traffic in intoxicating drinks from their community ; and no one is allowed to engage in it. If the white people would follow their example, and prohibit the traffic in the adjoining regions, the Indians would be temperate indeed. As it is, they have to struggle hard to maintain temperance among them, because there are so many places in the neighborhood where they can obtain alcoholic liquors."

On the Cattaraugus Reservation a vigorous effort was made to stay the evils of intemperance last winter, a number of young men who had been inebriated having taken an active part in the movement. Frequent meetings were held, and the pledge was circulated extensively. About two hundred renounced the use of intoxicating

drinks ; but some of these have fallen again into the snare of the Adversary. Still Mr. Wright says : "The good effects of the movement are very perceptible in the decreasing drunkenness, as compared with what we saw several months previous."

### *General Improvement.*

The Senecas, particularly on the Cattaraugus Reservation, and the Tuscaroras, are making palpable and cheering advances in civilization. "In respect to industry," Mr. Wright says, "there has been a manifest change within the past twelve months. The Indians are bringing more land under cultivation ; and they have been more prompt in getting their crops into the ground this year, than I have ever known them." The rail road across the Cattaraugus and Alleghany Reservations has operated as a powerful incentive to personal effort.

The testimony of Mr. Rockwood, contained in the following extract, will be read with satisfaction.

In the temporal affairs of the Tuscaroras there has been a visible advance. More substantial and convenient dwellings are erected. Within two or three years more attention has been paid to the culture of fruit ; and many orchards of peach and apple trees have been set out. In many other respects they improve in their ideas of farming. Within three years they have done much for their roads, which had been much neglected.

In dress the men have almost universally adopted our style. The belt, beads, broaches, &c. are laid aside. The women have greatly improved, and are yearly advancing towards our mode. They no longer wear a fur hat, but a handkerchief instead. The thick blanket, to a great extent, has given place to our shawl in summer. The dress, as far as it goes, is made in fashion like that of our people. It is every year lengthening, and the skirt is shortening or disappearing. Shoes are worn instead of moccasins ; dresses are trimmed with lace or ribbons, instead of beads ; and pins are extensively used, instead of broaches. The cultivation of flowers, with many other things, shows that there is a refining process going on in the taste.

But while they slowly learn to imitate the virtues of the white man, they are swift to learn his vices. If they are licentious, it is partly because there are unprincipled white men in the vicinity. If they are intemperate, it is entirely because the white man furnishes them with the means of intoxication.

## Deaths.

Though few have been added to the churches during the year under review, death has not turned away from executing his stern commission. Five members of the Alleghany church, to say nothing of others, have finished their course. One was a young man of piety and promise, who was expected to assist Mr. Potter as a native helper. "He died full of the hope of a glorious immortality." Another had adorned the Christian profession for some thirty years. He too had "hope in his death." Of still another, "old Mary Bone," Mr. Hall writes as follows: "According to her own statement, she must have been born about the year 1740. Her attention was unusually turned to the claims of the gospel in 1844; and early in 1845 she began to indulge a hope that she had obtained the pardon of the sins of more than a hundred years, through the Savior; and on the 11th of May, in the same year, she was baptized and received into the church. The distinctness of her views in regard to the fundamental doctrines of Christianity was truly astonishing. Important doctrines, which younger and more privileged professors do not seem fully to apprehend, were not only clear to her, but she could so clearly teach them to others, that Solomon W. McLane, a man of no ordinary capacity for a Seneca, often said to me, 'Grandmother Bone is very profitable company; she explains what we Indians call difficulties in the doctrines of Christianity with so much clearness. I love to visit her; it is for my good.' After being an ornament to the church six years, she fell asleep in Jesus."

The following sketch of another, from the pen of Mr. Hall, cannot fail to be read with deep interest.

James Shongo was a chief of no ordinary ability and influence, and one of the first to embrace the gospel upon this Reservation. He has always stood firm at my side in times of persecution and danger, to encourage me, and to shame and dishearten my enemies. In 1836-7, when the chiefs combined to expel me from their country, he and a brother (now Deacon Shongo) were the only persons that refused to unite against me. In that trying time he boldly and successfully advocated my cause, vindicated my character against the unjust aspersions of the enemies of the truth, and set so "great an assembly against them" that they could not prosecute their designs. His interest in the education of his children, from the very commencement of the mission, has scarcely had a parallel, even to the present time. His benevolence was earnest and liberal; and he seemed, in

most respects, to be governed by the principles of our holy faith. His religious care of his family was most excellent, and it has seldom been equalled in his tribe.

But, alas, the retailer of ardent spirits disciplined him before the missionary of the cross! He had learned to be a drunkard; and grace did not so overcome this habit but that he would occasionally disgrace himself. In this he was inexcusable. He could control his appetite, and he generally did control it. So great were his self-respect, his affection for his loving and confiding family, and his regard for the honor of the Christian religion, that he never drank any thing about home; but when he traveled, he was quite sure to become intoxicated. He never returned, however, until he was thoroughly sober. He was kind and affable to all, and acquired a comfortable property.

When remonstrated with on account of his intemperance, he always seemed penitent; but as no permanent reformation could be effected, after long forbearance, the church excised him. To this he seemed reconciled; and he even advised to it, for the honor of the gospel, saying that his weakness was such, that though he hoped and prayed for salvation, yet the probability was that his corruptions would prevail. After his excommunication he addressed the church, justifying us and condemning himself, declaring his unabated interest in the kingdom of the Redeemer, and exhorting us to fidelity and courage in the service of the Lord. After this he lived as he had done years before, until his health declined, and he ceased to go far abroad.

After about a year's illness, it became evident that his life was drawing to a close. He conversed freely with all; and, as in health, he lamented his sins, but expressed a strong confidence in the "Friend of sinners." The last time I visited him, he said to me, "I believe all the Bible, New Testament, what I know; that God loved the world to give his Son to die for sinners, that sinners may be saved. I am sinner, all my life. When I hear gospel preach, I thought I try now be sinner no more; but I try now great many years, and sinner all time, and sinner yet; but I hope Jesus will save me. You know, Mr. Hall, I confess great while ago, and confess great many times, all the time; but strong drink always too strong for me, and heart very wicked. Pray always my family, and preach my children every day to be good and serve

God; but my heart very wicked. Try all the time stop; but all the time sinning. The church, Mr. Hall, cut it off; but me hope Jesus not cut it off. Don't know. Me sometimes afraid. May be Jesus cut it off too; then me go to hell, certain. But Jesus, he know my heart. He know me no like to drink. Me drink, be sure; but me no like drink. Me don't know what's the matter. Jesus, he know. He know I'm sinner. Well then, I hope in Jesus. I believe all the Bible, New Testament; but Old Testament, I don't believe it, because can't understand. This is all."

His dying farewell to his wife and children was truly Christian, full of hope for himself, and anxiety for them, that they might serve the Lord. He induced all of them to adopt a pledge, that they would always follow on to know his Savior; and just as he was expiring, he took a renewal of the pledge; then he smiled his last. He died out of the church; but I cannot repress the hope that he died "in the Lord."

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### *Sandwich Islands.*

LETTER FROM THE MISSION, JUNE 3,  
1851.

#### *Changes in the Mission—Friendly Co-operation.*

THE Sandwich Islands mission, at its general meeting recently held at Honolulu, addressed a letter to the Prudential Committee, submitting various facts for their consideration and their encouragement, some of which will now be transferred to the pages of the Herald. In speaking of the changes which have occurred since the previous meeting, the death of Mr. Chamberlain is first mentioned. "He rests from his labors," the brethren say, "but his example is still with us. His love to Christ and to the mission, his godly jealousy, his watchful solicitude, his cautious anxiety to shun the appearance of evil, we all remember and appreciate. His memory is precious." Four children of the missionaries have joined the visible church during the last two years; and "there are two or three others who will probably soon feel it to be their duty to make a public profession of their faith in Christ." The letter adds, in this connection, "We have received the cheering intelligence that two at least of our children in the United States have hopefully embraced the offer of salvation within this period."

Our brethren have deemed it proper to make the following acknowledgement. "During the

past year we have experienced no diminution of friendly co-operation on the part of others. Not only have we had assistance in our work from those who were formerly missionaries, but are now engaged in the employ of the government, or devoted to other commendable pursuits; we have often received gratifying sympathy, and sometimes substantial aid, from chiefs, government officers, and foreign residents; and occasionally this has come from sources altogether unexpected. The American Commissioner and Consul have shown us all the kindness that we could reasonably expect; and were we allowed to mention names, we could speak of several persons who have labored to advance our cause with a constancy, self-denial, and perseverance, worthy of high commendation."

#### *Advance in Civilization—Trial of the Churches.*

The two years which have elapsed since the general meeting of 1849, have been a most eventful and trying period in the history of the mission. This will appear in part from the following extract.

Many and various have been the changes which have taken place upon the Islands during the two years now under review. Laws have been enacted, giving to the people a fee simple title to their lands; aliens may buy and hold real property; a market has been opened for all the surplus produce which may be raised for years to come; and vessels have frequently come to our doors, and carried away this surplus. Multitudes of foreigners have entered this kingdom; and one hundred and fifty-one persons, from thirteen different nations, having taken the oath of allegiance to his Majesty within the past twelve months, many of whom expect to make the Islands their permanent home. The influence of not a few of these will be exerted on the side of morality and religion; but in respect to the great majority, we fear it will be far otherwise.

Never before have the people made such progress in their temporal interests. This may be seen in the building of better and more permanent houses, in the wearing of richer and costlier garments, in supplying themselves with furniture and the conveniences of life, in making new and repairing old roads, in obtaining beasts of burden, in purchasing lands and agricultural implements, in the multiplication of stores, these being now found in almost all parts of the Islands, and in choosing by ballot members of the national legislature.

The statements which follow, possess a special significance and value.

As the result of these changes, and amid all the influences for evil which have come in upon the people like a flood, it would not have been at all strange if multitudes, who once professed to love the Lord Jesus, should have fallen away; but we are happy to state that this has not been the fact, to any great extent. Our meetings upon week days, indeed, may have decreased somewhat; and we fear that many of our people have become worldly-minded. Still our congregations upon the Sabbath are about as large as they have been heretofore; although the nation has recently been decimated by wasting disease.

We have not the pleasure of reporting extensive revivals in our churches; yet we bless God that he has not left us without evidence that his Spirit has been among us, sanctifying his people, and convincing the impenitent of sin, righteousness and judgment. The people have been aroused from their lethargy, in some parts of the Islands, to plead before a throne of grace the promises of Him whose ear is not heavy that it cannot hear, and whose arm is not shortened that it cannot save. More than usual attention to the interests of the soul has been reported at Hilo, Kau, Kealakekua, Molokai, Kaneohe, Koloa and Niihau.

On the whole, we regard our churches as in a prosperous state. The members are, for the most part, united in love, and walking according to the order and doctrines of the gospel. Every successive year convinces us more and more, that multitudes admitted to church membership upon these Islands, have their names written in the Lamb's book of life.

The subjoined statement is too honorable to the Hawaiian character to be omitted.

Some of our younger church members have gone to California for gold, as have thousands of Christians from other lands. And how did they act there? Did they, like many professing Christians, forsake the assembling of themselves together for worship, desecrate the Sabbath, neglect the Bible, break their temperance pledges, and to all intents and purposes make shipwreck of their faith? By no means. The majority, remembering that the vows of God were upon them, have so let their light shine before the world, that the world, seeing this light in them, were but a short time since children

of darkness, might glorify God on their behalf.

#### *Native Preachers—Liberality.*

The efforts of the mission to raise up a native ministry, it will be seen, are beginning to be crowned with success.

Three Hawaiians have been set apart to the work of the ministry by the laying on of the hands of the brethren; and they are now actively engaged in the work of feeding the flocks committed to their care. They appear to be respected and loved by their several congregations, from whom, of course, they receive their support. We have also six licensed preachers, whom it may be thought advisable to ordain soon. There are also many acceptable preachers, who have never received a written license, some of whom we may duly commission to proclaim the gospel. This is a new feature in our operations, the present being the first general meeting at which we have had a regularly ordained Hawaiian pastor sit with us and read his report. The names of those who have been ordained are Kauwealoha at Kaanapali, Maui; Kekela at Kahuku, Oahu; Waimalu at Waianae, Oahu. The names of the licentiates are David Malo, Daniel Ii, Naiapoakai, of Maui; Kanakaokai, of Molokai; Kaohulukeya and Kaue, of Oahu.

The grand object of missions is to infuse into unevangelized communities a love of the gospel, and train them for the maintenance of its institutions. How much has been done towards the accomplishment of this object at the Islands, will appear in part from the following extract.

We have taught our congregation that it is their privilege, as well as their duty, to contribute to the building up of the Redeemer's kingdom; and we are happy to report that our instructions have not been in vain. The people have contributed a greater amount for this purpose the past year than ever before; and they have done it more understandingly and, as far as we know, cheerfully. Hawaiian Christians, for the most part, are not miserly. Show them that it is their duty to give to any object, and the money will be forthcoming, if they can get it.

The monthly concert of prayer for the conversion of the world is kept up at all the stations, and is as well attended as our ordinary week-day meetings, if not better. On this occasion the

people bring their donations consisting of various articles, such as arrow-root, goat-skins, coffee, fowls, kapa, and also money, when they have it. The Sabbath school concert, the concert for seamen and the slave are observed at some of the stations.

Our people have likewise been taught that while they assist in sending the gospel to others, it is their duty to support their own pastors; and all the churches have done something in this way. In some cases the amount contributed is not large; but we must not despise the day of small things. Our Savior did not.

The whole amount contributed in money the past year, the missionaries say, has been \$15,965 47. In addition to this, all the churches have done more or less to build or repair their houses of worship.

#### *State of Education.*

By the report of the Minister of Public Instruction, lately read before the King and the legislative body, we learn that the common and select schools have been supported, during the year 1850, at an expense of \$43,146 59. Of the

above sum, the government has paid \$32,085 59; the remaining \$11,061 having been raised by voluntary efforts, more than one-half of which has been drawn from the funds of the American Board.

The whole number of common schools is 543; and the whole number of pupils 15,308. Of the 543 schools, 441 are reported as Protestant, and 102 as papal. Of the 15,308 pupils, 12,949 are Protestant, and 2,359 papal. The average number of scholars in each Protestant school is 29 3-100; in each papal, 23 12-100. The average amount expended on each Protestant scholar is \$1 39, on each papal \$1 51; and the average amount paid for each Protestant school-house is \$7 16, and for each papal \$12 58. These facts show clearly that there is an evident inequality in favor of the papal schools, notwithstanding the charge of partiality to Protestant schools, preferred by the French Consul and the French Admiral in 1849, and repeated by M. Perrin within the last few months. We believe it is safe to declare, that in no kingdom in the world is there greater toleration in matters of religion, or more liberal views on the subject of education, than in this.

### PROCEEDINGS OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its Forty-second Annual Meeting in the High-street Church, Portland, Maine, commencing on Tuesday, September 9th, and closing on Friday the 12th.

#### **CORPORATE MEMBERS PRESENT.**

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William T. Dwight, D. D.  
Asa Cummings, D. D.  
Calvin E. Stowe, D. D.

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Zedekiah S. Barstow, D. D.  
Rev. John Woods.  
Rev. John K. Young.

##### *Vermont :—*

John Wheeler, D. D.  
Charles Walker, D. D.  
Rev. Silas Aiken.  
Rev. Joseph Steele.

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Henry Hill, Esq.  
Rufus Anderson, D. D.  
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Thomas Snell, D. D.  
Rev. Aaron Warner.  
Daniel Dana, D. D.  
Rev. Horatio Bardwell.  
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 William Wisner, D. D.  
 William Patton, D. D.  
 James Crocker, Esq.  
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 Laurens P. Hickok, D. D.

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 Benjamin C. Taylor, D. D.

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 David H. Riddle, D. D.  
 Eliphalet W. Gilbert, D. D.  
 Samuel H. Perkins, Esq.

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Rev. Harvey Coe.

Rev. Chauncey Eddy.  
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Charles White, D. D.

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 Rev. I. H. Northrop, Greenbush.  
 Rev. E. P. Stinson, do.  
 Rev. L. H. Van Dyck, Gilboa.  
 Rev. Isaac P. Stryker, Rome.  
 Rev. William Youngblood, Montgomery.  
 Rev. A. B. Lambert, Salem.

*New Jersey :—*

Rev. Daniel G. Sprague, South Orange.  
 Rev. John Crowell, Orange.  
 Cornelius Baker, Elizabethtown.  
 Rev. Ebenezer Seymour, Bloomfield.  
 Rev. George Duffield, Jr., do.  
 Jonathan F. Stearns, D. D., Newark.  
 James Scott, D. D. do.  
 William Rankin, do.  
 Matthias W. Day, do.

*Pennsylvania :—*

Rev. David Malin, Philadelphia.  
 Rev. N. A. Keyes, Lancaster City.

*Georgia :—*

William Crabtree, Esq., Savannah.  
 Rev. Richard Hooker, Macon.

*Virginia :—*

James D. Johnson, Norfolk.

*Illinois :—*

Rev. James A. Hawley, Augusta.  
 Prof. R. S. Kendall, Jacksonville.  
 Rev. George F. Magoun, Galena.

*Iowa :—*

Rev. William Salter, Burlington.

*Michigan :*

Rev. Calvin Clark, Marshall.

Rev. Samuel H. Hall, Marshall.  
 Rev. A. S. Kedzie, Kalamazoo.

*Ohio :—*

Rev. L. C. Ford, Codville.  
 Rev. Timothy Williston, Strongsville.  
 Rev. S. B. Canfield, Cleveland.

*Canada :—*

Rev. J. McLeod, Montreal.

*Organization.*

The President of the Board, Hon. Theodore Frelinghuysen, took the chair. The divine blessing was implored by Dr. Tyler. Rev. Nathan Dole, editor of the *Journal of Missions and Youth's Dayspring*, was chosen Assistant Recording Secretary. Letters from Drs. Woods, Yale, Magie, Goodrich, Ferris, Hooker and Parker, expressing their regret at being deprived of the pleasure of attending the annual meeting, were communicated to the Board.

The usual committee of arrangements was appointed, consisting of Rev. J. W. Chickering, Dr. Dwight, Dr. Carruthers, Dr. Aikea, Dr. Cannon, Rev. H. P. Arms, and Dr. Pomroy.

Chief Justice Williams, Chancellor Walworth, Dr. Hawes, Dr. Tucker, Dr. Pond, and Seth Terry, Esq., were appointed a Business Committee.

*Treasurer's Report.*

The Treasurer submitted his annual report, together with the certificates of the auditors ; and he subsequently presented to the Board the following Special Report, prepared by the direction of the Prudential Committee :

The amount for which the Board was in debt on the 31st of July last, when our financial year closed, was \$43,999 20, being greater by \$9,928 35 than it was at the close of the preceding year ; that is to say, the expenditures in the past year have been nearly \$10,000 more than the receipts. The questions naturally arise, "What has occasioned this increase of the debt?" "And why is the Board in debt at all?"

Before attempting to reply to these questions, I would remark that the debt is not owing to any diminution of our receipts. So far from there having been any diminution, the receipts were \$23,039 93 more than those of the preceding year.

Nor is it owing to any wish or intention on the part of the Prudential Committee that any debt should exist. On the contrary, the appropriations for the last year were made as low as it was supposed they possibly could be, without injuriously affecting the operations of the missions.

Nor was it expected by the officers of the Board, until the financial year had more than half expired, that any part of the debt would remain ; and the hope was

often expressed at the Missionary House, that we should be able to announce at the meeting in Portland that the Board did not owe a dollar. We were, therefore, greatly pained when we began to discover that our hopes might not be realized.

The amount appropriated by the Prudential Committee in October last was \$247,060; and the debt of the previous year was \$34,071; making together \$281,131. It was supposed the receipts might be equal to this sum; and they did reach to within less than \$10,000 of it. But the expenditures have been \$37,770 more than was appropriated by the Prudential Committee at the commencement of the year. What has been the cause of this?

1. It is known to those who are familiar with our financial affairs, that a large part of the remittances to our missions in the East is made in bills of exchange or drafts, authorized by the Prudential Committee, and drawn in Boston on our bankers, Messrs. Baring, Brothers & Co., in London. These bills or drafts are sent to the treasurers of the different missions, who sell them for money which is current in the countries where they are stationed. Last year we remitted in this way £34,900 sterling, or about \$170,000. But, owing to the course of trade, these bills or drafts did not sell as advantageously as usual, especially in Persia, India and China. The amount received for these bills was less, as compared with the previous year, by \$10,744, being on an average about six per cent. The treasurer of the Ahmednuggur mission writes that there was a difference of twelve per cent., on the bills sold by him, between 1850 and the previous year. I repeat, that the cost of remitting funds to the missions was \$10,744 more the last year than it was the year before; and so much more than we had reason to expect it would be. It should be added, that while exchange has sold at low prices abroad, the rate has been unusually high in this country. And this has been unfavorable for us, as we have to purchase here exchange on London, to meet the payment of our bills as they become due there. It may also be stated, as the result of various inquiries, that there was no other mode of remittance more advantageous.

2. Our publications cost us last year \$2,241 05 more than was anticipated. It will be seen by the Report on the Home Department, that nearly a million and a half of copies of our publications have been printed within the year. Considering how much that is desirable, is accomplished by the diffusion of missionary intelligence, and how much our receipts are augmented in this way, it may perhaps be matter of regret that the number of publications distributed was not greater. "There is that scattereth and yet increaseth." Merchants do not consider what they pay for advertising as money lost. The expense of agencies was \$1,512 01 less than in the preceding year. This was owing mainly to

our being, for the greater part of the year, without a secretary in New York. If we could have made a charge for the salary of such a secretary, having his services through the entire year, our receipts would doubtless have been proportionally increased.

3. While the expenses of four of the missions fell below the allowance, there was expended for twelve of the missions considerably more than was appropriated at the usual time, which is soon after the annual meeting of the Board. Statements and appeals came from these missions, which induced the Committee to grant, at different times, and to different missions, sums amounting to \$11,221. In this was included \$4,468 for the Bombay mission, for which no grant was made in October, owing to an expectation that the expenses of this mission would be defrayed, as in several past years, by the profits of the printing establishment.

4. The sum of \$17,000 was appropriated for the missions among the Indians. Mr. Treat, the Secretary having the special charge of that department, was absent at the time; and it was found necessary subsequently to make additional grants, raising the sum to \$20,717 63. Is this too large a sum for the Indian tribes among whom we have missions? I am disposed here to read an extract from the report of Mr. Hotchkiss, at one of the Choctawstations. (See p. 324 of the present No. of the Herald.) With such results as these, will any one wish the allowances to our Indian missions to be reduced? Shall they not rather be increased?

The preceding statement accounts for the greater part of the excess in the expenditures. It should be borne in mind that contingencies sometimes arise, which occasion sums properly belonging to the expenses of one year to be paid and charged in the preceding or succeeding year.

In looking carefully at the sums expended during the year, we cannot find any which could properly have been withheld. Still, the debt is on every account undesirable. Can it be canceled? It may be in two ways. One is by curtailing our appropriations; the other by increasing our receipts. I was present some years since, when the Committee performed the painful duty of reducing very materially the allowances to various missions. I hope never again to witness or suffer the distress it occasioned. But this disastrous measure was at that time unavoidable.

Can the receipts be increased? The contributors to the funds of the Board were never so numerous, probably, as they are at this moment; nor were their means ever before so ample. The missions as a whole, so far as we can judge, were never more prosperous. With the divine blessing manifestly accompanying our efforts, with rich fields increasing and opening before us, with all the encouragements growing out of such signal success, and the finger of Providence beckoning us on, shall we hesi-

tate, falter, relax our exertions? Is not one of the great questions demanding our attention, how the friends of missions may be induced to make their property a blessing to themselves and others, by bringing more numerous and costly offerings to aid the cause of our Redeemer and King, who said, when on earth, "It is more blessed to give than to receive."

The several documents submitted by the Treasurer were referred to Chancellor Walworth, Seth Terry, Esq., Levi Cutter, Esq., Anson G. Phelps, Esq., Gen. William Williams, R. P. Waters, Esq., and John Leland, Esq., who made the following report:

The committee have examined the accounts of the Treasurer, as they appear upon the books of the Board in his possession, and which the Auditors have carefully examined, with the vouchers and with the certificates of stock, &c., and found them to be correct. It appears that the amount received by the Treasurer from all sources, during the fiscal year ending on the 31st of July, 1851, was \$274,902 21; and that the amount paid out by him, during the same period, was \$284,830 56. The accounts of the Treasurer appear to have been correctly kept, and the permanent funds of the Board remain securely invested, as they were at the date of the Treasurer's report in 1850. Your committee, therefore, recommend that the first mentioned report be accepted and adopted by the Board.

It will be seen from this report of the Treasurer, that while the receipts of the past year have exceeded those of the previous year about twenty-three thousand dollars, the excess of disbursements beyond those receipts has been about ten thousand dollars, making the indebtedness of the Board at the termination of the last fiscal year only a few cents short of forty-four thousand dollars. The special report of the Treasurer, referred to your committee, explains very satisfactorily how this excess of disbursements above the receipts of the past year, notwithstanding the increase of those receipts, have been produced.

But one of the items constituting this increase of disbursements, as stated in the special report, requires explanation to prevent misapprehension. It is stated in the special report that "the cost of remitting funds to the missions was \$10,744 more the last year than for the year before." It would have been more correct to say, that the profits arising from the manner of transmitting the funds to the several mission stations was that amount less in the last than in the previous year; as will appear by the following statement.

In the early operations of the Board it was necessary, in transmitting funds to India and other distant missionary stations, to purchase specie long before it was wanted at such stations, and to remit it to them. But for several years past the financial operations of the Prudential Committee have

obtained such an established credit for the Board, as has enabled them to make remittances in certified drafts upon its bankers in London, payable at three months' sight. These drafts the missionaries are enabled to sell in the countries where the funds are to be used, at the very highest rates of premium which the best bills on London will command at the places of sale. And as those premiums are generally considerably higher than the difference of exchange between this country and England, the Board is a gainer by the operation; for in the accounts rendered by the treasurers of the missions respectively, credit is given for the whole proceeds of the sales of these bills, including the premiums received upon such sales. In addition to this about four per cent., on an average, is saved in interest by this mode of remitting funds; for it is not necessary to transmit funds to England to meet their bills of exchange, until notice has been received at the Missionary House in Boston, that the bills have arrived and been accepted in London. The time thus gained between the dates of the transmission of the bills to the mission stations, and the periods when it is necessary to make the remittances to London to meet them, is upon an average eight or nine months.

Although the profits arising from the sales of these bills have been much less during the last fiscal year than in several preceding years, owing to the causes specified in the special report, the probability is that this diminution will not continue for any considerable length of time, and that the amount of profits will soon be the same as in former years.

To sustain the credit of the Board, however, and obtain the benefit of this mode of remittance, it is necessary that the Prudential Committee should be furnished with the means of meeting these bills of exchange at the times they become due. And this cannot be done, if any considerable amount of debt is permitted to accumulate against the Board. Your committee, therefore, think that the present forty-four thousand dollars debt of the Board should be provided for during the present fiscal year, if possible, in addition to about three hundred thousand dollars of the ordinary and gradually increasing donations for the expenses of the missions. This last mentioned sum is necessary for the current year to sustain the present missions of the Board, and to increase the effective force in those places where the fields are evidently now ripe for the sickle, and where more laborers must be immediately employed, to gather into the garner of the Lord the rich harvest which he is about to give us, as the reward of previous donations and exertions of the friends of this Board, and of the labors of the missionaries under its care.

How this increased sum for the extinguishment of this casual indebtedness, which could not have been avoided by the Prudential Committee without great injury to the cause in which we are engaged, is to

be raised, is a question upon which considerable difference of opinion exists. The Prudential Committee are very properly opposed to any spasmodic action in reference to the raising of funds for the ordinary expenses of the missions. And as a general rule the Board should depend upon the ordinary and constantly increasing periodical collections, not only to defray the ordinary expenses of the missions, but also to discharge the increased expenditure which will frequently arise from the necessary increase of our missionary force at particular stations. But in the operations of the Board, as in the ordinary business transactions of men, occasions will sometimes arise when it will become necessary to make extraordinary exertions to extinguish a considerable debt, which has arisen from causes which human foresight could not well have anticipated. Such, in the opinion of your committee, is the case in relation to the present debt of the Board.

#### *Report of the Prudential Committee.*

The different portions of the Annual Report were referred to committees for their examination, a brief abstract of its contents having first been read by the Secretaries. These committees were as follows:—On the Home Department, Dr. Tappan, William Rankin, Esq., William A. Buckingham, Esq., Dr. Asa D. Smith, Rev. S. H. Riddell, Rev. I. P. Langworthy and Hon. Linus Child; on the African missions, Dr. Tyler, Dr. Todd, Dr. George E. Adams, Rev. Erastus Malthy, Rev. Samuel H. Hall, Rev. John McLeod and Rev. Daniel O. Morton; on the Greek and Jewish missions, Dr. Allen, Dr. Bond, Dr. Smalley, Hon. W. L. F. Warren, Rev. John Woods, Rev. Selden Haynes and Rev. Stephen Thurston; on the Armenian mission, Dr. Hickok, Dr. Bates, Dr. William Adams, Dr. Charles Walker, Hon. David Mack, Woodbury Storer, Esq. and Rev. J. F. Clark; on the Syrian and Assyrian missions, Dr. Hawes, Dr. Dickinson, Rev. Orin Fowler, Charles Seudder, Esq., Rev. Silas Aiken, Dr. Strong and Rev. William P. Paine; on the Nestorian mission, Dr. A. D. Eddy, Dr. Charles White, Rev. H. B. Hooker, John A. Hyde, M. D., Rev. S. G. Buckingham, Rev. Richard Woodhull and Rev. James Anderson; on the Mahratta mission, Rev. David Greene, Rev. Horatio Bardwell, E. Alden, M. D., Rev. D. G. Sprague, Dr. William Thompson, Rev. R. W. Clark and Rev. E. W. Bullard; on the Madras and Madura missions, Dr. Wisner, Dr. Snell, Rev. D. L. Ogden, John Dike, Esq., Rev. Carlton Hurd, Rev. John K. Young and Andrew W. Porter, Esq.; on the Ceylon mission, Dr. Tucker, Prof. Warner, Rev. Lewis Sabin, Dr. Wheeler, J. D. Johnson, Esq., Rev. J. P. Stryker and Rev. E. Russell; on the Borneo and China missions, Dr. DeWitt, Dr. Wyckoff, Dr. Scott, Dr. W. Child, Rev.

Wakefield Gale, James Crocker, Esq. and Rev. A. G. Vermilye; on the Sandwich Islands mission, Chancellor Walworth, Chief Justice Williams, Dr. Dana, Dr. Nelson, Dr. Skinner, Rev. Sewall Tenney and Rev. H. Bingham; on the missions to the Oregon Indians, Choctaws and Cherokees, Dr. Barstow, Rev. William A. Stearns, Rev. Henry Dwight, Rev. John Crowell, Hon. S. Williston, Prof. Tatlock and Rev. E. F. Cutter; on the missions to the Dakotas, Ojibwas, New York Indians and Abenakis, Dr. Patton, Levi Cutter, Esq., Rev. T. Packard, Jr., Dr. Stearns, Dr. E. W. Gilbert, Rev. S. H. Keeler and Rev. G. P. Smith.

These committees subsequently made their reports, recommending that the several parts of the Annual Report referred to them be approved and adopted; which was accordingly done.

The committee on the Home Department also say:

The committee are gratified in observing new evidence of the wisdom and energy with which the affairs of this institution are conducted. Some additional expense has attended the editing, printing and circulating of the publications of the Board. Such expense, however, as serves by the diffusion of light to enkindle love and impel to good works, all will admit to have been judiciously incurred.

Your committee regret that the important post of District Secretary of New York city has remained, since January last, unoccupied, and they earnestly hope that the right man to fill it will soon be found.

It affords high gratification to learn, that during the last year thirty-five missionary laborers have been appointed, several of whom have already gone forth to their allotted fields, and that the number now under appointment in this country has increased within the year from twelve to thirty-six. Thus, while the God of missions is speaking to the people to go forward in this glorious enterprise, he is furnishing the instruments by which the command is to be obeyed.

The committee on the Greek and Jewish missions use the following language:

Our missionary, Dr. Jonas King, has continued his labors during the year in that famed city on the Ægean shore, described by our great poet,

Athens, the eye of Greece, mother of arts  
And eloquence;

but his hearers have been few. And he has also met with new persecution; which, however, as he encountered it with prudence, has subsided. The ancient idolaters of Athens resisted the truth from the eloquent lips of Paul; and the adherents of a corrupted form of Christianity, now living in Athens, have as yet resisted the truth from the lips of our missionary. But exa-



ly the time will come when the voice of the Christian preacher in Greece, accompanied by the Spirit of God, will be more mighty than the voice of the ancient orators of the city, whose eloquence "wielded at will that fierce democratic." More glorious than ever before will be Athens and Greece, when the pure truth of God shall prevail over human inventions and traditions, and when the "philosophy" of heaven shall, as it will, through God's blessing on missionary toils, dwell in the hearts of the people.

In regard to the mission to the Jews, of whom there are eighty thousand at Constantinople, and thirty-five or forty thousand at Salonica,—the scriptural Thessalonica, where Paul in a synagogue of the Jews for three Sabbath days "reasoned with them out of the Scriptures,"—there is no ground of discouragement, except from the very depravity which the gospel is designed to subdue. There is already at Constantinople a small church of Jewish converts, under the care of a missionary sent out by the Christians of Scotland. If these modern Jews, with whom Mr. Schauffer is laboring at Constantinople, and Mr. Dodd at Salonica, have, as the Report says, "a remarkable capacity for self-righteousness," in this they do not differ from the ancient Jews, described by Paul, "who went about to establish their own righteousness," not regarding the humbling method of justification by faith in the blood of Jesus Christ which God has appointed. But now, as of old, the gospel through the power of prayer is mighty "to the pulling down of strongholds." It will baffle the wisdom and subdue the folly of the Greek, and will bring low the amazing pride of the Jew; so that both Greek and Jew will with certainty, in God's near approaching time, be gathered into the Christian church.

The report of the committee on the mission to the Armenians, after alluding to the death of Mrs. Hamlin and Dr. Smith, is as follows:

There have been several important missionary tours accomplished by different members of the mission; and the many visits of the native helpers, as well as the widespread communion of native converts with the people, have all been made an important means of diffusing extensively evangelical influence and interests. Ten distinct Protestant churches have been formed, and in most cases the number of attendants on divine worship exceeds many times the number of church members. In some cases also the number of the tax-payers is considerably more out of the church than in it. Temperance has become the distinctive mark of a Protestant; and with the first serious attention to the gospel, there is the renunciation of all intoxicating drinks.

The influence of the seminary at Constantinople is of much general importance; and many of its students are in several ways dis-

tinguishing themselves. And yet a fresh outpouring of the Holy Spirit is necessary before it can become an effective supply of the demand for native preachers. The female boarding school is prosperous; and by their occasional employment the pupils earn their clothing in a good measure, and contribute very considerably to benevolent objects. The free schools, taught by pious masters, are also directly aiding in the general reformation.

A very special ground of encouragement and thanksgiving is found in the attainment of a formal imperial charter, mainly through the agency of Sir Stratford Canning, the British Ambassador, which guarantees the rights and liberties of the Protestant community equally with the old ecclesiastical organizations. About fifteen hundred of such Protestant Christians, made up of Armenians, Greeks, Jews, Syrians, Maronites and Druses, may now have all the privileges and immunities of a nationally recognized organization.

The whole review of this mission evinces the most decided marks of special divine interposition; and the entire field stands out to view as one of the most hopeful and interesting which the world is now presenting for missionary cultivation. A special report, which has been referred to a separate committee, has been deemed necessary, in order the more fully to present the peculiar claims which are made upon the attention of this Board. A reinforcement of twelve missionaries is earnestly asked, as the least number that will meet the obvious demands of God's providence and grace, in the minds of this most interesting people.

The committee on the Nestorian mission express their views in the following terms:

The history of this mission thus far is one of wonderful interest and success. And though the cruelty of the Koord, and the arm of abused power, and the deep hostility of a jealous priesthood, have at times assailed it; still it has lived, and risen stronger, and shone brighter, from the difficulties it has had to encounter, and the persecution it has met. And never were the claims of this mission so strong upon us as now; nor were its prospects ever so encouraging. The people have learned to respect the piety and to venerate the truth, which their own Patriarch cannot patronize or estimate. This truth the people are now happy to receive; and this piety is delightfully illustrated among them, increasing their independence of ecclesiastical dictation, and promising the security of governmental protection against all their persecutors.

The committee feel that the way is now prepared for the most vigorous measures for the permanent establishment of churches among the Nestorians; and we may safely calculate results of speedy reaction from them, and aid of the most valuable kind towards the evangelizing of other portions

of the heathen world. These preparations are the following.

1. The country has been fully and happily explored, and that too under circumstances and by men entitled to our highest confidence.

2. A readiness and desire exist, on the part of the people, to welcome and improve the means which are proffered for their relief and salvation.

3. Schools have already been established among the Nestorians, which are now in successful operation, and with proper and continued aid promise the most valuable results.

4. The press is in full operation, and is statedly publishing a paper for the people, called the "Rays of Light;" and we can contemplate such light, shining amid these cold mountains, only with profound admiration. This press thus furnishes, says Dr. Perkins, an amount and variety of valuable reading matter, which never would have appeared in any other form. Baxter's Saints' Rest is soon to be issued. The entire Bible is in the course of printing; 276,000 pages have been issued the last year, and 6,228,200 in all.

5. A system of preaching and evangelism has been adopted, which has called into exercise and tried the spirit and capacity of converted Nestorians to advance and establish the gospel throughout the whole country.

6. Revivals of religion of a most remarkable character have been enjoyed by the Nestorians, which not only sanction the wisdom of measures there adopted, but give every encouragement for the future.

7. While the committee would abstain from every thing like invidious distinction, they cannot refrain from the expression of high commendation of the labors and judicious measures which have characterized the mission to the Nestorians; and they would beg in their behalf the granting of all reasonable and necessary relief which they ask at our hands.

There may be said to be a crisis in this mission, like that which the entire Board seems now to have met; a crisis brought on by the success of its own operations; a crisis that causes interest, if not painful solicitude, to the responsible agents and managers of the missionary cause, and which it is most difficult to make the churches properly estimate and meet.

This mission to the Nestorians, as is the Board in most of its missions, is at a point at which it will not do to pause, at which it cannot long maintain its position in the estimation of the people, and secure its ends, without an immediate advance. Every thing is so in motion around it, and such are its present operations, that if not vigorously sustained and strengthened, so as to be able to advance, it may have to encounter renewed opposition from the ecclesiastics, and by no means be certain of obtaining the protection of the Turkish government, which they both need and hope to secure.

The committee on the Mahratta missions presented the subjoined report.

So far as the Bombay mission is concerned, there is a want of full and definite statements respecting the labors of the mission and the results, especially in relation to preaching and other efforts for the spiritual improvement of the people. Doubtless this deficiency is attributable, as is intimated, to the imperfect returns furnished by the missionaries. With such a population as the city of Bombay and the vicinity present, and with four ordained missionaries in the field, there ought to be, and your committee presume that there is, far more labor performed in this department, than is indicated in this report. Perhaps assigning to each missionary a distinct field of labor, for the cultivation of which he should be individually responsible, might give greater efficiency to the mission.

In this respect the plan which the Prudential Committee are adopting in the Ahmednuggur mission, and which secures in the mission nearly the same individual responsibility that is felt in the ministers at home, appears to be highly judicious, and, as far as practicable, desirable in all the missions. Preaching tours and circuits in the villages and surrounding countries seem to be important, as one of the most effectual means of preparing the minds of the Mahrattas for that extension of the mission, which the Prudential Committee contemplate, and which the great numbers and wide country of this community seem to require.

The committee on the Madras and Madura missions say:

We are gratified to see in these missions evidence of progress, particularly that an elegant and idiomatic version of the Scriptures has been completed within the year. The pleasure thus derived is somewhat diminished by the fear that the want of laborers, so fully shown by the missionaries, may produce a retrogression. It seems to be hardly possible that the ground already occupied can be retained, and especially that any further aggression can be made upon the heathen around them, without a greater amount of work than can now be performed.

From the report of the committee on the Ceylon mission, the following extracts are taken.

This is one of the oldest and most important missions of the Board; and results of a desirable and permanent character show the wisdom of the plans adopted by the excellent men who first went to that field, and who have been spared for more than thirty years to mature the measures they devised, and to carry out the purposes they formed. The names of Poor, Meigs and Spaulding, with which we have been so long familiar, are still found on the list of active and efficient laborers. From the data furnished in this part of the Report,

we discover unmistakable evidence of progress. The seed which has been scattered there for so many years, amidst tears and trials, has taken root, and is bringing forth fruit. The two very important schools which have been long established on "Ceylon's Isle," have shared largely in the divine blessing. Seasons of refreshing have been enjoyed; and from them numbers have been added to the church.

A spirit of missions has discovered itself among the native converts; and they have formed an association, for the purpose of diffusing more generally the blessings of that gospel the light of which has cheered them.

The press is an important auxiliary to the work in which our brethren are engaged. More than one hundred and sixty millions of pages have been printed from the beginning. A new translation of the Bible has been made; and a royal octavo copy of it is now in the library of the Board.

The press is also employed by the enemies of the cause, both heathen and Roman Catholics, in assailing the missionaries and their work. These assaults are like the opposition of infidels in more enlightened countries. They have the venom of the shaft, without the vigor of the bow. Opposition was to be expected; and it only shows the deep hold which Protestantism and true religion have upon the mass of the people. It is the struggle of darkness against light, of error against truth. The religion of the gospel has in it vital energy, and has on its side the strength of Jehovah. Those domains of sin are gradually being brought under the reign of Christ. He is even now more than a titular prince.

The committee appointed to report on the Borneo and China missions speak as follows:

It is to be regretted that a reinforcement of additional laborers has not yet been obtained to accompany Mr. Steele, and resume the missionary station in Borneo. A series of afflicting and bereaving providences in the sickness and death of missionaries, leaving Mr. Steele alone to contend with ill health, led to the breaking up (it was hoped for a time only) of the mission. To give up a mission, which has called for so much prayer and toil, and proving an incident unusual in the history of the missions of the American Board, must cause most painful regret. Mr. Steele, with renovated health, and with a spirit ardently devoted to the field of his past labors, is seeking fellow-laborers to go out with him. May his exertions be crowned with success, and his desires be realized!

In China the openings for missionary labor are becoming more favorable, and the means for cultivating them are gradually increasing. The enlarging issues from the press, the advancement of the new translation of the Scriptures, the relaxation of the governmental restrictions on the missionary

labors, and even the full recognition of their toleration, the increasing knowledge gained by the missionaries, both of the oral and written language, all furnish facilities for engaging with propriety and promise of success both in preaching the gospel, and in educating the youth in scriptural truth. The commencement made in the work, from the fruits that already appear, furnishes every ground of encouragement and of hope. There is an allusion made in the Report to the opinion of one of the missionaries, "that the empire has no doubt reached a ruinous condition; that revolutions may not be remote; that the state groans under its own weight; and that a spirit of inquiry is waking up." He believes it a time specially calling for the earnest intercession of Christians in behalf of the monarch and people, and especially the missionaries of the cross planted there. China is a field of peculiar interest in view of its wide extent, dense and large population, and special character. A small beginning has as yet been made in the missionary efforts of this field; and the call for additional laborers is becoming more and more urgent and impressive. Recent events in Providence seem to devolve special claims for this service upon the churches in the United States.

By the recent settlement in California, a nation has been born in a day; and commerce and navigation, with rapid progress, are successfully employed on our western Pacific coast, and will soon make their way thence to China. Is not light shed on the developments of divine Providence, in leading the American Board to the occupation of the Sandwich Islands, midway between our Pacific coast and China, and the subsequent events in the signal work of divine grace there accomplished? Is not the intimation plain that the American church, and especially this Board, are imperatively called upon to seek and labor for the spiritual regeneration of China, in her conversion to the faith and service of the gospel.

The attitude and prospects of the mission to China, as well as of some other missions, make strong and impressive appeals for a large increase of men and means, to enable the Board to invigorate and enlarge them. Your committee believe that the appeal for additional missionaries from China presents claims of peculiar interest and strength to the Prudential Committee, and should be responded to as soon as they shall feel warranted by the spirit of increased liberality in our churches.

The committee on the Sandwich Islands mission adopt the following language.

Your committee have examined the Report of the Prudential Committee with undiminished admiration and gratitude to God for his continued goodness to this mission and the people under its instruction; and they would congratulate the Board and its friends, and the laborers connected with that

field, on the history of the past year and the past generation, and the prospects of progress for the succeeding.

It cannot but be a matter of thankfulness in which other nations and generations will rejoice, that when that field was manifestly open, and the command of Christ and the finger of God pointed thither, some thirty-two years ago, the Board and its laborers were ready to occupy it; and that as the field widened, and the demand for laborers increased, that demand was so opportunely and extensively supplied, that in a short time the gospel was proclaimed through every village and hamlet, a school opened in every district, and tracts and portions of the Scriptures were brought to the door of every cabin in the land, and that the nation in all its parts had the opportunity of simultaneously looking at the claims of Christianity, having in a few years free access to the entire Bible in their own tongue; while the prayers of Zion, as in the freshness of her first love, importunately ascended to heaven for a blessing on the means employed there, in some sense proportionate to the ends contemplated. Will not the Board and its friends distinctly recognize in this fact one of the elements of influence, or the secret of success, in that field of missionary enterprise?

While, therefore, we gratefully acknowledge the fulfilment of the promise of our ascending Lord, "Lo, I am with you," and ascribe to God the giving of the increase, shall we not be instructed and encouraged to employ means in similar proportions for other fields open to us, and then joyfully anticipate equally striking and happy results, and as much longer, indeed, as the fields entered are wider and vastly more important?

That nation, being instructed in the Christian doctrine, has honored the Bible, the Sabbath, the principles of temperance, peace and righteousness; and God, by the presence and power of his Spirit, has honored that nation. In the judgment of your committee, the churches there, young and poor, in their struggles in the cause of the gospel beset with opposition and difficulties, deserve the sympathy, aid and commendation of the friends of truth. The enlightened efforts of the Hawaiian legislature, in the cause of temperance and schools, may be commended to the world.

Independence in reality, or efficient protection guaranteed to them by the magnanimity or justice of stronger powers, would be of great importance to the continuance, growth, happiness, and usefulness of the aboriginal race, whose strength now lies in their integrity and the favor of God to his worshipers, for whom he has so often and so signally interposed. May his impenetrable shield be ever over them, and his grace make them a blessing to other nations!

The committee on the Oregon, Choctaw, and Cherokee missions reported as follows:

We have read with attention and with gratitude to God the statements submitted

to our inspection, concerning the success of the Choctaw and Cherokee missions; their progress in civilization and education; the success of the boarding schools, and the hopeful conversion of so large a proportion of the pupils; the large accessions to the churches; and the ordination of a native Choctaw as a minister of the gospel; together with the circulation of portions of Scripture and other books in their own language. These things give evidence that the Indian race need not melt away and perish.

With full confidence that the Prudential Committee will make every reasonable effort to increase the number of missionary laborers, and discharge our peculiar obligations to that interesting and wasting people, your committee recommend that these portions of the Report be approved and printed by the Board.

The committee on the missions to the Dakotas, Ojibwas, New York Indians, and the Abenakis, make the subjoined remarks:

The external condition of these missions seems to be generally prosperous. The establishment of a newspaper among the Dakotas, under the auspices of the mission, and the completion of a lexicon and grammar of the Dakota language, are encouraging indications of progress. The contemplated cession of land, including five out of six missionary stations, has in a degree interrupted the success of the mission, and thrown its plans for the future into uncertainty; but as important advantages to the people will be secured by the measure, it may still be regarded with hope. The force of this mission has been weakened by the loss of one missionary and one assistant missionary by death. Still the preaching of the gospel, and other means of Christian instruction, have been continued, and in a few instances with success.

The expected removal of the Ojibwas to a new territory under an order from the government of the United States, though much to be regretted on many accounts, has had the effect to stimulate the people to new efforts for improvement, in the hope of preventing a measure which they regard with repugnance. It is gratifying to learn that the conviction is gaining strength among them, that their old religion is of no benefit, and that the Bible is true and deserves their confidence. At one of the stations the missionary reports that he has not seen a drunken Indian during the summer, or heard of the selling of any intoxicating drink among the people; though he adds the fear that some have gratified their depraved thirst secretly. Such a fact, and such a fear even, speak volumes in regard to the state of public opinion.

The New York Indians have made sensible improvement in their external condition during the last two years. Political strifes have troubled the churches; and in one instance the excommunication of three prom-

inent chiefs has been found necessary. Temperance, however, has been vigorously promoted, especially among the Tuscaroras; where, by the determined efforts of leading men, the traffic in intoxicating drinks has been banished from the limits of the territory, and can only prowl for victims under the agency of white men around the borders. The condition of the schools appears to be more prosperous than ever; the preparation of works for the press, for which two of the gospels will soon be ready, has been carried forward; and important changes, recently made in the arrangements of the missions, may be expected to give the whole work a new impulse.

It is much to be regretted that in all these missions conversions have been few; but contributions to the support of the gospel, in some cases liberal, evince the value which the people attach to their religious privileges, as also their convictions of religious duty. The missionaries are pursuing their self-denying work with patience and fidelity, amidst circumstances which afford little to awaken enthusiasm, except the simple desire to benefit a wronged and degraded race, and give glory to the Savior of the lost. They need the sympathies and prayers of God's people; their praise, however, is not of men but of God.

#### *Urgent Claims of the Armenian Reformation.*

In accordance with a vote of the Prudential Committee, Dr. Anderson submitted to the Board the following Special Report:

Wise men observe times and seasons; for "to every thing there is a season, and a time for every purpose under heaven." In missions this is important. For want of it decisive moments, of infinite value, may be easily and irrecoverably lost. This may not, however, be the fault of the missionary. What can two or three men do alone among millions? It is sometimes doubtful how far a feebly sustained mission is, on the whole, a blessing in a heathen country. It may serve only to create a demand, which it is wholly unable to supply. A few souls may be saved; but the great benighted community, not being pervaded by the gospel, while its truths excite attention by their novelty, is left to acquire perverted views of it, and to a settled alienation and opposition.

But the case becomes more important when a reformation has actually begun. Then is the time of harvest; a fixed, limited, short time, calling for its appropriate and exclusive work. Such a season there was at the Sandwich Islands, in the year 1837, and for years afterwards; and most happy was it that the Prudential Committee resolved, just previous to that time, so to increase the force of the mission as to double its expenditure at once. Had not the gracious Lord inclined and emboldened them to *take this step, who can tell what feebleness might have marked all the subsequent workings of that mission?*

Such a harvest-season there now is among the Armenians; and it is for the Board to consider how it can best meet the case. Not, indeed, whether this exigency should awaken other feelings than those of gratitude and thanksgiving; for such exigencies are answers to our prayers. It is for just such results we prosecute our missions. That they should take us by surprise, and sometimes awaken feelings even of perplexity, if not of discouragement, only serves to show the weakness of our faith, and that we have not duly calculated the power of gospel truth and of the grace of God. But when the exigency comes, we do well to consider the nature of the responsibility it brings upon us. That is the point now to be considered in view of the reformation among the Armenian people. We discuss the question in its relation to a single people, for the sake of unity; but our reasoning will apply also to the reformation now existing among the Nestorian people; and also, in a degree, to both the Syrian and the Assyrian missions.

When Messrs. Smith and Dwight explored the country of the Armenians, twenty-one years since, they did not find a single clear, decided case of piety in all their extended travels. But they saw signs of an approaching reformation, in a certain preparedness to receive the gospel, which even then strongly distinguished the Armenians (as it has done ever since) from Greeks and Jews in that same country.

And now we behold among that people the unquestionable signs of a *reformation actually existing*. And it is interesting to inquire, What are the laws that will govern its progress and duration; and what the conditions that will determine its complete or only its partial success?

By a reformation we mean a spiritual revolution in a community. A community is moved. And the greater the number thus moved, the greater the sympathy and social influence. Hence the fact, that extended reformations are generally sudden in their development, and rapid in their progress, hastening on irresistibly to their crisis. Who has not seen that so it was with the great religious change that occurred in the sixteenth century? That was a sudden reformation. All Europe was taken by surprise. God had, indeed, been long preparing for it by his providence; but that work of grace, as it presented itself to the contemplation of mankind, was no other than a sudden and vast spiritual revolution. And its progress was exceedingly rapid. In four years the doctrine of salvation by grace,—the only adequate cause of such mighty results in God's moral kingdom,—was proclaimed over a considerable part of Europe. What a rapid and mighty change was thus made in the opinions and feelings of men! This soon led inevitably to an extensive breaking up of Roman idolatry; and within eight or ten years from the time of Luther's first public act as a reformer, the grand victory was achieved in those countries

where the Protestant religion became established.

So it was also in the Swiss reformation under Zwingle, which had its origin independently of the German. Ecolampadius and Zwingle both died as early as the fifteenth year of that reformation. That of France, struggling against the combined force of kingly and hierarchical power, can hardly be said to have reached a crisis at all; and the reformations in Italy and Spain were strangled in their infancy by the Inquisition. In all these countries the success was but partial, both as to territory and numbers, and also in the extent and thoroughness of the reform. The vital doctrines of the gospel were indeed recovered and published, but under so many disadvantages as nowhere to awaken effectually the missionary spirit; and to this day the lines dividing the Protestant and Romish religions in Europe are substantially as they were three hundred years ago.

Let us now make the supposition, for the sake of illustrating our main point, that the reformations of the sixteenth century had been as favorably situated for progress, as is the one among the Armenians. The Popes of Rome, we will then suppose, while they were at liberty to send missionaries where they pleased, were able to exert no controlling influence on the governments either of Germany or of France. We will suppose Charles V. and Francis I. to have ordained that no one in their dominions should suffer persecution for his religious opinions. We will suppose the Inquisition unknown; that no censor embarrassed and crippled the religious press; that Lefevre in France, and Enzinas in Spain, and Brucioli in Italy, printed and circulated their versions of the Scriptures freely and in peace; and that reformers traversed Europe in safety, preaching, writing and publishing without restraint; and that, while attention was yet awake, and the sense of errors and abuses was fresh in the minds of men, and the gospel truths were clothed with the attractions of novelty; while the grosser abuses of the Romish church had not been withdrawn from view, and while the Jesuits had not taken the field, and while the enemy was still in confusion, unaware of his comparative strength; then, as we suppose, Europe was filled with evangelists, with Bibles, with all manner of good books and tracts; and pure churches, like our own, were every where formed, and placed under faithful pastors, and, "walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

How unlike all this to the actual facts, as they were in those days! What violence does it do to historic truth! But had it been so, what a new face would have been put upon all succeeding ages! Surely Europe, from Gibraltar to the Baltic, would have been won over to the Protestant religion.

Now the suppositions we have made in respect to the German reformation, and

which were in great measure impossible, are all actual in Turkey, or, if not so, are within the range of possibility. We stand there in no fear of persecuting emperors or kings, nor of the Inquisition. The progress of religious liberty in Turkey, during the twelve years past, is matter of grateful admiration. First came the national charter of rights in 1840; which, among its numerous other consequences, has destroyed the political importance and persecuting power of the Armenian aristocracy. Next came the Sultan's pledge, in 1843, that men should no more be persecuted in the empire for their religious opinions. Then, after three years, came the before unthought-of application of this pledge to the relief of the Armenian Protestants, when persecuted by their own hierarchy. In the next year followed the recognition of the Protestants as a separate and independent community. And finally, in 1850, came the charter, signed by the Grand Sultan himself; placing the Protestants on the same national basis with the other Christian communities of the empire. How constant and wonderful was this progression of events! What more could we ask, what more expect, in the way of toleration and protection? The empire, if not for us, is not against us. That great enemy of all righteousness, the Pope, has no other power in Turkey than he has in these United States. Our missionary brethren among the Armenians may preach, write, print, gather schools, form churches, ordain pastors, and send forth native preachers and colporters, wherever they please. The power of patriarchs and bishops is exceedingly curtailed and limited by the new charter. The country is open, and the people generally are accessible. There is, indeed, almost everywhere an awakened attention, a disposition to hear, read, inquire, renounce errors, and embrace gospel truth; a change going on in fundamental ideas, and a gradual reconstruction of the social condition; in short, as all must see, there is a *spiritual reformation*. And it is restricted to no one province. It is widely extended. We have a list of places, at least fifty in number, for the most part of goodly size, scattered over Asiatic Turkey, in all of which the truth is believed to have actually made converts, and in all of which, it would seem, evangelical churches might soon be gathered. Ten churches have been formed already, and in part supplied with native pastors.

How remarkable the development of religious interest among the Armenians along the southern border of Turkey, in Aintab, Killis, Oorfa, and Diarbekr. Dr. Azariah Smith, whose late decease we have so much reason to lament, was able to find but few inquirers along this line only seven years ago. But now the number of Protestants in Aintab alone is greater than in the metropolis of the empire. Aintab was then scarcely known by name; but, only five years from its first occupation, it is one of

the most interesting and remarkable missionary stations in the world.

*Orfa* in Upper Mesopotamia, beautifully situated on a range of hills, well watered, and looking down upon a green valley and plain, perhaps the birth-place of Abraham, known as Edessa in the early ages of the Christian church, and celebrated for its school of theology,—this place contains seven thousand Armenians, and four thousand Syrians, and is already an outpost of the mission, and promises soon to become one of the greater lights.

*Diarbekr* is another centre. A church has been formed here, in advance of the missionary; and the speedy occupation of the place as a station will be a prelude to a similar occupation of *Mardin*, in Mesopotamia; and perhaps of *Jezireh* on the *Tigris*, half-way to *Mosul*, with a view to the occupation of western *Koordistan*.

Passing north to the upper waters of the *Euphrates*, we come to *Arabkir*, another central place, where the Armenians number nine thousand; and are unusually prepared for the gospel preacher. "We beseech you," write two of the native brethren in that place, "to deliver us from our orphanage. With our heads bowed down, and our hearts joyful in Christ, we beg of you, brethren, if it be possible, send us speedily a preacher."

*Sivas*, another central point, a hundred miles westward, is still without a resident missionary; but a church was formed the past year among its nine or ten thousand Armenian inhabitants; and Mr. Powers declares, after a sojourn of several months, that "few in the city have not heard more or less of the gospel, directly or indirectly; and there are few whose confidence in their own system of religion has not been shaken."

Time does not permit us to multiply these illustrations. But we must instance *Kaisariëh*, in Asia Minor, where the mortal remains of our missionary brother *Gridley* have long rested in hope. Here are ten thousand Armenians, and, in the four or five contiguous villages, five thousand more. Within a day's journey there are twenty thousand. God's grace has begun to operate here. Excepting a visit from Mr. Johnston, a colporter from Constantinople has been the only laborer at *Kaisariëh* for two years past; and when, after so long a time, this native brother desired to go and visit his family, the Protestant brethren would not suffer him to depart, until a preacher should be sent. "Send us a preacher,"—they write to the mission,—"*Send us a preacher with a family. We do not want a single man. We want a man to come with his family, and settle down among us; for then we shall have some hope of his staying.*"

These are only specimens of the calls for preachers and preaching, for the word and ordinances of the gospel. Time fails for more; and we proceed now to state, very briefly, what imminent danger there is in delay.

There is danger of a *limited and partial reformation*;—that it will reach and pass its grand crisis, before we have fairly kindled the necessary central lights, and so diffused a knowledge of the gospel through the Armenian community. There is now every where a curiosity to know what Protestantism is, and to hear what the missionaries have to say; but this curiosity, regarded as a national feeling, will die out. Men are now in the process of forming their opinions, whether right or wrong. The reformation, regarded as a grand social movement, we must not expect to continue long. As an opportunity for preaching the gospel, it is a time of inestimable value. The same amount of preaching, the same number of laborers, the same expenditure, will accomplish far more now, than it will after the special interest has subsided. Said a distinguished Armenian very lately to one of our brethren, "*Now is the time for you to work for the Armenian people. Such an opportunity as you now enjoy may soon pass away, and never more return. You should greatly enlarge your operations. Where you have one missionary, you should have ten; and where you have one book, you should put ten in circulation.*"

There is danger from *Wars and revolutions*. The political skies in the East are not without clouds. Powerful nations are struggling, in diplomatic warfare, for the ascendancy in Turkey. It is possible that Russia may prevail. It is moreover possible, though happily not probable, that England may become less disposed, or less able, to afford its protection.

There is danger of *combinations*; that Roman, Greek, Armenian hierarchies, and Antichrist in all his protean forms, will combine and league together to oppose our evangelical inroad upon their dark domains; and that infidelity, and the large class of Mohammedans who are opposed to progress, will become their willing allies.

There is danger of *new organizations* to resist the work, as in the sixteenth century; of some oriental Loyola originating a body of oriental Jesuits; assisted, as he doubtless would be, by the experience and craft of the Romish Jesuits, scattered as they are over the East, in deadly hatred to all Scripture light and religious liberty.

And our Protestant Armenian churches will be in danger of *not rising to the level of self-sustaining, missionary churches*. There is no way, indeed, to escape this fatal paralysis, but by means of a vigorous enterprise and rapid progress, to force out their dormant energies, and make them realize that God has made them exist as churches to bring their people into his blessed kingdom.

Finally, there is danger *here at home*; danger of an exhausted interest from long familiarity; and danger, too, of the rush of sects into the Armenian field, and of the sad rivalries, jealousies and theological strife, that would be the consequence.

In each of these dangers there is a strong

motive to increased activity ; but all together are enough to urge us to the most prayerful, strenuous, and determined efforts to make full proclamation of the gospel throughout the Armenian nation.

It only remains to say *what more we ought to do*. We should at once occupy all the central points with missionaries from this country. This our brethren urge upon us. For this purpose, they call for twelve additional missionaries, to be sent immediately. And these they would station at Tokat, Kaisarieh, Sivas, Arabkir, Erzurum, Diarbekr, and Aleppo. With God's blessing on this addition to our force, the ten or twelve necessary central lights may all be kept burning. A corresponding increase will naturally be made in the number of native preachers and helpers, in the issue of books, the cost of preaching tours, and incidentals. The working of the reformation thus broadly and energetically will scarcely cost less, annually, for a few years to come, than *sixty thousand dollars* ; it may be for five, eight, or ten years ; after which, as the Protestant community becomes established in piety and thrift, the cost to our American churches will naturally diminish, as it has done at the Sandwich Islands.

Does this seem a large sum to pay for such a work, for such a result ;—to restore the "Seven Churches ;" to re-establish the gospel in its ancient seats ; where Apostles counted not their lives dear unto them that they might plant it ; where, when it shines forth in its pristine beauty and glory, it will preach, in the only way it can yet preach, to the Mohammedans ; where, in the very centre of the world, it will attract the gaze and wonder of mankind ? Are three hundred thousand dollars, or even six hundred thousand, too much to pay in the five or ten years to come, for results of such incalculable value ? The average annual cost of this mission, in its first period of five years, was \$11,000 ; in the second, \$22,000 ; in the third, \$32,000 ; and in the fourth and last, \$42,000. This brings us to the present harvest season, the object of our earnest prayers for the twenty past years. We propose to add some \$18,000 to the annual outlay. Men of business, men of God, is not this a wise economy ? We ask not whether it can be done. The members of the Board here present could doubtless, with ease and pleasure, assume the additional expense. *It surely will be done*, by other Christians, if not by us. Such a field, if not occupied as it should be by us, will be by others. They—Christians of different names in this country and Europe, who admire our field and our success, with a courtesy that is honorable to the missionary cause—stand by to see if we are likely to gain the victory without their aid. It is well that they should leave us to contend alone, if we are true to our trust. Nor is it necessary or wise for us, while giving special attention to this and some other harvest-fields, to neglect those others, which we are now

clearing, plowing, sowing, watering, and preparing for the future harvests. *This we ought to do*, but not leave the *other* undone. There are rich coming harvests in Africa and in India ; and more distant and greater ones perhaps in China. Let us be wise both for the present and for the future ; and have grace by all means to come up to the full measure of our duty, in fields that are already white unto harvest.

After the reading of this document, Messrs. Goodell and Wood made interesting statements, showing the claims of the Armenian mission ; and several members of the Board participated in the discussion which followed. The Report was referred to Dr. Beman, Prof. Shepard, Hon. Edmund Parker, Dr. Cox, Rev. Joseph Steele, Hon. S. H. Walley and Rev. E. A. Lawrence. This committee subsequently presented the sub-joined report, which was adopted by the Board.

Your committee have bestowed upon this subject all the time and attention compatible with the circumstances in which they have been called to deliberate and act. We regret that a better opportunity has not been afforded for deliberation, and especially so as the subject is one of deep and grave importance, probably not to be surpassed by any which will come before the Board at the present meeting ; but this regret is greatly modified by the fact, that the paper itself discusses, with great copiousness and clearness, all the important points which necessarily belong to this inquiry.

Your committee most cordially endorse the sentiments of the document put into their hands. Its facts appear to be undoubted, and its reasonings are logical and conclusive ; and the providence of God most manifestly calls us to act. This call cannot be resisted or disobeyed, without manifest loss on the part of the missions, and, we believe, guilt on the part of American Christians.

The following considerations have deeply impressed themselves upon the minds of your committee in the investigations of this subject. The country occupied by the Armenians is in all respects open to missionary efforts. The following particulars deserve a place under this general fact. It is easy of access, stretching off east from Constantinople, having the Black Sea on the north, and extending far south to the head waters of the Euphrates and the Tigris. Much of it is a fine country for the habitation of man. When its resources shall be fully developed, it will take a rank far above that which it has ever yet occupied.

This country is fully prepared for the most decisive and enlarged missionary operations. The Armenian mind is in a most interesting state. It has been, for many years, passing through moral and religious changes, which have at length resulted in the present state of things. Indications of future good were discovered by Messrs. Smith and Dwight in their first visit to that



people, twenty-one years ago; and the most auspicious changes have taken place since that period. Ten churches have been established in connection with our missions; and these have more than answered the expectations of those who have had an agency in gathering them. The members of these communions are our children, and we cannot of course give them up.

In addition to this, it is stated that perhaps fifty places more, and some of them of peculiar promise, are now open for the same operations, and with equal prospect of success. These fields must be occupied, and the precious harvest gathered by the reapers, or the ripe fruit will fall to the ground and perish. Nor can things remain long where they now are. Mind, when awakened, and especially national mind, cannot remain stationary long. Indeed, it is not *stationary* at all. Inquiry is itself progress; and if a healthful direction is not given to awakened thought, the consequences may be disastrous. This is true of man as an individual, and it is more emphatically so of men as contemplated in masses. The Armenians are now in a kind of transition state; and if they were to be left in their present condition, it would require more than a finite eye to read all the sad consequences which might follow. Their partial illumination by a pure gospel might leave them to sink down into a deeper darkness than ever. We cannot recede. We have put our hands to the plow, and we cannot look back. If our Board were to give up this field, or relax their efforts, or even *check their progress*, nameless errors might come in from abroad, or spring up among themselves, which would in all probability ruin multitudes now and generations hereafter. The crisis has come, or will soon arrive, and we must act now or never. The furrowed fields and the descending showers invite us to cast the seed corn into the bosom of the earth.

Your committee must not omit to remind the Board of what they already know, that extraneous barriers have been removed, one after another, in a most marvelous manner for the last ten years, till the Protestant Armenians are now secured in the freedom of conscience and all their religious rights. The field is open to every kind of missionary labor. The heralds of truth may preach the gospel, plant churches, educate and ordain ministers, gather in and baptize converts, establish schools and academies, erect printing presses, and pour out their productions upon a famished community, having none to molest or make them afraid.

Your committee consider another fact worthy of special notice in relation to the Armenians. They have the elements of the gospel of Christ; and though Christianity has been corrupted, and profession was degenerated into formalism, yet the institutions of God, and the seeds of truth are among them. Missionaries have some first *truths and principles* to commence with; and when a spirit of inquiry and reformation begins its process among such a people, the

most cheering results may be anticipated, and especially if the appropriate instrumentalities be applied. Nor are we to forget in estimating the claims of the Armenians on us, that the awakening of mind to religious matters is not confined and local, but general and almost universal. The rich and the poor, the cultivated and the illiterate, have felt its power. It is in the church, and out of the church; it has gained its trophies around the stations planted by this Board; and it may be traced even where the missionary has never stepped his foot upon the soil, or lifted up his voice in the ear of the inquirer.

Nor must we forget that under God this work has been effected by our missionaries. The labor was theirs, the power was his. And while we give to God all the glory, we need not refrain from expressing our most cordial approbation of our brethren, who have labored so faithfully and so successfully in that field. And how natural is that process of mind by which we couple their *past* success with our *future* duty. He who has blessed our missionaries, will continue to bless them, if we "faint not."

What then is our attitude, and what is to be done? Let these questions be answered, and we shall be prepared to understand our duty and to act. God has opened to us one of the finest countries of the East,—large, productive, populous,—and commanded us to enter it. We did enter it, over many intervening obstacles, and amidst many embarrassments. He sustained our missionaries and blessed them. Since that period one obstacle after another has disappeared, and one disability after another has been removed, till we may labor as freely there as in our own republic, and every thing we do is welcomed by man and blessed of God.

This is our attitude. And can there be any question as to our duty? Your committee think not. We must go up and possess the land, or we may fear that the confidence of the churches in us will be shaken. There is but one course for us, and that course is *onward*. We must *fully* occupy the field, or some other denominations will. And while we would indulge in no narrow or party feelings, and especially upon the foreign missionary field, yet we should deprecate the clashing of interests and action among the awakened Armenians. The field is one. They are to a great extent a homogeneous people, and if the great reformation which God has kindled up among them is fanned and kept alive by one and the same uniform agency, the results would, no doubt, be more sweet and harmonious, and probably more pervading and permanent among that people.

But if we resolve to possess that field, fully and without delay, we must expend a larger amount of money the coming year, than we have ever done before. Eighteen or twenty thousand dollars additional will be needed for this one enterprise. But what of that? Will not the churches sustain us? And even if there are some remaining

doubts as to their *willingness*,—for their ability cannot be questioned,—is it not the duty of this Board to instruct the Prudential Committee to go forward, and put this willingness to the test; that the churches sustaining the foreign missions in our connection may know whether they are glad or sorry that God has heard our prayers?

But your committee feel the necessity of moving wisely and with proper caution, even where the strongest impressions of duty would urge us on to action. And we should pause here, and ask where are we to obtain the necessary funds? Can the money be procured? Is it safe to trust God, and go onward? Is it safe to trust the churches in this crisis? These are grave questions, and should be answered. They can be answered theoretically; we trust they will be answered *practically*.

This meeting, in its blessed influences, will give us a portion of the needed funds; and the moral power which will go out from this place and follow us home, will give us more. Let every minister of God lecture to his people on the country of the Armenians, and be sure to dwell with copiousness on the spiritual geography of that interesting land; let every pious school-teacher in the land do the same; and let every father or mother, who prays for the world's conversion, rehearse the twice-told story at home, till every child can repeat every missionary station, existing and prospective, in that far off eastern clime, where God has begun, and is now carrying on one of the most sweet and blessed religious reformations of modern times; a reformation in which formalism is giving place to spirituality and life, and the wrinkles and decrepitude of age are supplanted by the beauty and activity of youth. The sum of all your committee have said, or wish to say, may be embodied in one sentence:

*Resolved*, that the Board instruct the Prudential Committee to go forward in the prosecution of the Armenian mission, according to their own discretion.

#### *The Progressive Nature of Missions.*

Mr. Treat read a Special Report, prepared by the direction of the Prudential Committee, on "the progressive nature of missions," which is in the following language.

For the purposes of the present discussion, missions may be divided into two classes, the *expansive* and the *non-expansive*. We find the latter in fields of limited extent, as in the case of some of our Indian tribes; or in countries which are but partially open to the preaching of the Word, as in the instance of Greece. *Expansive* missions are those which demand a frequent increase of laborers. And this demand may arise from the fact, that we have entered a large and promising field, which it is desirable to occupy at once, without waiting for any special encouragement; or from the fact that the joy of the husbandman

has already commenced. Of the former, the South Africa mission may be regarded as perhaps the best example, inasmuch as there seemed to be strong reasons for enlarging it rapidly, in anticipation of foreseen results. Of the latter, the Sandwich Islands mission is the most striking illustration; for such was the success of our brethren there that it was found difficult to furnish reapers even for the ripened harvest.

In selecting missionary fields, the preference should be given, as a general rule, to those which admit of expansion. Indeed, no society can flourish in the present state of the church, unless its missions are largely of this character. Progress abroad is the condition of a ready co-operation at home. A victorious army can easily fill up its ranks; but for faltering and defeated squadrons there are few recruits. It is too often so in our warfare.

What then is the character of the missions of the Board? They belong, for the most part, to the *expansive* class; some of them pre-eminently so. We have a system of operations which embraces almost every variety of climate, of race, of language, with opportunities not only of indefinite enlargement, but with a sort of necessity laid upon us to attempt great things for Christ and his church. We have made an onset upon the most compact and massive forms of error which the world has ever known. We are measuring our strength with Buddhism and Brahminism; and the battle is not for a day or a year or a life even. We are striving to vanquish the dark legions which hold Africa in chains; and the contest, though hopeful, must be long and severe. We have grappled with the sturdy might of a perverted Christian faith; and the struggle will end only in the hour of a distant victory. And who does not rejoice that God has given us just such a work to do? Who would strike from the list of our missions, if he could, those which make the largest demands upon us? Nay, who does not rather turn to such with peculiar affection, and pray with a father's earnestness for their full and vigorous development?

Such being the character of our missions, we must expect them to make larger and larger drafts upon the treasury of the Board. This result is inevitable; not that all the missions will require an increasing expenditure, for some, as we have seen, admit of little or no enlargement; not that any will require this expenditure indefinitely, for after we shall have reached a certain stage, as we shall see presently, our work will become easier; just as the freighted cars, when they have passed the summit level, may be carried forward with a diminished motive power.

The Committee do not deem it necessary to show how the expenses of a mission grow with its growth, up to a certain point of its history. The case is self-evident. Some of the items may not be accessible to all. But every one can see that as the

number of missionaries increases; as schools are multiplied; as the issues of the press are more in demand; as native preachers are raised up, larger appropriations must be made, till relief shall come from another quarter.

But we should always bear in mind, that *every addition to the number of these items is a gainful operation.* The expenditure of a mission at first is mainly for the support of the missionaries themselves; and then there are few results to report. But as the field opens, and the prospect brightens, new agencies are employed. And so the work goes on, till at length our brethren find themselves so fully occupied with the labor of ingathering, that they strive to enlist every available instrumentality. One dollar accomplishes more at this stage of the mission, than a hundred did at an earlier period.

Nor is this all. When we have reached this point, *we are approaching a new era, that of a lessening expenditure.* These multiplied agencies, with the divine blessing, are rapidly converting a heathen community into a self-sustaining Christian community; and soon the objects of our bounty will relieve us of the burden we have assumed, and even aid us in carrying the gospel to parts beyond.

The history of the Sandwich Islands mission will illustrate the preceding remarks. The cost of this mission for the first eight years was \$52,081.56; for the second eight years, \$117,065; for the third eight years, \$324,833.32; and for the last eight years, \$267,900.86. Thus it appears that the expenses of the last eight years fell below those of the previous eight years \$56,932.46. For the year ending July 31, 1849, these expenses were \$35,711.22; next year they were \$28,924.81; and last year they were \$26,206.33; showing a decrease in two years of \$9,504.89, or more than twenty-five per cent. And still further. Within the last financial year, donations have been received from the Hawaiian churches, and acknowledged in the *Missionary Herald*, to the amount of \$4,108.88; so that the real cost of the mission for this period has been only \$22,097.45.

And the history of this mission illustrates another law of the enterprise; for it shows conclusively that *a liberal expenditure is often the truest economy.* Suppose that a different policy had been adopted. Suppose that nothing had been granted for schools or the press; or fewer missionaries had been sent forth to the islands. How different would have been their condition now! How vast the work which would still have remained! And what a load must we have continued to bear for many years to come! The father who wishes to qualify his children for self-support, expends freely what is requisite for this end. And this, we say, is undoubted *economy.* But what are converts from *heathenism*, but children begotten through *the gospel?*

In missions, as in families, "the destruc-

tion of the poor is their poverty." The Committee have no hesitation in saying, that some of the missions of the Board have suffered severely and permanently from too stinted an expenditure. The merchant and the mechanic know perfectly well, that with insufficient means they do every thing at a loss. And so it is in the enterprise in which we are engaged. But this is by no means the worst feature of the case. A broken constitution, an early return, a premature grave, an orphaned family,—these are sometimes the fruits of what may be called a wasteful economy. This is a painful subject; and there are pages in the history of our operations to which the Committee can never recur without heaviness of heart. They earnestly pray that there may be no such pages in coming years.

Let us turn now to the actual state of the missions. It will be sufficient for our present purpose, omitting Greece and Borneo, to survey them briefly in six divisions, the North American Indians, the Islands of the Pacific, Africa, China, India and Western Asia.

For the Indians of this country, those remnants of a broken and retreating race, more unquestionably should be done; but how much, the Committee at present are unable to say. The providence of God may be expected to open the door for new efforts, as in past years. At this very moment, however, six ordained laborers, to say nothing of others, are loudly called for; and who that has read the story of Indian wrongs, would dishonor the draft?

The proposed mission to Micronesia, an offshoot from the one at the Sandwich Islands, will naturally, if it succeeds, make some demands upon the treasury of the Board; but the Hawaiian churches are expecting to defray a large part of the expense. Having received the bread of life at our hands, they now offer, as fellow-laborers with us, to assist in conveying it onward to the famishing of other lands.

Our mission to the Zulus of South Africa is sufficiently strong in foreign laborers; but in all other respects it is yet in its infancy. And what shall be said of the proper home of this interesting people,—the land which has so long groaned beneath the iron rule of Umpanidi,—again and speedily, it would seem, to be thrown open to our efforts? When the door, once shut upon us, shall turn back upon its rusty hinges, how can we refuse to enter! Our labors on the western coast of Africa have hardly commenced. All that has been done, in fact, should be regarded as preparatory. We have a noble field before us. Let us not shrink from its occupancy.

And who will say that we have reached the farthest limit of our duty in regard to China? For two-thirds of the pagan world we have furnished only nine ordained missionaries! And here probably is to be the last great struggle between heathenism and Christianity. Here probably the powers of darkness are to receive their final overthrow.

Who does not see that the number of our brethren in this field should be greatly increased?

The efficiency of our India missions in past years has been much impaired by the want both of men and means. And this is true at the present time, especially among the Tamil people. But in India, if any where, a strong force is needed. Brahminism and idolatry and caste and polygamy are subtle and determined foes. They defend every entrenchment; they swarm on every battle field; they are scattered, and yet they are not defeated; they are cloven down, and yet they rise again. Surely, to such a warfare we should send a well appointed force.

After what has been said of the Armenian reformation, it is obvious that in that field, for the present, much larger appropriations will be needed; though we may confidently expect the coöperation of the native churches at an early day. And what can be more refreshing to American Christians than to see the gospel which Paul preached, achieving new conquests in Bithynia and Lydia and Phrygia and Galatia and Cappadocia and Pontus, and to know that where the blood of the martyrs was poured out like water, even there faithful witnesses for the truth are taking their places by the side of our own missionaries, and pressing forward with them to the completion of the work which we have commenced! With such a prospect before us, who can refuse his suffrage for enlargement? And who would arrest the Nestorian reformation? Who would keep back the gospel from the dwellers in Mesopotamia? Who would darken the prospects of the inhabitants of Lebanon and Hermon?

Our missions as a whole, then, will demand a constantly increasing expenditure. Such are the laws of the enterprise, that this result is inevitable. A necessity is laid upon us to extend our operations; not a physical necessity, indeed, but one that will bear upon us with scarcely less urgency. And the Committee must in candor acknowledge, that they are afraid to occupy the post which the Board has assigned them upon any condition save that of progress. With the Bible in their hands, they dare not turn away from the path which the providence of God points out to them. When the pillar of cloud and of fire moves forward, they dare not refuse to follow.

It may be said, however, that we are in danger of going beyond the ability of the churches. This point has been duly considered. In reply, it is submitted (1) *that so long as we follow the guidance of our Savior, we are safe.* But the plan of the Committee contemplates only such an expansion as he shall indicate; and they have no fear that they shall outrun his will. (2.) *Our efforts for the heathen are far from keeping pace with the increase of our wealth.* If we look at the receipts of the Board for five years prior to 1841, we find the yearly average to have been \$241,859.53. Does any one believe that we then gave too much? But how is

it now. For the last five years the average receipts have been \$256,785.79; being an advance of less than \$15,000, and bearing no proportion to the increase of our means. Upon this fact the Committee have no wish to dwell. That it demands our prayerful consideration, must be obvious to all. (3.) There is no assignable limit to the ability of our churches; and this will doubtless be true in coming years. Let any man look over these United States, with just conceptions of Christian benevolence in his soul, and he will say that all our danger lies in giving too little. Had we the spirit which Paul commends in the churches of Macedonia, who gave "to their power, yea, and beyond their power," praying him with much entreaty to receive their offering; or had we the feelings of the Apostle himself, when he said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;" above all, were we in constant and living sympathy with Him who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich, we should hear from the churches, as it were the shout of a mustering host, "Onward, onward."

The conclusion to which we are brought, may be stated in the following propositions.

1. The missions of the Board are mainly progressive in their nature; and as such they will demand a progressive expenditure.
2. The necessity for an increased expenditure, for the most part, may be regarded as an index of prosperity, and a mark of the divine favor.
3. The results of the labors of a mission may be expected, as a general rule, to increase much more rapidly than its expenses.
4. After a mission has reached a certain point of its history, its cost will gradually decrease, by reason of the aid received from the native churches.
5. These churches will themselves become our fellow-laborers at length in carrying the gospel to other lands.

After a brief discussion had taken place, the foregoing document was committed to Rev. E. N. Kirk, Dr. Taylor, J. M. Paul, M. D., Rev. H. B. Hooker, Samuel H. Perkins, Esq., Horace Holden, Esq., and John Kingsbury, Esq. This committee subsequently presented the following report.

Your committee regard this document as very important, and as calling for the special attention of the friends of this enterprise at the present time. Experience has taught the Prudential Committee that the secular department of their work must be affected, to some extent, by the same causes which produce fluctuations in the commercial affairs of men; and, especially, that the blessing of God which the churches are fervently seeking for their missionary laborers, must constantly bring an increase of expenditure; and consequently, in every case of great enlargement, a balance

against the treasury for several successive years.

Up to the present time that deficit has come before the Board and the churches as a debt. This your committee regard as unfavorable in its effect, and unjust toward the Prudential Committee. A debt must carry with it some impression of a want of foresight; and, especially, when it recurs after repeated special efforts at liquidation. But the able document now presented to the Board gives us the cheering evidence that the debts of this institution have sprung solely from its prosperity.

Your committee suggest the following resolutions as expressive of the views entertained by the Board.

1. The Board views with great satisfaction, and with fervent gratitude to the Lord of missions, the evidence that the increase of their expenditures, above their receipts, has been the necessary consequence of the expansion of the missionary field, and the success of missionary labors.

2. The Board regards the Prudential Committee as a body of men to whom the churches may cheerfully commit the disposal of this sacred fund, recognizing in them the right and the obligation to act on the principles which have thus far governed them in reference to enlarging the expenditures on expanding fields.

3. The Board congratulates the churches on the remarkable guidance of Providence, which has secured to the churches in this enterprising country such highly encouraging fields of missionary labor, suited to the tastes and habits of a people whose whole history is one of unparalleled progress.

4. The Board recognizes in this fact, and in the additional fact of the mission-churches passing, from time to time, to the position of self-sustaining and even mission-sustaining churches, the obligation to meet the expansion of each field successively, with an increase of expenditure, even beyond the current income of the Board.

5. If the churches for whom this Board acts, concur in these views, then the Board may confidently look to them to express their concurrence in a practical way, by meeting the exigencies as they arise, and by regarding the increased demands, whenever they occur, as a special privilege for which a special thank-offering should be presented to our divine Redeemer.

#### *Missionary Responsibilities of Pastors.*

Dr. Pomroy read a Special Report, prepared at the request of the Prudential Committee, on "the missionary responsibilities of pastors," which is as follows:

The regions of heathenism have been in some degree explored. For more than forty years, a portion of the Christian church have been trying to arouse their fellows to effort, and not without some success. They have called for reapers to thrust in the sickle; for the grand developments of

divine Providence, which are startling the nations, have made them feel that the fullness of time is at hand.

A select few have obeyed the summons. Little groups of men and women may now be seen, here and there, on the islands of the sea, and on the shores of dark continents. In the name of the living God, they have set up their banner and taken possession; and it is their purpose never to retreat, but, if need be, to die for the honor of their great Leader. By their hands, God is doing many mighty works. The idols are melting away; the old hoary fortresses are tottering; the heart of the enemy is waxing faint. They tell us the Indian of our own continent unites with the inhabitant of the isles and says, We are wasting away; come and help us. The Mongolian of China asks for the true bread. The Hindoo, among his countless idols, confesses that the cross will triumph. The abused African cries aloud from the shores and deserts and mountains and forests of his own vast and bleeding country, saying, Come and teach me. The oppressed and bewildered Jew and nominal Christian in the realms of the false prophet, ask imploringly for the light of life. But where are the men? Where are the means? They have been called for loudly, urgently; but they do not come.

With all these facts clearly before them, the Prudential Committee are constrained to ask, "What can be done?" How can the Christian community of this country be made to understand their true position, to feel their imperative obligations? After much consideration, and not without earnest prayer for the divine blessing, they have concluded to address themselves to the pastors of the flock, the captains of the host. For they are well aware that the man who occupies a pulpit, is in circumstances to wield a mighty influence. What politician would not reckon upon the certain triumph of his party, if he could scatter through all the cities and towns and villages of the land a body of educated men, widely respected and beloved, and give them an opportunity of addressing the assembled people as often as once a week? What presidential candidate, with all the fires of ambition burning in his heart, would ask for anything more? Just such a body of men is found distributed through the country, respected, esteemed, beloved, and often venerated, by the churches and communities among whom they dwell. One day in seven the people assemble to hear their instructions, arguments, exhortations. As ministers of Christ they have, in matters pertaining to religion, an influence and an authority which other men do not possess. Their combined influence, when directed to the accomplishment of one grand object, appropriate to their profession, arithmetic cannot readily compute. To whom, therefore, should the Committee address themselves, in this emergency, if not to the pastors of the churches? They

would speak to their fathers and brethren, not in the tone of authority, but simply in the way of suggestion and entreaty.

It is known to you, brethren and fathers, that three things are requisite to a successful prosecution of the missionary work. 1. *Missionaries*, male and female. The living teacher must go. 2. *Means* adequate to their support, and for establishing schools, publishing books, erecting houses of worship, and doing such other things as are essential to efficient operations. 3. *Prayer*, constant, fervent, effectual, not only by the laborers themselves, but also by the ministers and churches at home. Without this there is no reason to expect that the enterprise will go forward. Missionaries, pecuniary contributions, prayers,—neither of these can be dispensed with.

To secure these indispensable agencies, three other things are necessary; to wit: A general diffusion of missionary intelligence, appropriate preaching and appeals from the pulpit, and systematic arrangements for gathering the contributions of the people. These three things being secured, experience makes it certain that the desired results will come. Otherwise they will not come.

How then shall the diffusion of intelligence, the appropriate preaching, and the systematic arrangements, be provided for? Who must, from the nature of the case, be viewed as responsible for them? Who, if not the *pastors of the churches*? It is just at this point that we gain a clear and comprehensive view of what may be termed by the *missionary responsibilities of pastors*.

For, in the first place, who can be relied upon to gather and give the requisite information, if not the man whom the people have chosen to be teacher and guide in all things pertaining to religion? The priest's lips should keep knowledge. Individuals in the church may be well informed in regard to the state of the world and the progress of the missionary work; and the pastor may, and doubtless will avail himself of their aid; but, after all, the chief responsibility must rest on him. They are not in circumstances to do what he can. In most cases he can, with a little effort, furnish himself with such maps and books as will enable him to bring distinctly before his people the condition of all unevangelized nations. He may, for instance, hang up before them the great Continent of Africa, give a general outline of its physical geography, mention the races of men who inhabit it, describe the superstitions by which they are bound and led captive. He may point to the regions occupied by pagans, Mohammedans, and nominal Christians, and show where dwell the Arab, the Abyssinian, the Ethiopian, the Negro and the Hottentot, five different races, each distinguished from the rest by certain physical characteristics. He may then tell his people what is now being done for Africa. On the western coast, from the southern border of the Great Desert, he

can conduct them along down to Cape Lopez, a distance of twenty-five hundred miles, the very region that was for ages cursed by the infernal traffic in human flesh, and show them the beautiful fringe of light which there gleams up amid the darkness; where not less than twelve different missionary societies, European and American, have pitched their tents, and in the name of God begun their work. He can take them into the Christian schools scattered along the coast from the Senegal to the Gaboon, and show them perhaps ten thousand children daily drinking in the knowledge of God and salvation. He can visit the numerous assemblies convened on the Sabbath, to hear the proclamation of pardon from God, embracing, as is supposed, from fifty to one hundred thousand persons. He can ask his people to pause a moment and listen to the hymns they sing, and remind them that Africa, through all her habitations, shall one day perhaps have louder and sweeter music than any other continent of earth. Having surveyed these scenes, let him, with his people, pass down to the colony of the Cape, and drawing a line across the continent six hundred miles north from its southern extremity, show them what the gospel is there doing for Hottentots, Kaffirs, Bushmen, Bechuanas, Namaquas, and Griquas, and invite them to sit down at the Lord's table with at least fifteen thousand souls rescued from the unutterable filth of savage paganism, and now on their way to the heavenly Jerusalem. As they go up the eastern coast, let him show his people the twelve stations of the Board among the Zulus, and see the schools and churches there springing up as willows by the water-courses. Passing on from thence, he may introduce them to our English friends at Mombas, four degrees south of the equator, whence they propose to penetrate the interior, and meet their American brethren from the Gaboon in regions now written "unknown," and there, in the shade of some beautiful grove of palm-trees, hold a jubilee, and celebrate together the triumphs of the cross, singing with glad voices, Alleluia, salvation,

Like the fullness of the sea,  
When it breaks upon the shore.

If time permit, he may take his people to Abyssinia and Nubia; and if he cannot show them what has been done, he may at least tell them what ought to be done.

In a similar manner, he can take up the Turkish Empire, India, China, the American continents, and the vast region of Oceania, with its rich and beautiful islands almost innumerable. In this way he can feed his people with knowledge, that kind of knowledge which is indispensable to them, if they would understand the import, and feel the importance of that command, "Go, teach all nations."

Now this is a work which no man can do so advantageously as the pastor of the flock. Of course it will cost him some labor, some

reading and thinking. But he will find his account in it, and his people too. It will open to him a rich storehouse of illustrations, historical facts and general knowledge, that will be of great service to him in his ordinary ministrations. At all events, the responsibility for the diffusion of such missionary intelligence as is requisite to the proper development of the missionary spirit among his people must, from the nature of the case, rest mainly on him.

In this connection it should be said, that a general distribution of the monthly publications of the Board among his people will render the pastor very efficient and important aid in this work. Indeed, they cannot well be dispensed with.

And then, in the second place, who can preach sermons and make appeals to a church and people like their own shepherd, who goes in and out among them, and calleth them all by their names? The systematic communication of intelligence, which has just been spoken of, will be a foundation for the most effective discourses and appeals. By the process of increasing his stores of information, the heart of the pastor will be moved. He will speak earnestly, eloquently, powerfully, as men always speak, when their thoughts are borne on the tide of a full heart. We cannot take an interest in what we know nothing of, nor sympathize with men of whose sufferings we are ignorant. The way to the heart is through the head. Men must know before they can feel;—a philosophical, practical truth not always duly considered. The pastor, therefore, who has fed his people with the knowledge spoken of, has taken the first step toward effective appeals. And who holds the key to the heart of his people, if not the kind, true-hearted, faithful shepherd himself? Him they know; his voice they know; they follow him. It is not so with a stranger. He may be more learned, more logical, more instructive; but they are not so sure of his interest in them. His words cannot so readily reach the springs of action.

It is unnecessary to argue the point of duty. No minister of the gospel surely can be found, at this late day, who will deny that he is bound to do all he can, and to persuade his people to do all they can, for the salvation of the heathen. Whether we look at the command of Christ, or the nature of the gospel, at the epistles of Paul, or the Acts of the Apostles, at the spiritual welfare of the churches at home, or the deep necessities of the heathen world abroad, it is clearly the duty of every minister to press home upon his people their obligations, to the extent of their ability, to give the gospel to "every creature." In the judgment of the Committee, it is just as evidently his duty to do this, as it is to preach repentance and faith, or to administer baptism and the Lord's supper.

*He cannot neglect it, without incurring the charge of neglecting a very important duty to his people, to the perishing heathen, and to the Lord Jesus Christ.*

Feeling his obligations in this respect, let him duly instruct his people touching the darkness, wretchedness, and final doom of all pagan idolaters, dying such, and of "all the nations that forget God;" let him take them to the judgment, and cause them to witness the scenes that will be enacted there, "when heaven and earth shall pass away;" and then turning back to earth, let him say to his people, Who will go to India, to China, to Africa, to the wilds of America, or the islands of the sea, and tell the story of the cross; and it will be strange if some young man does not come to his study before many days, and say to him, "Sir, I wish to go." It will be strange if he does not soon find some of his people beginning to lay by in store, as God hath prospered them, ready to distribute to him that needeth, as set forth in the admirable tract, entitled, "Religion and Beneficence." It will be strange if in the family circle the heathen are not sometimes remembered. And when the monthly concert arrives, and further intelligence is to be communicated, and united prayer to be made, and the free-will offerings to be received, it will be strange if he does not find a goodly number gathered together with warm hearts and liberal hands. And that very night, perhaps, some mother in Israel, on whose heart God has laid a burden, will leave her pillow to plead for the missionary and for the dying millions to whom he has been sent. The children in the Sabbath school will feel the sacred impulse, and bring forth their little treasures. Many of the congregation, not professors of religion, will give liberally and cheerfully.

Now all this is but a description of what actually exists in a considerable number of congregations in the land. It is, therefore, something feasible; and in nearly or quite every instance, it is the result of appropriate preaching and effort on the part of the pastor. Such pastors and churches are pillars in the temple of missions. And if all pastors and all churches were such, the new Jerusalem would soon come down from God out of heaven, and the tabernacle of God would be with men. In the judgment of the Committee, no man but the pastor can do this work. The responsibility is chiefly his. He must preach the sermons and make the appeals. No District Secretaries or Agents can do the work for him. Their visits can be, at best, but "few and far between." It is their appropriate business, not to do the work for him, but simply to *aid* him in doing it. He must himself take up the great subject, unfold it, lay it on the consciences of his people, and show them their duty, or these things will, to a great extent, be left undone. The Committee see no way in which he can shake off this responsibility. It seems inseparable from his office as a minister and pastor. While he holds the one, for aught they can see, he must consent to bear the other.

In the third place, the pastor is the man, above all others, to see that adequate

and efficient arrangements are made to secure the regular annual subscriptions of the people. It is of course expected that collections will be taken at each monthly concert. But in addition to this, the Committee deem it highly important, and even essential, that in all the churches there should be an annual subscription, through the agency of collectors appointed for the purpose, with instructions to call on every member of the church and congregation. This should be done at a *stated time* every year, in connection with a discourse prepared for the occasion by the pastor, or some one provided by him. This is found by experience to be the best and most effective system which has yet been suggested. One thing is certain—whatever amount of intelligence may be given, and whatever sermons or addresses may be delivered, if systematic arrangements for the annual subscriptions are not made and promptly executed, the sum secured will be small compared with what it would otherwise be. For the wisdom and efficiency of these arrangements, the pastor, as a general rule, must be chiefly responsible; though he will, of course, bring to his aid the best practical wisdom to be found among his people. If, from any cause, he does not think best to attend to it, the probability is it will not be done. It is the part of a faithful shepherd to go before his flock, not behind them. Where he does not lead the way, they cannot be expected to go. Clearly a very serious responsibility rests on every shepherd.

If then the question be asked, Who shall furnish the requisite intelligence, make or provide the appropriate discourses and appeals, and secure adequate arrangements for collecting the offerings of the people; the Committee have but one answer to give, and that is, "*The Pastor*." He is the man. There is absolutely no other place where this burden, if it be such, can be laid. It is, in fact, on his shoulder, by virtue of his office and position; and the Committee must be allowed to think he will not refuse to bear it.

If every minister of the gospel, having charge of a congregation co-operating with the Board, should address himself to the discharge of his duty in the particulars just named, the Committee can have no doubt that, in a very short time, candidates for the missionary work would be seen coming from almost every quarter, in numbers equal to any emergency. Funds would be poured into the treasury adequate to the work in hand. To adopt the beautiful illustration of the Welshman, the drops would mingle into rivulets, the rivulets would become streams, and the streams swell to rivers, rolling on to the ocean, bearing your messengers in swift ships to every kindred and people under heaven. Prayer, constant, fervent, effectual, would soon go up to heaven with vastly augmented power, and bring down blessings in abundance, and pour new life into every department of effort for the world's salvation.

*Pastors who thus labor for the heathen,*

are doing apostolic work, just such work as Paul did in all the churches under his care. He has left on record, for our instruction and admonition, a very graphic description of the abominations of paganism, powerful appeals to Christians to push on their conquests, and laid down certain fundamental principles to guide them in their benevolent appropriations. And this is just the kind of labor which every minister of Christ should undertake. Should he do so, he will find some important advantages resulting from his efforts, which it may not be amiss to notice.

It will promote harmony among his people, by keeping steadily before them a great object of common interest to enlist their feelings and energies. It will cultivate habits of Christian beneficence, by enlarging the sphere of their affections, and teaching them to live, not unto themselves, but unto Christ; to shine like the sun, not for their own good, but that of others. It will stir them up to more earnestness and prayer, by increasing the subjects, and impressing more deeply the necessity, of prayer. It will promote habits of industry, frugality, self-denial, for the sake of the gospel, and tend strongly to increase their faith and hope and charity, their love to God and man, and their desire for the salvation of a lost world. In a word, it will make both minister and people more like Christ, who pleased not himself, but went about doing good.

Every pastor knows how often the piety of members of his flock is stunted, dwarfed, and sometimes almost annihilated, by the seeming want of some kind of labor that shall have a distinct and palpable bearing upon the interests of the kingdom of God on earth. This evil ought not to exist, and need not, in a world where six hundred millions of immortal beings are thronging the gates of eternity, without the knowledge of the Son of God. Well-directed efforts in *their* behalf will, at least, diminish it.

The Committee are aware that various difficulties present themselves to the minds of pastors regarding the course here suggested. Some feel reluctant to press the claims of Christian beneficence on their people, because it gives rise to complaints and fault-finding. They prefer, therefore, if this must be done, that somebody else should do it. Every minister of the gospel, however, has some unpleasant duties to perform, and this may be one. It will hardly be maintained, that the whole heathen world is to be abandoned to ruin, without at least an earnest effort to save some. The injunction of Christ on this point is positive. Every one to whom the gospel comes is bound to aid in sending it to others. To every heart that loves the gospel, this duty will be a privilege. They who give most freely and most frequently to aid the triumphs of the cross, are not the men who complain of the frequent calls for contributions. They know the blessedness of giving. Every congregation needs



The sum of the matter is, that our churches need to enter upon and pursue an educational process, in which they are to be taught by rule, a rule of God's giving, and in which they are to *cultivate character* by acting under this rule. And pastors are responsible that the rule and its enforcements be inculcated, line upon line, and precept upon precept. And the whole work needs to be done as a *matter of formation of character* under gospel instruction; on the ground that benevolent character is the real treasury of our missionary Boards, and when this is as full, as God's ministry, true to itself, and acting in the full spirit of Christ, can make it, there will be no lack of means for any good work.

#### *New Members and Officers.*

Agreeably to the usage of the Board, Dr. Edwards, Dr. Storrs, Hon. William J. Hubbard, Horace Holden, Esq., Henry White, Esq., Dr. Aiken, and Rev. A. Barnes, were appointed a committee on new members and officers, who recommended the election of the following persons as corporate members, and they were chosen accordingly:

George F. Patten, Esq., Bath, Me.  
Hon. Daniel Safford, Boston, Mass.  
Charles J. Stedman, Esq., Brooklyn, N. Y.  
Rev. Simeon North, LL. D., Clinton, N. Y.  
Rev. Harvey D. Kitchell, Detroit, Mich.  
Hon. Charles Noble, Monroe, Mich.  
Rev. A. L. Chapin, Beloit, Wis.  
Eliphalet Cramer, Esq., Milwaukee, Wis.  
Rev. John C. Holbrook, Dubuque, Iowa.  
Rev. Julian M. Sturtevant, Jacksonville, Ill.  
Rev. Aratas Kent, Galena, Ill.  
Rev. Robert W. Patterson, Chicago, Ill.  
William H. Brown, Esq., Chicago, Ill.  
Hon. Jeremiah Sullivan, Madison, Ia.  
D. H. Allen, D. D., Cincinnati, O.  
Rev. Samuel W. Fisher, Cincinnati, O.  
Gabriel Tichenor, Esq., Cincinnati, O.  
Henry Smith, D. D., Marietta, O.

The same committee nominated for re-election the former officers of the Board; and they recommended the addition of Hon. Daniel Safford to the Prudential Committee. The following persons were then chosen for the ensuing year:

THEODORE FRELINGHUYSEN, LL. D., *President*.  
THOMAS S. WILLIAMS, LL. D., *Vice President*.  
Hon. WILLIAM J. HUBBARD,  
CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
NEHEMIAH ADAMS, D. D.,  
Rev. AUGUSTUS C. THOMPSON,  
Hon. WILLIAM T. EUSTIS,  
Hon. JOHN AIKEN,  
Hon. DANIEL SAFFORD,

#### *Prudential Committee.*

RUFUS ANDERSON, D. D.,  
Rev. SELAH B. TREAT.  
SWAN L. POMROY, D. D.,

#### *Secretaries of Correspondence.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary*.

HENRY HILL, Esq., *Treasurer*.

MOSES L. HALE, Esq.,  
Hon. SAMUEL H. WALLEY, } *Auditors.*

The same committee proposed the election of Sir Stratford Canning, British ambassador at Constantinople, as a Corresponding Member of the Board; and he was chosen accordingly.

#### *New York Secretaryship.*

The committee on new members and officers, deeming it advisable that an officer of the Board should reside at New York city, with the title of Corresponding Secretary, recommended Rev. Henry A. Nelson for that station. Objections having been made to the proposed arrangement, (though no exception was taken to the nominee,) the subject was referred to Chief Justice Williams, Dr. Hawes, Dr. Pond, Dr. Justin Edwards, Dr. Magie, Dr. Skinner, and Rev. Albert Barnes, to report to the next annual meeting.

#### *Place and Preacher for the next Meeting.*

The usual committee on the place and preacher for the next annual meeting was appointed, consisting of Dr. Charles White, Rev. Thomas Shepard, Charles J. Stedman, Esq., Henry Hill, Esq., Daniel Noyes, Esq., Prof. Gale and Rev. J. H. Pettingell, who recommended that the next meeting of the Board be held at Cincinnati, Ohio, and that Dr. Leonard Bacon, or in case of his failure Dr. William Adams, preach the sermon on that occasion. The Prudential Committee were authorized to appoint a committee of arrangements for the meeting.

#### *Resolutions.*

*Resolved*, That the committee on the Sandwich Islands mission, continued from the last annual meeting, be discharged.

*Resolved*, That the thanks of the Board be presented to Dr. Riddle for his sermon delivered before the Board on Tuesday evening; and that he be requested to furnish a copy for publication.

*Resolved*, That in the meetings of the Prudential Committee the presence of at least one-half the members, for the time being, shall be necessary to constitute a quorum.

*Resolved*, That the thanks of this Board be presented to the numerous families belonging to the different Christian denominations in Portland and the adjoining towns, in whose liberal hospitality and true Christian kindness the members of this Board have so largely shared during the present week.

*Resolved*, That the thanks of the Board be tendered to the High Street, Second and Third Congregational Churches and Societies, and also to the Free Street Baptist Church and Society, for the use of their houses of worship during the sessions of this annual meeting; and also to the choirs of singers for their acceptable services.

*Resolved*, That the thanks of this Board be presented to such rail-road companies and proprietors of steamboats, as have reduced the fare of persons who wished to attend our annual meeting.

#### *Devotional Services.*

The meeting was opened with prayer by Dr. Tyler; and at the morning sessions of the succeeding days, Dr. Thomas De Witt, Dr. Scott and Dr. Aiken implored the divine blessing. The

business of the meeting was suspended at different times for devotional exercises.

The annual sermon was preached on Tuesday evening by Dr. Riddle, from Isaiah 41: 14, 15; the introductory prayer having been offered by Dr. William Adams.

In consequence of the large number of persons in attendance, it became necessary to hold meetings, simultaneously with those which were in progress in High Street Church, in other places of worship; at which addresses were made by several of the returned missionaries, as also by members of the Board. On Tuesday evening Mr. Goodell preached a sermon at the Third Church, from Acts 10: 33.

On Thursday afternoon a large company of believers commemorated the death of Christ in the High Street Church, and also in the Second and Third Churches. Dr. Thomas De Witt, Dr. Todd, Rev. Cyrus Byington and Dr. Hickok officiated in the High Street Church; Dr. Beecher, Dr. Aiken, Rev. Joab Brace and Dr. Scott in the Second Church; Dr. Cox, Dr. Skinner, Rev. E. Maltby and Rev. S. Bartlett in the Third Church.

The meeting on Friday morning was mainly spent in devotional exercises. Messrs. Andrews, Wood, Walker and Byington made brief and interesting addresses, affectionately taking leave of the Board, in expectation of soon returning to their respective fields of labor; after which Dr. Edwards commended them, and the other laborers who are going out during the present year, to the paternal care and guidance of the God of missions. Hon. William J. Hubbard made an appropriate expression of the sentiments of the Prudential Committee, in view of the generous hospitality of the citizens of Portland, and the profound interest manifested by the friends of missions in the prosperity of the Board. Mr. Chickering responded in behalf of the people of Portland, and closed with pertinent and impressive remarks.

#### *Concluding Remarks.*

The meeting of the Board which has just closed, was one of the largest that has ever been held. It is not known how many members were present, as the minutes of the Recording Secretary contain a list of those only who were reported to him; much less is it known how many other friends of missions attended the great convocation; but the citizens of Portland can bear witness that their hospitality was put to a severe test. And yet all will acknowledge, it is presumed, that the resources of the city for such an occasion were greater than any one could have anticipated. May the numerous petitions offered in its behalf be answered; and may the blessing of God rest upon it in all coming time!

It was not expected by the Prudential Committee, that there would be any attempt, during

the meeting, to extinguish the debt of the Board; but a number of laymen were desirous of contributing to this object; and hence an effort was made which resulted in pledges or payments to the amount of about twenty thousand dollars, one-fourth of this sum, however, having been conditionally subscribed. It was very gratifying to see the promptitude and liberality with which many came forward to liquidate the balance against the treasury.

But the future! What will the churches do hereafter? Will they carry out the recommendations of the Board? Will they sustain the Prudential Committee in taking full possession of the Armenian field? Will they furnish the means for enlarging other missions, as the providence of God shall make it incumbent upon us? These are questions of momentous import; for they involve the prosperity of our American Zion, as well as the condition and prospects of the heathen. May the Captain of our Salvation give us a more perfect consecration to his service, and bestow his blessing on our poor endeavors to do his will!

#### *Adjournment.*

The Board adjourned to meet at Cincinnati, Ohio, on the Tuesday preceding the second Wednesday of September, 1852, at four o'clock in the afternoon.

#### **Recent Intelligence.**

**CONSTANTINOPLE.**—A letter has been received from Mr. Van Lennep, dated August 6, from which it appears that the Greek priest, mentioned in the September Herald, has disappointed the hopes of our brethren. They have never regarded him as truly regenerated; but they were much encouraged by the earnestness which he manifested in examining the character and claims of the gospel. "To compensate somewhat for the disappointment which this man has occasioned us," Mr. Van Lennep says, "we have some interesting cases of inquiry, respecting which I hope to speak more fully hereafter. Two have been called to suffer for the truth; and thus far they have stood firm."

**NESTORIANS.**—A letter of Mr. Breath, dated June 21, contains a brief notice of the visit made to Boohtan by the native brethren a few months since. "They appear to have been faithful in delivering their message," he says, "and they met with encouraging success on the whole; though they were not greeted with all the warmth that a person, unacquainted with oriental character, would have expected, after reading the earnest call for help which was published in the February Herald." "While the priests did not generally commit themselves in favor of the teachings of

our brethren, they treated them personally with kindness, and permitted them to preach in their churches. Many of the people received their instructions with favor; and some that were at first suspicious, after hearing them, gave them their confidence. On one occasion the brother of a priest said publicly, 'If what the enemies of these men say of them is true, that they have become English, and their doctrines are English, then I am English, and my father and grandfather and my ancestors have all been English. These are gospel truths there is no error in them.' In almost every place which they visited, some received the truth gladly; others appeared to be brought to a knowledge of themselves as sinners; and a few, in consequence of their adherence to them, received from the Nestorians the name of 'penitents.'"

Mr. and Mrs. Stoddard, together with Mr. Rhea, arrived at Oroomiah on the 26th of June.

FUH-CHAU.—Mr. Cummings states, under date of May 1, that Mrs. Cummings has opened a day school for girls, and that fifteen pupils attend it very regularly. "We feel greatly encouraged," the letter says, "with this beginning." Mr. Cummings commenced a preaching service in the court of his house in April last. As many as forty persons were present, besides the members of the school, and others connected with the mission; and on the succeeding Sabbath the attendance was still larger, about one-half being females.

GABOON.—Mr. and Mrs. Porter arrived at Baraka on the 6th of June, and found the members of the mission "all well." "Our first impressions are very good," Mr. Porter writes, "and we are in good spirits."

## DONATIONS,

### RECEIVED IN AUGUST.

#### MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Bath, Winter-st. cong. so.                      | 100 00       |
| Bristol, Cong. ch.                              | 13 00—113 00 |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |              |
| Bangor, Mrs. James Crosby, to cons.             |              |
| Rev. J. C. Adams an H. M. 50; 1st               |              |
| cong. ch. and so. 23,62; Theo.                  |              |
| sem. so. of inq. 1;                             | 74 62        |
| Hampden, Cong. ch. and so.                      | 40 00        |
| Orrington, do.                                  | 6 74—121 36  |
|                                                 | 234 36       |

A friend, 1; Cherryfield, cong. ch. 5; Machias, m. c. 40; Monson, cong. so. m. c. 12,40; ack. in Sep. Her. as from Monson, Ms.; Perry, Dea. B. 3;

49 00

#### NEW HAMPSHIRE.

|                                      |             |
|--------------------------------------|-------------|
| Cheshire co. Aux. So. W. Lamson, Tr. |             |
| Jaffrey, 1st cong. ch. 14. Mrs. M.   |             |
| T. 10; wh. and prev. dona. cons.     |             |
| Rev. LEONARD TANNY an H. M. 24 00    |             |
| Stoddard, Cong. ch. and so.          | 26 22—50 22 |

|                                             |              |
|---------------------------------------------|--------------|
| Grafton co. Aux. So. W. W. Russell, Tr.     |              |
| Hebron and Grafton, Cong. chs.              | 14 00        |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.    |              |
| Amherst, Benev. asso. m. c.                 | 40 00        |
| Greenfield, Evan. ch. and so.               | 18 90        |
| Lyndeboro', Cong. ch.                       | 58 60        |
| Manchester, 1st do.                         | 47 85—165 35 |
| Merrimack co. Aux. So. G. Hutchins, Tr.     |              |
| Bennington, Cong. ch.                       | 13 00        |
| Boscawen, E. do. s. a. to ed. chil. in      |              |
| for. lands, 44,17; W. cong. ch.             |              |
| and so. 45,80;                              | 89 97—102 97 |
| Rockingham co. Conf. of chs. F. Grant, Tr.  |              |
| Northwood, Cong. ch. and so.                | 27 00        |
| Stratford co. Conf. of chs. E. J. Lane, Tr. |              |
| Gilmanton Iron Works, Cong. ch.             |              |
| and so. 16 50; m. c. 6,50;                  | 23 00        |
| Milton, Cong. ch. and so.                   | 3 00         |
| Wakefield, do.                              | 12 00—38 00  |
|                                             | 397 54       |

#### VERMONT.

|                                            |              |
|--------------------------------------------|--------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr. |              |
| Peacham, Cong. ch. and so.                 | 19 65        |
| St. Johnsbury, Friends (of wh. to          |              |
| cons. STEPHEN M. EGGLE, of St.             |              |
| Louis, Mo. an H. M. 100;)                  | 150 00       |
| Waterford, Cong. ch.                       | 47 00—216 65 |
| Chittenden co. Aux. so. M. A. Seymour, Tr. |              |
| Burlington, Cong. ch. m. c. 15,34;         |              |
| H. Hatch, 30;                              | 35 34        |
| Colchester, 1st cong. ch.                  | 9 30         |
| Jericho Centre, do.                        | 13 00—57 64  |
| Orange co. Aux. So. L. Bacon, Tr.          |              |
| Thetford, Juv. mis. so. for ed. hea. chil. | 7 20         |
| Rutland co. Aux. So. J. Barrett, Tr.       |              |
| Castleton, m. c.                           | 30 00        |
| Clarendon, Coll.                           | 3 11         |
| E. Rutland, m. c.                          | 15 65        |
| W. Rutland, F. Cornish, dec'd.             | 12 00—60 16  |
| Windham co. Aux. So. F. Tyler, Tr.         |              |
| Fayetteville, Ch. and so.                  | 20 65        |
| Jamaica, Mrs. M. Eaton,                    | 1 00—21 65   |
| Windsor co. Aux. So. J. Steele and E. P.   |              |
| Nevins, Trs.                               |              |
| Springfield, Cong. ch. and so.             | 55 00        |
|                                            | 418 30       |
| Dorset, Cong. ch. and so.                  | 57 08        |
|                                            | 475 38       |

#### MASSACHUSETTS.

|                                                     |               |
|-----------------------------------------------------|---------------|
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr.         |               |
| S. Adams, Cong. ch. and so.                         | 45 10         |
| Williamstown, do. fem. mis. so.                     | 168 75—213 85 |
| Boston, S. A. Danforth, Agent,                      | 301 22        |
| Essex co. North, Aux. So. J. Caldwell, Tr.          |               |
| Amesbury and Salisbury Mills, Cong.                 |               |
| so.                                                 | 25 00         |
| Newbury, Mr. Fisk's so. m. c.                       | 18 90         |
| Newburyport, 1st pres. ch. gent. and                |               |
| la. 207,20; m. c. 134,25; Dr. Dim-                  |               |
| mick's so. m. c. 27,46;                             | 368 91        |
| Rowley, Mr. Pike's so. coll. and m. c. 90 23—503 04 |               |
| Essex co. South, Aux. So. C. M. Richardson, Tr.     |               |
| Ipswich, S. par. m. c. 159; fem.                    |               |
| miss so. 18,40;                                     | 177 40        |
| Marblehead, 1st cong. ch. Miss B.'s                 |               |
| class, for Miss Fiske's sch. Oroom-                 |               |
| iah,                                                | 5 00          |
| Salem, S. so. (of wh. to cons. Rev.                 |               |
| J. A. Hood of Middleton, an H.                      |               |
| M. 50;) 409,52; juv. mis. so. 25; 434 52—616 92     |               |
| Franklin co. Aux. So. L. Merriam, Tr.               |               |
| Orange, Indiv.                                      | 8 25          |
| Wendell, Mrs. N. Greene,                            | 20 00—28 25   |
| Hampden co. Aux. So. C. O. Chapin, Tr.              |               |
| Long Meadow, J. S.                                  | 9 00          |
| Hampshire co. Aux. So. J. D. Whitney, Tr.           |               |
| Amherst, Coll. in college, 101,50; m.               |               |
| c. 27,50;                                           | 129 00        |
| Cummington, W. par. gent.                           | 6 67          |
| Grauby, La.                                         | 76 72         |
| Hadley, 1st par. m. c.                              | 55 36         |
| Northampton, 1st par. m. c. 60,14;                  |               |
| gen. benev. so. to cons. Mrs. SARAH                 |               |
| ADAMS an H. M. 100; EDWARDS                         |               |
| ch. m. c. 10,20;                                    | 171 22        |

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| Norwich, m. c.                                                                                                                                                                                                                                                                      | 95 00         |
| Southampton, m. c.                                                                                                                                                                                                                                                                  | 42 00—505 78  |
| Harmony Conf of chs. W. C. Capron, Tr.                                                                                                                                                                                                                                              |               |
| Grafton, Evan. cong. ch. and so. to cons. WILLIAM F. SLOCUM an H. M.                                                                                                                                                                                                                |               |
| Upton, Cong. ch.                                                                                                                                                                                                                                                                    | 100 00        |
| Westboro', s. s.                                                                                                                                                                                                                                                                    | 20 00         |
| Middlesex North and vic. J. S. Adams, Tr.                                                                                                                                                                                                                                           | 8 29—128 29   |
| Townsend, E. Spaulding,                                                                                                                                                                                                                                                             | 10 00         |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.                                                                                                                                                                                                                                       |               |
| Brookline, Harvard cong. ch. m. c.                                                                                                                                                                                                                                                  | 121 95        |
| Dedham, 1st cong. ch. and so.                                                                                                                                                                                                                                                       | 93 15         |
| Dover, Miss M. Wight,                                                                                                                                                                                                                                                               | 11 00         |
| Roxbury, Eliot ch. and so. gent.                                                                                                                                                                                                                                                    |               |
| 100; m. c. 24,27; Eliot aux. miss.                                                                                                                                                                                                                                                  |               |
| so. 65,93;                                                                                                                                                                                                                                                                          | 187 55        |
| W. Roxbury, Spring-st. ch. m. c.                                                                                                                                                                                                                                                    | 7 66—420 61   |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                                                                                                                                                                                              |               |
| Fairhaven, 1st cong. ch.                                                                                                                                                                                                                                                            | 205 00        |
| New Bedford, Trin. ch. and so. wh. cons. Rev. WHELOCK CRAIG an H. M.                                                                                                                                                                                                                |               |
| 125,25; m. c. 10,75;                                                                                                                                                                                                                                                                | 136 00—341 00 |
| Taunton and vic. Aux. So.                                                                                                                                                                                                                                                           |               |
| E. Attleboro', Cong. ch. and so. la.                                                                                                                                                                                                                                                | 76 00         |
| Raynham, Miss S. D. H.                                                                                                                                                                                                                                                              | 1 00—77 00    |
| Worcester co. North, Aux. So. B. Hawkes, Tr.                                                                                                                                                                                                                                        |               |
| Westminster, C.                                                                                                                                                                                                                                                                     | 50 00         |
|                                                                                                                                                                                                                                                                                     | 3,197 96      |
| Andover, Phillips acad. 37,05; Carlisle, H. C. dec'd. 1,90; Chelsea, Winnisimmet ch. and so. m. c. to cons. Rev. ELIHO P. MARVIN an H. M. 50; Broadway ch. and so. m. c. 19,86; E. Cambridge, Evan. cong. ch. m. c. 7,16; S. Reading, cong. ch. and so. 18,94; W. Boxford, m. c. 7; | 141 21        |

3,339 17

**Legacies.**—Boston, James K. Whipple, wh. cons. Miss MARTHA WHIPPLE of Uxbridge an H. M. 100; Hatfield, Miss Lydia Graves, by Solomon Graves, Ex'r, 75; Medford, Miss Ann Bryant, by Elisha Hayden, Ex'r, 100; Southampton, Miss Achsah Lyman by Samuel Lyman, 2d, and Elisha Edwards, Ex'rs, (prev. rec'd. 250;) 100;

375 00

3,714 17

## CONNECTICUT.

|                                                                                                                 |             |
|-----------------------------------------------------------------------------------------------------------------|-------------|
| Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.                                                         |             |
| Huntington, Gent. 27,75; la. 39,83; 67 57                                                                       |             |
| Stratford, Cong. ch. 107; m. c. 36; 143 00—210 57                                                               |             |
| Hartford co. Aux. So. A. W. Butler, Tr.                                                                         |             |
| E. Windsor, 1st so. Rev. S. B. and Mrs. B.                                                                      | 5 00        |
| Granby, 1st so.                                                                                                 | 7 50—12 50  |
| New Haven City Aux. So., A. H. Maltby, Ag.                                                                      |             |
| New Haven, Union m. c. 24,77; Colleg. and Com. sch. for Talcott H. Russell, Ceylon, 27,22; a teacher in do. 10; | 61 99       |
| New Haven co. East, Aux. So. A. H. Maltby, Agent.                                                               |             |
| Branford, m. c.                                                                                                 | 20 43       |
| Madison, Young men's miss. asso. wh. and prev. dona. cons. BALDWIN HART an H. M.                                | 50 34—70 77 |
| Norwich and vic. and New London and vic. F. A. Perkins, Tr.                                                     |             |
| Norwich, Main-st. ch. gent. 50; 2d and Main-st. chs. m. c. 48,17;                                               | 66 17       |
| Windham co. Aux. So. J. B. Gay, Tr.                                                                             |             |
| S. Killingly, Ch. and cong.                                                                                     | 10 00       |
| Woodstock, Muddy Brook, do.                                                                                     | 25 75—35 75 |

450 75

**Legacies.**—New Canaan, Mrs. Hannah Smith, by Watts Comstock, Ex'r, 61,33; ded. exps., 1,33;

60 00

519 75

## RHODE ISLAND.

|                              |       |
|------------------------------|-------|
| Barrington, La. benev. asso. | 15 00 |
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## NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.  
Deerpark, E. D. ch.

60 63

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|----------------------------------------------------------------------------------------------|-------------|
| Dutch Kills, Youth's miss. so.                                                               | 5 00        |
| Fultonville, Rev. I. M. VAN BUREN, wh. cons. him. an H. M. 50; Mrs. C. G. 4;                 |             |
| New Falls, R. D. ch. m. c.                                                                   | 18 47       |
| Newtown, R. D. ch.                                                                           | 9 83        |
| New York, Collegiate R. D. ch.                                                               |             |
| ninth-st. m. c. 69,39; N. ch. 15,01; 84 40                                                   |             |
| Warwick, E. D. ch. fem. miss. so.                                                            | 7 75—246 08 |
| Chataque co. Aux. So. S. H. Hungerford, Tr.                                                  |             |
| Portland, Juv. miss. so.                                                                     | 2 00        |
| Westfield, A. friend,                                                                        | 60—2 60     |
| Geneva and vic. C. A. Cook, Agent.                                                           |             |
| Berkshire, Cong. ch.                                                                         | 64 55       |
| Binghamton, do.                                                                              | 32 00       |
| Candor, Cong. ch. 14; youth's miss.                                                          |             |
| so. 6,50;                                                                                    | 20 50       |
| Champlain, P. Moore,                                                                         | 50 00       |
| Cortlandville, Pres. ch. 54,90; W. L. for ed. hea. chil. 1; M. 3;                            | 58 90       |
| Genoa, 1st cong. ch.                                                                         | 22 43       |
| Harford, Pres. ch.                                                                           | 4 00        |
| McGrawville, do.                                                                             | 17 00       |
| Newark Valley, Cong. ch. 70,50; s. benev. so. for sch. at Mt. Lebanon, 20; Rev. M. Ford, 42; | 132 50      |
| Preble, Pres. ch.                                                                            | 21 00       |
| Richford, do.                                                                                | 5 21        |
| Scott, do.                                                                                   | 3 00        |
| Sherburne, W. Newton and wife, for Maria Newton and Amelia M. Little, Ceylon,                | 40 00       |
| Trumansburg, Pres. ch.                                                                       | 48 00       |
| Truxton, do.                                                                                 | 27 57       |
| Virgil, do.                                                                                  | 2 00        |

Ded. disc. 548 66  
1 34—547 38

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| Monroe co. and vic. E. Ely, Agent.                                                                          |             |
| Millville, Cong. s. s. for m. to South Africa,                                                              | 14 51       |
| N. Bergen, Pres. ch.                                                                                        | 2 50        |
| Ontario, do.                                                                                                | 3 00        |
| Pittsford, Mrs. S. C.                                                                                       | 1 50        |
| Rochester, Washington-st. pres. ch. m. c. 49,56; Brick ch. s. s. for George Beecher, Ceylon, 20; C. A. 25c; | 69 81—98 38 |
| New York City & Brooklyn Aux. So. J. W. Tracy, Tr.                                                          |             |
| (Of wh. fr. Miss C. A. D. 10; Ch. of the Pilgrims, Brooklyn, m. c. 133,47;)                                 | 214 98      |
| Oneida co. Aux. So. J. Dana, Tr.                                                                            |             |
| Augusta, J. J. Knox, to cons. Mrs. SARAH ANN KNOX an H. M.                                                  | 100 00      |
| Utica, 1st pres. ch. m. c.                                                                                  | 37 70       |
| Waterville, Ch. and so.                                                                                     | 50 00       |

187 70  
Ded. disc. 94—186 76

|                                            |       |
|--------------------------------------------|-------|
| St. Lawrence co. Aux. So. H. D. Smith, Tr. |       |
| Parishville, Cong. ch.                     | 5 00  |
| Washington co. Aux. So. M. Freeman, Tr.    |       |
| N. Granville village, 1st pres. ch. m. c.  | 47 00 |

1,348 06

Unknown, 3; Adams, 1st pres. ch. (of wh. fr. R. Stow, for Edward Warren Stow, Ceylon, 20; wh. cons. Rev. P. C. HEADLEY an H. M. 101,36; Arcade, Indiv. 8,50; Aurora, 1st pres. ch. m. c. 55; L. Himrod, 20; Ballston, Rev. T. S. Wickes, 50; Big Flats, pres. ch. 10; Cazenovia, 1st pres. ch. and so (of wh. fr. Rev. G. S. Boardman, for Derick Lane Boardman, Ceylon, 40;) 165,68; Chestertown, pres. ch. m. c. 10; City, Smithfield ch. 3; Clinton, young la. sew. so. for Daniel Poor, Ceylon, 20; Cutchogue, pres. ch. m. c. 10; Elmira, 1st pres. ch. to cons. SOLOMON L. GILLAT, of Elmira, Rev. JOSEPH A. PRINCE, Coopers-town, Rev. I. N. HUNT, Big Flats, and Rev. GEORGE HOOD, Southport, H. M. 333,63; la. of fem. sem 225; juv. so. of do. for ch. at Walmea, Sandw. Isls. 350; Fayetteville, W. L. S. 10; Franklinville, Rev. J. C. B. 5; Jamaica, 1st pres. ch. m. c. 8,86; Jewett, pres. ch. m. c. 10; Kingsboro', J. S. H. 10; Lancaster, a boy, 25c; Lawville, m. c. 14,90; Malone, a friend, 11; Marion,

J. B. 10; Mexico, 1st pres. ch. a young Christian, 10; Miller's Place, cong. ch. m. c. 50; Rocky Point, m. c. 16; Silver Creek, indiv. 3; Springfield, indiv. 3; Troy, Mrs. E. Dana, for Stephen W. Dana, Ceylon, 20; Weedsport, m. c. 10; Yonkers, ch. and cong. to ed. Lemuel W. Wells and Lydia Flagg, Ceylon, 20;

1,007 93

*Legacies*.—Canandaigua, Walter Hubbell, by W. S. Hubbell, Ex'r, (prev. rec'd, 80;)

40 00

2,395 99

**NEW JERSEY.**

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.

Freehold Village, R. D. ch. m. c. 77 00

Somerville, 2d do. 48 50

Fompton Plains, R. D. ch. 14,50; m. c. 8;

Unknowns, 3; Boonton, 1st pres. ch. m. c. 18;

Hanover, pres. ch. 21,57; Long Branch, T. C. M. 50c.; Mendham, Mrs. S. C. 5; Newark, a bro. and sis. 1; New Brunswick, T. Frelinghuysen, (of wh. for debt, 50;) 75;

Orange, 1st pres. ch. 62; m. c. 95,89; Rahway, G. L. 10; Wantage, 1st pres. ch. 4;

295 96

443 96

*Legacies*.—Mendham, Mrs. Mary Garrison, by J. C. Homan, Ex'r,

100 00

543 96

**PENNSYLVANIA.**

Wattsburg, Pres. ch. m. c.

10 00

*Legacies*.—Union co. Andrew McClenahan, by J. F. Linn, (prev. rec'd, 1,411,77;) 37,56;

Westmoreland co. Rev. William Swan, by J. C. Plumer, Adm'r, 200;

237 56

247 56

**MARYLAND.**

Taneytown, W. Walker,

20 00

**DISTRICT OF COLUMBIA.**

Washington City, L. W.

5 00

**VIRGINIA.**

Cliff Mills, Miss H. B. 75c.; Draper's Valley, Miss E. Graham, 10;

10 75

**GEORGIA.**

Greenfield, Pres. ch. m. c. 10; Macon, G. H. M. 10;

20 00

**NORTH CAROLINA.**

Strickland, W. N. S.

3 00

**OHIO.**

Western For. Miss. So. G. L. Weed, Tr. Amesville, 40,25; chil. 1,11; Barlow, 28,61; chil. 34c.; Burlington, juv. miss. so. 3,50; Bloomingsburg, Col. S. 15; Miss S. 15; Chester, 23,85; chil. 63c.; Cincinnati, L. A. 1; D. A. 60c. for Madras; Coolville, m. c. 9,90; Coshocton, 16; s. s. 2,50; Cumberland, a bal. 50c.; Dayton, 3d-st pres. ch. 91,80; m. c. 38,70; Dresden, 7; Graham's Station, 12,05; chil. 1,36; Hartford, 8; chil. 44c.; Johnstown, Rev. J. Sampson, 7; Keene, 1; chil. 25c.; Marietta, La. of mater. asso. 2,50; fem. sem. for Rev. C. Byington, 24,17; juv. sew. so. 1,08; Meigs co. 7th pres. ch. 13,10; chil 33c.; New Richmond, pres. ch. m. c. and coll. 10,04; Tupper's Plains, G. E. 1; Warren, juv. miss. so. 10,05; Wheelersburg and Franklin Furnace, 35,05;

423 71

Akron, T. S. B. 5; Delaware, 1st pres. ch. Miss D.'s s. s. class, 6; Edinburg, cong. ch. and so. 18,50; Wayne, ch. 29;

58 50

482 21

**INDIANA.**

By G. L. Weed, Tr. Logansport, 4,80; Salem, pres. ch. 3,68; Rev. Mr. W. 5;

13 48

Terre Haute, A. H. J.

10 00

23 48

**ILLINOIS.**

Danville, Miss C. Palmer, 10; Jacksonville, cong. ch. s. s. for sch. at Ahmednuggur, 13,05; Quincy, 1st cong. ch. 110; Rock Island, 2d pres. ch. m. c. 10; Wethersfield, cong. ch. 6,50;

149 55

**MICHIGAN.**

Cold Water, 1st pres. ch. 10; Detroit, 1st cong. ch. m. c. 20; Hillsdale, pres. ch. m. c. 4,16; s. s. 84c.;

35 00

**WISCONSIN.**

Green Bay, youths' miss. so.

6 00

**IOWA.**

Dubuque, cong. ch. m. c. 50; Ottumway, cong. ch. 4;

54 00

**MISSOURI.**

St. Louis, 1st pres. ch. 153,20; m. c. 30,75; Union pres. ch. 115,45; dis. 58c.;

298 82

**ALABAMA.**

Gainesville, Estate of D. S. Whitney, dec'd, by D. M. Russell, Ex'r,

176 90

**TENNESSEE.**

By Rev. W. Mack.

Bethel, 5; Columbia, 105; Cornersville, 16; Murfreesboro', 33; ded. disc. 1,60;

157 40

Jonesboro', juv. miss. so. of pres. ch. for John W. Cunningham, Ceylon,

90 00

177 40

**CALIFORNIA.**

San Francisco, Rev. T. D. Hunt,

100 00

**OREGON TERRITORY.**

Oregon City, 1st cong. ch. m. c.

13 00

**IN FOREIGN LANDS, &c.**

Fairfield, Cher. na. m. c. 8,20; Park Hill, m. c. 12,13;

20 38

Good Water, Choc. na. Fem. to cons. Rev. PLINY FISK, Doaksville, an H. M.

65 21

Mill Town, St. Stephen, N. B. cong. ch.

150 81

236 35

*Legacies*.—Jaffna, Ceylon, Mrs. Mary R. Apthorp, (prev. rec'd, 1,429,10;)

303 12

539 47

Donations received in August,

\$9,591 61

Legacies,

1,115 68

\$10,707 29

**CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.**

Amount received in August, \$292 85

**DONATIONS IN CLOTHING, &c.**

Arcade, N. Y. Clothing, fr. indiv. for Miss Thayer, Tuscarora,

30 00

Bloomfield, N. J. A box, fr. Mrs. H. B. Cook,

for beneficiaries at Oodoooville sem.

Brooklyn, N. Y. A box, fr. Armstrong juv.

miss so. for Dwight, Cher. miss.

Hillsdale, Mich. A quilt fr. Mrs. H. M. Morse,

for Mr. Stoddard, Orooniah.

Thetford, Vt. A quilt, fr. juv. miss. so. for Mrs.

DeForest, Syria.

Wadham's Mills. A box fr. friends for Miss

Spooner, Ojibwa miss.

482 21

THE  
MISSIONARY HERALD.

VOL. XLVII.

NOVEMBER, 1851.

No. 11.

American Board of Commissioners for Foreign Missions.

*Hasbeiya.*

LETTER FROM MESSRS. THOMSON AND  
VAN DYCK, JULY 22, 1851.

*New Station—Sidon.*

THE intended occupancy of Hasbeiya as a station, by the Syria mission, has already been announced. Soon after the decision was made, John Wortabet removed thither; but Messrs. Thomson and Van Dyck, to whom the charge of the operations of the mission at Hasbeiya is committed, are expecting to reside at Sidon. It is known already to the readers of the Herald, that the latter place is regarded by our brethren as a field of much promise. In the present letter, indeed, Messrs. Thomson and Van Dyck speak of it as follows:—"For many years there have been in Sidon cases of interest, mostly traceable to the self-denying labors of the pious and zealous Grégoire Wortabet. When Dr. Bacon and Dr. Van Dyck passed through the place in February last, they spent the night at the house of the American consular agent. Several persons called on them in the evening, and in the course of the conversation it appeared that there was quite a number of enlightened persons, who would heartily welcome a missionary among them; that if preaching should be commenced, there would soon be a considerable congregation of regular attendants; that the persons alluded to were known to each other, though not openly declared Protestants; and that the general state of dissatisfaction, prevailing among the various sects of nominal Christians, gave ground to hope for a wide field in which to sow the seed of the truth. These statements accorded with what had come

to the knowledge of the mission from other sources; and the time which we have spent there since, and the intercourse we have had with the people, have served still more to strengthen our hopes and raise our expectations of a speedy harvest in that part of the field."

*Formation of a Church at Hasbeiya.*

But the present communication refers mainly to Hasbeiya. It has seemed advisable, for some time, to organize a church in this place; but the necessary arrangements could not well be made till last summer. In addition to the brethren who reside there, several persons in other places are highly esteemed for their piety. The subjoined extract will excite pleasant emotions in many hearts.

At Rasheyet el Fukhar resides Elias Yacobi, a member of the Beirût church; and there is another humble Christian in the same place, who has endured stripes, imprisonment, cruel mockings and other kinds of persecution, for the sake of the gospel, and all with a meek and forgiving spirit. Our Christian brother Yacobi forcibly reminds us of that beautiful verse,

Though seed lie buried long in dust,  
It sha'n't deceive our hope;  
The precious grain can ne'er be lost,  
For grace ensures the crop.

Many years ago Mr. Bird established a day-school in a village, where the pupils were taught to read the Bible. Our good brother may remember a young man, the son of the teacher of this school,

who used to come occasionally to Beirût for his father's monthly stipend. That young man is now Yacobi el Hakim, formerly a juggler, slight-of-hand-trickster, and given to much wine; but now he is a sober, steady man, and, as we hope, a true Christian, who dates his first religious impressions and knowledge of the truth from what he learned in Mr. Bird's school. To this man's influence may be traced the first enlightening of Tannûs Kerem, formerly a native assistant of our mission in Jerusalem, and now with the brethren of the Jews' Missionary Society in Safed. He also has a disciple named Dhahir Abûd, in El-Khiyam; and Dhahir also has a disciple in one of his neighbors; and so the leaven is spreading. These two men, Yacobi and Dhahir, have a knowledge of Scripture, which surprises as well as delights; and being naturally shrewd men, they have a power of argument which their adversaries cannot gainsay or resist. They are both physicians, and are in the habit of making long tours through Hauran and the parts east of the Jordan, as far south as Kerek; and to those parts they have gone, and will continue to go, preaching the gospel of the kingdom. The results of this school of Mr. Bird are known only to Him who chooses the weak things of this world to confound the things which are mighty. To his name be the praise, and be ours the encouragement which these facts afford!

Dr. Van Dyck repaired to Hasbeiya on the 27th of June, to complete the necessary arrangements preparatory to the formation of a church. "Though the whole town was in commotion," our brethren say, "complaining to the government, and against the Emir; and though some of our friends were suffering gross injustice at his hands at this very time, all remained quiet, and took no part in the disturbances, and seemed to have their thoughts on better things. Satan did, indeed, endeavor to make a breach between two of the members of the church, who for years have stood in fraternal Christian love; but it did not go further than a complaint on the part of the one because of the want of forbearance on the part of the other; and it only lasted for about six or eight hours. The sun went down upon it; but before the moon rose all was set right."

Mr. Thomson subsequently arrived, with Tannûs el Haddad, as delegate from the Beirût church; and the formal constitution of the native brethren into a body of Christian disciples took place on the 5th of July.

At ten o'clock in the morning they were all with one accord in one place,

the place where prayer was wont to be made. After a sermon from Acts xv. 41, a letter dismissing certain members from the Beirût church was read by Deacon Tannûs el Haddad; and sixteen persons were organized into a community of believers, on the platform of the evangelical church at Beirût. Of these sixteen, eleven are males and five females. There are two others whom our native brethren would have been ready to receive; but they themselves hesitated about coming forward, and finally concluded to wait another opportunity. It was a most solemn and interesting occasion. Every heart seemed to be full of emotion and overflowing with joy. It was a day that will long be remembered.

In the afternoon the church met for prayer and consultation in relation to the election of deacons and the committee. The meeting was conducted by Deacon Tannûs, aided by John Wortabet; and after a season spent in devotion and conference, it was decided that one deacon and one committee-man were all that the present state of the church required. The brethren convened again in the evening, when the election took place accordingly. The business was conducted with the utmost propriety, order and Christian feeling. Mr. Thomson was also requested to act as pastor of the infant church; and the hope was expressed that God would soon give them a native pastor, fully qualified for the work.

#### *Sabbath Services—John Wortabet.*

Sabbath morning, after an excellent and appropriate sermon by our young brother Wortabet, on 1 Corinthians, xi. 23, a brother who had been provisionally kept from being present at the organization of the church, was received by publicly assenting to the articles of faith, and adopting the church covenant. The deacon elect was then ordained by prayer and the laying on of hands; after which the Lord's supper was administered for the first time in Hasbeiya, according to the simple institution of the Savior. The occasion was one of deep and touching interest throughout. The exercises commenced at nine o'clock, and lasted until nearly twelve; and although the day was extremely hot, the services were so varied, solemn and delightful, that, instead of weariness, each succeeding one seemed to awaken new and more intense emotion in the hearts of all.

And when the closing hymn had been sung, and the benediction pronounced, the native brethren, inspired by one common feeling of Christian affection, began to embrace and salute each other "with a holy kiss," according to the oriental method, breathing all the while some short prayer, or giving utterance to a brief but hearty thanksgiving. The good deacon from Beirût, with glistening eyes, repeated aloud the words of devout old Simeon, when holding the infant Savior in his arms, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." This manifestation of fraternal love was so sudden, spontaneous and natural, as to be truly delightful and very affecting. We who had known this people from their first movement towards evangelical religion, could scarcely recognize in these humble, devout, and spiritual worshipers, the rude, noisy, ignorant and worldly company that then caused us so much anxiety and trouble. "Verily, what hath God wrought?" was the spontaneous thought of every one.

Long and dark has been the way in which the Lord has led this little flock. Through great tribulations and sore temptation have they finally entered into Christ's visible kingdom. May we not cherish the glorious hope that the same hand that has upheld and guided them thus far, will ever conduct them by the right way, until they all reach in safety that eternal rest which remaineth for the children of God. They will no doubt encounter much reproach and persecution; and we commend them to the continued and affectionate prayers of all God's people. Many have long sympathized with them in their sufferings for Christ's sake; and while they now rejoice with them in their joy, let them not forget that they are still in the wilderness, surrounded by savage beasts and wicked men. May this church in Mount Hermon ever more be refreshed with richer dews than those which nightly cool its hoary head!

After recess the church again assembled. A sermon on the subject of baptism was preached, and the ordinance was administered to the unbaptized children of the church.

The testimony contained in the following extract will be read with unfeigned pleasure.

Before closing this account of the organization of the church in Hasbeiya, we feel constrained to mention our great

satisfaction with the labors of our young brother Wortabet. It is sufficient to say that our highest hopes in regard to him are fully realized. With such a teacher, physician and pastor, we regard the church of Hasbeiya as well supplied. He is acceptable to the people, is an interesting and instructive preacher, and takes his stand at once at the head of the medical profession in that region. We hope to see him regularly ordained pastor of this little flock at an early day.

#### Aintab.

LETTER FROM MR. CRANE, JULY 29, 1851.

THE subjoined extracts exhibit a state of things at Aintab which must be contemplated with the deepest interest. We may hope that the death of Dr. Smith will be followed with a rich blessing.

#### Religious Inquiry.

Not long after we conveyed the body of our departed brother to the grave, on that very day, indeed, it was manifest that God's Spirit was in the midst of us. Never have I been called to divide the word of life to a more earnest and anxious audience. I have seen more weeping, more emotion, even in this congregation; but the profound solemnity which pervaded many hearts, made the preaching seem to me like dealing in reality with the life and death of souls. A deep conviction of sin, as committed against God, seemed to become a prominent feature in the work. Many have been the precious interviews which it has been my privilege to hold with persons who came to ask, "What must I do to be saved?" And not only did they repair to the missionary; but as they met the more active members of our little church, in the street even, they would reiterate the great question which revealed the agitation within. This had its effect. It was not long before a number of the church members began to be awakened. At midnight would the prayer of contrition ascend, as several have since stated. Backsliders came also, confessing their sins and coldness, and entreating prayer in their behalf.

One circumstance which tended as much as almost anything to fill us with hope, was the deep interest which four young men, whom we hope soon to see entering upon a course of



more direct preparation for licensure, took in this new awakening. After the afternoon service of the Sabbath following Dr. Smith's death, they came unasked to my study for the express purpose of proposing a season of prayer. And could you have heard them pour forth from full hearts their prayers for the Spirit's descent upon their brethren, you could not have resisted the feeling, "Surely, God is in this place, and I knew it not." At times they could only give utterance to their emotions in tears. As they rose from their knees, their first united question was, "What can we do to bring down God's blessing?" When such Aarons and Hurs stand by the missionary, how can his heart sink?

For several weeks the congregations increased, the place of meeting having been regularly crowded to overflowing. "Last Sabbath," Mr. Crane says, "was one of the most impressive and solemn we have ever had."

#### *Wants of other Places.*

While in the midst of these most interesting events, earnest solicitations for missionaries came in from the regions round about us. While Dr. Smith was sick, a delegate arrived from Killis, empowered to bear all the expenses of a missionary to that place and back; and when he was told that none could then go, his countenance fell. Never shall I forget the words which he uttered, as with his eye on the ground, after a moment's pause, he said, "But how can I go back, and tell them that no missionary can come? They are waiting my return. They will come out to meet me, and welcome the missionary; and how shall I meet them and tell them?" Oh that the words of this man, pleading for a messenger of peace, might enter the heart of the young men in our seminaries in America!

Soon another appeal came from Killis; but there was no missionary to go. Very recently intelligence has reached Mr. Crane, that several in that place are "inquiring with burdened hearts what they must do to be saved?" Urgent applications for help have also been received from Arabkir, Harpoot, &c.

#### *Unexpected Development.*

Within the last few weeks there has been a most remarkable movement in the Armenian church in this place. Not long since a supply of Mr. Goodell's commentary arrived; and it seemed to be sought after as eagerly by the Armeni-

ans proper, as by our own community. It was read first in little circles. But this did not continue long. The light was too bright to be concealed in a corner. Persons who seemed more advanced than the rest were soon called upon to exhort. A tent was hastily erected, similar to the one in which our congregation worships weekly. One or two of the young men who have been mentioned as candidates for licensure, were invited to address the assembly.

But this reached the ears of the Bishop, who ordered the crowd to disperse, adding that the church was the place for them. On the following Sabbath, he felt it incumbent on him to take a more decisive step; and he denounced all who read the books of the Protestants, or had anything to do with them. Upon this one of the more prominent inquirers after the truth arose and confronted him to his face, in presence of the whole assembly, accusing him of endeavoring to keep from them the knowledge of the way of life. He then turned to the priests, and quoted Ezekiel xxxiv. 2. The effect was such as might have been expected.

Next day the Bishop was summoned before the Turkish court to answer to several serious charges. The people had caught the spirit of freedom; and there, in the Turkish court, they openly declared that they would no longer have this man to rule over them. The friends of the Bishop opposed; but were at once overruled by the people. The result was that he was found guilty of a misdemeanor worthy of banishment, and was ordered peremptorily to leave the city within two days; and so imperative were the awakened people, that when his friends came forward with bail, they would not receive it, but demanded the strict execution of the sentence. The Bishop was, therefore, kept in close confinement, and armed guards were sent to collect his goods. But before the two days had expired, through bribery no doubt, instead of going into banishment, he returned again to his house, but with his authority vastly weakened.

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#### Constantinople.

LETTER FROM MR. EVERETT, JULY 25, 1851.

#### *The Protestants at Nicomedia.*

MR. EVERETT made a visit to Nicomedia last summer; and in a letter of the foregoing date, he

describes the condition and prospects of the Protestant community in that city. He found the church in a pleasant state; and on the part of some there was more than usual prayerfulness. "The pastor," he says, "while he is deeply afflicted by the loss of his wife, is earnestly devoted to his work." The following statements show that our brethren have gained the respect and confidence of those who were once their persecutors.

There is the most perfect intercourse between the Protestants and the old Armenians of Nicomedia. Indeed, our brethren are employed by the latter in preference to others. One of the priests who is opposed to the cause of spiritual Christianity, is building a large house, and hires carpenters and masons from the ranks of our brethren. When he was expostulated with by the more bigoted Armenians, he replied that he did not get the Protestants to make him a Protestant, but to build his house; and that he should employ whosoever he pleased. This illustrates the good reputation our people have for integrity and fidelity in the things of this world.

Our brethren at Nicomedia have a good reputation with the Turkish authorities. Not long ago a young man became a Protestant, whose father had built him a house, and given it to him as his portion. But when he became a Protestant, his father demanded of his son the value of the house in money; and as he had none at his disposal, he was thrown into prison, and all thought that his dwelling would be taken from him. The brother who has the business to do with the Pasha, reported the case to one of his men, who promised to arrange it. The grand council decided that the father had no right to demand money for the house, till after he should be dead; and so the house remains to the young man, and he was liberated. Through the same kind endeavor to do the Protestants justice, our brethren at Adabazar have been delivered from the machinations of their enemies.

The school taught by Baron Simon, a graduate of the seminary, is increasing in interest and in the number of its pupils. It now has more than sixty scholars, and at least thirty of them come from the families of the old Armenians. The gospel is taught with great faithfulness and particularity; and as the children cannot come out on the Sabbath to the Sunday school, they all carry their Testaments home with them, and are requested to read six chapters every Sab-

bath, and also other good books, the parents often listening, delighted to see their children making such progress in knowledge. We hope that much good seed will be thus sown, which will spring up after many days. I have just established a colporteur there, and made him book agent, and opened a book-store on a larger scale than formerly. The brethren anticipate much good from this assistant. He is esteemed by them all, and is apt to teach. He is a brother of Baron Vertanness, and possesses much of his spirit.

Mr. Everett states, in conclusion, that the books published by the mission are sought for with increasing avidity. And where these go, a demand is created for the living preacher. Thus the leaven of the Word is spreading in every direction.

LETTER FROM MR. DWIGHT, AUGUST 6, 1851.

#### *State of the Churches.*

THE following extracts exhibit a less favorable view of the spiritual condition of the native brethren at Constantinople, than many may have been led to anticipate. And yet there is nothing in the state of these churches, which thousands of pastors in our own land are not compelled to see and lament, in the flocks which have been committed to their oversight. Still the friends of missions will do well to remember these Armenian disciples in their supplications? There is a mighty work to be done in Western Asia; and the effective presence of the Spirit is constantly needed.

For some time past there have not been that life and activity in our churches which we always wish to see. On the contrary, I must report that a spiritual coldness has apparently prevailed among the members to a great extent, though a few have always maintained a spirit of prayer and faithfulness.

But while the churches have been in this state, it is somewhat remarkable that new minds are continually coming under the influence of the truth, in a greater or less degree. Not a Sabbath passes when we have not some new hearers at our places of worship; and almost constantly some are to be found who may be regarded as sincere inquirers after the truth. These are generally from the lower classes.

Among the middle and higher classes, there is a gradual spreading of Protestant sentiments secretly; but none openly.

at present ready to come out and avow themselves as really on our side. We have reason to believe that there is much discussion among them, and that it is becoming quite common for men to acknowledge and maintain in these discussions, that on the main points the Armenian church is wrong, and the Protestants are right. But what they need is the influence of God's Spirit to convince them of their sins, and lead them to feel their personal and perishing need of the Savior. Many of the better informed Armenians wish well to the Protestant cause, and rejoice in every sign of its progress, merely because they have become fully satisfied that the Protestant element alone can raise the Armenians as a people, and give them a name and a place among the nations of the earth.

#### *Need of a larger House of Worship.*

I am persuaded that if we could have a regularly built church, of inviting external appearance, and with well arranged seats, &c., capable of holding five or six hundred people, a very important step would be taken towards gathering in very many respectable people, who are now waiting for one another, and waiting to see what is coming out of this movement. From their point of view there is something low and degrading in the present appearance of the Protestant community, most of the members being from the lower classes of society, and having no place of worship, except hired rooms in dwelling-houses. The erection of a substantial church would give an appearance of stability to our cause which, in the apprehension of such minds, it has not at present. A church is also a public place, where everybody feels free to go; but it is not so with a dwelling-house. Furthermore, some of this class of Armenians of whom I am speaking, are actually urging upon our brethren the absolute necessity of their having a church, and suggesting to them that if they cannot procure the necessary funds from America, they may from England!

Mr. Dwight gives the subjoined items of intelligence at the close of his letter: "Pastor Avedis of this city has gone to Aintab to labor six months, his family remaining here. On his return, Pastor Simon expects to spend six months more in the same place. Mr. Ladd is making preparations to remove here with his family. Mr. Stephen Hachadrian, brother of pastor Simon and pastor *Apisoghom*, has been called to settle as pastor over the *Broosa* church, and has accepted the call."

#### **Trebizond.**

LETTER FROM MR. POWERS, AUGUST 4, 1851.

#### *Persecution in Marsovan.*

THE August Herald contained a letter from Mr. Powers, giving an account of his return from Sivas to Trebizond last spring. It will be remembered that he spent five days at Marsovan while performing this journey, and that he found two men there who have been publicly known as Protestants for some years. In July last Mr. Powers visited Marsovan again. His letter will doubtless be read with interest.

On my arrival here, ten days ago, I was disappointed in not finding either of our two Protestant brethren. With several others they were, and had been for about six weeks, prisoners at Amasia, twenty-four miles distant. For two weeks they were kept in close confinement; and one day they were chained together, two and two.

Some months ago the body of the Armenians in this city, who technically call themselves "the poor," brought a suit against their primates for large sums of money unjustly exacted of them. There is not a shadow of doubt as to the justice of their claims. Our two Protestant brethren had espoused their cause; and one of them, being a man of some property and highly respected, was regarded as their leader. As the shortest way of settling the controversy, it was actually resolved by the primates to murder one of the party of the poor, and send into exile five others, among whom were our two Protestant brethren. In order to throw the guilt of the murder upon the poor, they were summoned and brought by police officers to the court-house, at a time when the individual to be killed was known to be there. They arrived a moment too soon, and prevented the murderous purpose; and the individual escaped in a female dress, and arrived in safety at Samsoun, where he encountered two police-men, sent by the Pasha of Amasia for his apprehension; but he was delivered from them by the interference of the English Consul of that place; and he was subsequently sent to Constantinople.

Two days afterward, the other five were taken from their beds in the night by officers of the government, carried to Amasia, thrust into the inner prison with murderers and other culprits of the worst

kind, and chained two and two, as I have already remarked. And what was their offence? Will it be believed that the members of the council of this city, including the Governor, Judge and Mufti, signed a document setting forth that these men had made a violent assault on the court? It was in vain that they declared that they were brought to the court-house by police-men. Their exile had already been determined on.

It should here be stated, that since my visit to this city in March Protestant principles have made considerable progress; and that the severity of these measures is aimed against Protestantism, with a view to its extermination. The Pasha of Amasia, by a bribe of four hundred and fifty dollars, was made the willing tool of the oppressive and persecuting Armenians.

No sooner was my arrival in this city known, than a letter was sent to Amasia; and the men who had enjoyed the liberty of the city by giving bail, were again thrust into prison. But this act of injustice, as soon as it was known in this city, produced such an excitement that the primates were obliged to give an order for their immediate release; and the prisoners returned to their homes. It is said that while my coming here was the occasion of their recommitment, it is also the occasion of their entire release; and that, but for this circumstance, they would not probably have seen their homes again very soon. In the end, therefore, the very efforts of the enemies of the truth to oppose its progress have been overruled for its promotion. Instead of getting rid of any one by murder or exile, all are here. And the fraud, deceit and baseness of the Armenian primates, as developed by this controversy about pecuniary matters, have led many to seek after a more excellent way, and listen to the gospel with great attention.

That there is special encouragement to preach the simple and saving truths of the gospel at Marsovan, will appear from the following extract.

My room has been filled every evening since I have been here; nor have I generally been left alone in the day time. No day has passed when I have not preached the gospel, including the evening, to more than forty persons. Yesterday, at the forenoon service, sixty or more were present. At the afternoon service women began to collect about the door, (the usages of society not per-

mitting them to sit in the same room with the men,) when they sent for my traveling companion, a member of the Trebizond church, to preach to them in another room; and he did so for two hours or more, and was listened to with great interest. The number of women soon increased to thirty-six. On being dismissed, they came into my room, where we sang a hymn, and I gave them a short address, and prayed with them. In the evening numbers attended who were not present during the day; so that we must have preached to more than one hundred.

This morning, before I was dressed, ten men came to hear the gospel; and at noon twenty or more women repaired to my room, saying that they had heard I was to leave to-morrow, and they wished to hear me preach to them once more. Two small companies, one of men and another of women, have since been here. Among the two or three hundreds who have listened to our message, not a sound of opposition has been heard. I have never passed such a period of ten days any where. It must not be supposed, however, that all who come to us, or the greatest part of them, are serious inquirers after the truth. But whatever be their motive, it is no small thing to have preached the great truths of the gospel to so many perishing souls.

At the conclusion of his letter Mr. Powers remarks: "I shall leave a native helper here; but the place calls loudly for a preacher. Who and where is he? The Lord send forth laborers into his harvest!"

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### Madras.

#### JOURNAL OF DR. SCUDDER.

THIS journal of Dr. Scudder shows what progress the religion of the Bible is making in India. Though the number of conversions from heathenism to Christianity has been less in this country than in some other parts of the world, changes are taking place which must needs loosen the very foundations of Hindooism.

#### A Wife restored.

The case described in the subjoined extract has excited unusual interest in Madras. The friends of missions will rejoice that truth and righteousness have triumphed.

June 11, 1851.—A young brahmin of the highest caste, named V. Steenavassa Charry, not long since forsook his idols, and was baptized by the Rev. Mr. Sym-

monds, of this city. A writ of habeas corpus, for the production of his wife, was returned to the Supreme Court on Saturday. The wife appeared, attended by her aunt. Sir William Burton, while delivering judgment, was many times much affected, almost to tears. He began by saying that this was the most important case that had ever come before the Supreme Court, while he had had the honor of being one of its judges. The case to be determined, he said, is one where redress is to be given for rights infringed. The question is not whether this is a marriage, but whether the husband shall exercise his rights over the wife. If we consult Hindoo law on this point, his rights are in every degree absolute.

The judgment was, that the wife should be restored to her husband. His Lordship then ordered the wife, a girl of fifteen, to walk over to her husband, who was seated on the other side of the court-room. She refused to go. Her husband was told to take her hand, and lead her into his Lordship's room; but the hand was not to be obtained. Sir William entreated her to hear him, as she would a father, and advised her, in the most soothing language, to return to the man to whom she had been married. No effect was produced; and it was found necessary to have her removed by a European constable to his Lordship's room.

The aunt and father of the girl now commenced their proceedings, the old woman screeching and yelling, tearing her hair, and making attempts to reach the child. It took the force of two or three men to keep her back. She would not be pacified. She rushed down stairs, threw herself on the pavement, beat her head, pulled her tongue, and went through all the demonstrations of the most frantic grief. But she soon became tired of this; and, jumping up, she declared that the only way to soothe her sorrows was to die. Dashing through the crowd, she rushed into the sea, but only far enough to wet her knees, all the time calling upon the old man to do the same. His inclinations, however, did not tend that way. For safety's sake, they were both marched off, and locked up for a short time in the police court.

The scene before the Supreme Court was most exciting. It was a riot in a small way, hundreds of brahmins shouting, uttering imprecations, and, with closed fists and waving arms, menacing the building with its contents. The door

at the foot of the stairs was obliged to be guarded with peons; for the mob seemed inclined to take the place by storm, actually charging the peons, and using every endeavor to force their way, as if with the intent of rescuing the young wife. The front opposed to them was too strong, however; and, on the order being given, the peons soon cleared the square of the vociferating brahmins. As there was much confusion about the court-house, the parties were detained for an hour. Afterwards a carriage drove into the compound of the court-house, when Steenavassa and his wife, with Mr. Symmonds, proceeded to their place of destination.

After it was decided that the wife should be restored to her husband, the court ordered that, while she was under his care, she should be permitted to partake of food prepared by herself, after the manner of her caste; that she should not be forced to partake of food with her husband, or any food or drink calculated to forfeit her caste, or to do any act having that effect; and that she should be allowed to speak to her parents or either of them in the presence of her husband, once on every Monday, for an hour between twelve and one o'clock.

#### *Anti-missionary Movement.*

The anti-missionary meeting held at Calcutta a few months since is a very significant event. Though brief notices of this extraordinary assembly have appeared in some of our newspapers, the annexed description of it will be read with lively satisfaction.

There has been a great anti-missionary meeting held in Calcutta of late, the object of which was to consider whether a Hindoo, converted to Christianity, can be readmitted within the pale of Hindooism, after the performance of a certain penance in the shape of an atonement. The proposal which was made on the occasion was as follows: "If a Hindoo forfeit the privileges of his caste and religion, by partaking of forbidden food, and frequenting places and observing practices in contravention of the injunctions of the shasters, knowingly and deliberately, and if he afterwards express his contrition, and pray to be restored to its privileges, can he not be entitled to perform the ceremony of absolution, and thereby procure redemption?" After this was read, the assembly seemed to be almost unanimous in the opinion, that a transgressor, whether a Christian convert or any thing else, was in every way

entitled to absolution, provided his professions of repentance were sincere. And his absolution will be so complete that his children will be as pure Hindoos, as if no stigma had ever attached to their progenitor. The chairman read the mode of purification which it was proposed to adopt, and alluded to the old mode of expiating offences by wandering for forty-eight years as an ascetic, the hardship of which, he said, is more than human nature can bear. A milder form was therefore substituted, consisting of the presentation of some hundreds of kine and some kahums of cowries or shells. And the number and quantity of these presents are to be regulated by the caste of the person seeking admission.

The Friend of India, from whom I have been quoting, in commenting on this meeting says, "We cannot but think that the assembly itself, and the resolutions expressed and adopted at it, constitute one of the most important events that has occurred in India in the present century. It was in fact, though not in name, a Hindoo protest against one of the most prominent evils of the system of caste, which has for centuries been considered as the bulwark of Hindooism. The projectors of this scheme believe that many of those converted to Christianity would gladly return to their ancient creed. We think that for every Hindoo who may return to his caste by the widening of this portal, a hundred will be induced to quit the institutions of Hindooism."

The Friend of India goes on to remark, "We have one word more to say, and it is rather for our readers in England than those in India. We have heard a great deal too much of late of the small number of converts made in Bengal, and of the gradual extinction of missionary usefulness. The meeting of which we have just spoken, is in itself a sufficient answer to all such calumnies. The very foundations of native society must have been shaken, before men, aptly described as more Hindoo than the poorans, would come forward with a proposal for lightening the massive chain which has so long crushed the intellectual and religious activity of one-eighth of the human race, and that for the avowed object of saving Hindooism from the encroachments of Christianity. The meeting, it is evident, looked upon the missionaries as the great enemies whose exertions and activity required to be baffled; and while they acknowledged that it was

hopeless to attempt to supplant them as educators of youth, declared that their influence was making itself felt through every grade of native society."

The number of native gentlemen assembled in the meeting may be roughly estimated at three hundred, nearly a hundred of whom were brahmins. The chairman was a rajah, best known among his countrymen for his valuable contributions to Sanscrit literature, and his inflexible adherence to every dogma of the poorans. His chief supporter, Rajah Kalee Krishna Bahadoor, maintains a regular council of pundits, whose decisions on matters of ceremonial or religious observance carry as much weight in Calcutta, as those of the Pope in the Catholic churches of Europe. They are the very men who led the agitation against the act for securing liberty of conscience, and who wish even now to strip every Christian convert of his ancestral patrimony. Yet men of this stamp, the most orthodox supporters of the ancient system, have begun to acknowledge that the chain of caste is perhaps a little too tight, and that it may be possible to give additional strength to the body corporate by a slight relaxation of its stringency.

#### *Burning of a Widow.*

It is painful to read of incidents like the following; but it is gratifying to find that the courts of law readily take cognizance of such cases.

18. Another suttee has taken place in the Dhoolia Talooka. The woman seems to have been most resolute in her determination to be burnt, resisting her husband's importunity before his death, and avowing that she would ascend the funeral pile. She further declared that she had done so twice before, at the decease of her present husband at the close of their two former states of existence, and that she would do the same now for a third time. She further said that as she and her present husband were to be born again twice, or were to exist in two future states, she would perform the same rite at the end of each of these. When the people saw that she was determined to sacrifice herself, they began to ask her to reveal to them something with regard to future events; and she at once told them that it had been disclosed to her by the goddess Sutte, that the British rule would soon cease, and would be succeeded by another rajah. The people now began to believe all that she told them more than before, and were to

be seen flocking towards her house in great numbers, for the purpose of worshipping or paying their respects to her. This poor creature seems, however, to have been strongly influenced by the brahmins, twenty-three of whom were brought to trial as aiders of the suttee. Nine of the number were convicted and sentenced to fines and imprisonment, with hard labor, from one to three years.

#### *An important Conversion.*

Dr. Scudder has furnished an account of the baptism of Gyanendru Mohun Tagore at Calcutta, according to the forms of the Episcopal church. Respecting this individual the Friend of India says :

"He is the only son of Baboo Prounno Kooman Tagore, the well known government pleader in the Sudder court, and is said to be a man of deep reading and a reflective character. He is, moreover, upwards of twenty-five years of age; so that the bigoted portion of the native community have no opportunity of promulgating their ordinary fables about the influence exercised by the missionaries. He has scarcely ever held any communication with them; and his convictions are said to have been gradually maturing themselves in his own mind for the long space of ten years. His wife, who died a short time since, is understood to have received instruction from him in the great principles of the Christian faith, and to have died declaring her reliance on Christ as her Savior. An anecdote is in circulation respecting her profession of faith, which reflects the highest credit upon Krishna Mohun Banerjee; but as it has not yet appeared in any of the journals, it might be indelicate to give it publicity. Under ordinary circumstances the new convert would have been at once thrown from a position of influence to the greatest poverty; but it is rumored that at the last moment the feelings of nature prevailed over those of the Hindoo, and that his father was generously induced to make him a competent and even liberal provision. There have been many converts from the upper ranks of Hindoo society; but this is the first instance, we believe, in which sacerdotal rank has been combined with wealth, and it has created a proportionate sensation. The old orthodox conservative Hindoos have, indeed, had much to startle them of late. First, there was the great meeting at which the most orthodox spoke out boldly of the necessity of lightening the chain of

caste; then came the rapid series of conversions among the respectable classes through the missionaries of the London society; and now one of the 'Baboos,' whose pedigree, family and fortunes are intimately associated with whatever is distinguished in Hindoo society in Calcutta, has severed himself from the ancient creed."

#### *The restored Wife again.*

The case of the young brahmin's wife, it seems, was not finally disposed of by the decision of Sir William Burton. It may be hoped, however, that there will be no further question raised by the enemies of Christianity.

Aug. 11. Great efforts have been made to obtain another writ of habeas corpus to bring up the wife, mentioned under date of June 11, before the Supreme Court. It was represented by the counsel of her father and mother, that she had been unwilling to remain with her husband. Instead of a writ being granted, however, Sir Christopher Rowlandson ordered that two persons should be deputed to visit her, and inquire of her as to what her real feelings were. The deputy sheriff of Madras and the solicitor were appointed. They waited upon her and took her affidavit. She refused to be sworn on the mint leaf and water, declaring that she did not consider such a mode to be binding upon her conscience. She also refused to be sworn on the saleegram, as are the brahmins. Having been sworn on the Bible, she declared that she was perfectly happy with her husband, and did not wish to leave him and return to the house of her parents. The application for a writ of habeas corpus was consequently rejected, and she will remain with her husband. Though this young woman was provided with the means of maintaining her caste, she has voluntarily and of her own accord partaken of food prepared by pariahs. Of course her caste is broken, to the great disgrace of the brahminical order.

The brahmin who has been subjected to so much annoyance for professing Christ before men, was formerly a pupil in the high school at Madras, an institution which is patronized by the government. There, unfortunately, the Bible has no place; but after the young man entered a public office, he read the Scriptures with intense interest; and he finally resolved to break away from Hindooism, "with the prospect," Mr. Winallow says, "of not only being separated from

all his relatives, but of losing his wife also." It is expected that he will vacate his present situation, and study for the ministry.

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LETTER FROM MR. WINSLOW, AUGUST
13, 1851.

THIS communication of Mr. Winslow gives an interesting account of the anti-missionary meeting at Calcutta; and it also mentions the baptism of Gyanendru Mohun Tagore. But as the foregoing journal of Dr. Scudder embraces a notice of both these occurrences, no extracts will be made from that part of the letter. The following biographical sketch of a native helper, whose name has been occasionally mentioned in the Herald, will illustrate the nature of the missionary work in India.

Death of Samuel Downer.

Samuel Downer, an assistant catechist, and for two or three years past an invalid, has recently slept in Jesus. He was the first convert at Royapooram, and was baptized on the 31st of December, 1837, when the church there was formed. He was then an unmarried man, about twenty-eight years of age. When I first met him in the street, I was addressing the people and distributing tracts. He attacked me with some violence, and endeavored to turn what I said into ridicule. He took a book, however, I think it was the Gospel of John; and subsequently he obtained some tracts. After reading a little in the Gospel, he came to me with such objections as occurred to him. I recollect that one was the manner in which Christ is said to have addressed his mother, at the wedding feast, "Woman, what have I to do with thee," &c., which he thought very disrespectful. He continued to read and inquire; and at length he began to attend church on the Sabbath. His mind became serious, and his conscience was awakened. It was sometime before he found peace; but he was at length enabled to rest in the merits of a risen as well as crucified Savior.

He suffered persecution from his relatives and professed friends. A girl to whom he was betrothed was taken from him. His father was not living, and his mother turned him out of doors. For some days he had no regular food. But he bore all patiently; and without fear he took up his cross to follow Jesus. As Dr. Scudder needed assistance in the work at Chintadrepettah, and also in his tours for the distribution of tracts and

books, and as it was not easy for Samuel to remain at Royapooram, his place of residence, was changed. For three or four years he aided Dr. Scudder with much acceptance.

He was skilled in controversies with the Hindoos, having a fair knowledge of the sacred books in use among them, and being able readily to attack the weak parts of their system. He obtained also a good knowledge of the Bible; and by attending a small divinity class under my care for about a year, he learned to arrange his scriptural acquirements and to sermonize with some degree of correctness. He was generally happy in his addresses to the heathen, and he knew how to answer their objections. He often spoke to the edification of Christians, even when they were of much longer standing than himself.

He felt the importance of obtaining a Christian wife; and for that purpose he took a journey to Jaffna, where he was united to a girl of the Oodooville boarding-school, a member of the church, who proved a very suitable companion and helper to him; but she was taken from him within a year after their marriage. He was subsequently married to a Christian girl in one of the Episcopal churches in Madras, who survives him, and gives comfortable evidence of being a child of God. The Lord blessed them with a family; and it was our departed friend's great and constantly expressed desire that his children, especially the eldest, named Hubbard Winslow, and another, named Henry Scudder, should receive the best possible education, and be prepared to make known the gospel efficiently. It pleased God a few months ago to take away the second son by a trying death, occasioned by the bite of a mad dog. In this affliction Samuel Downer, looking forward to his own death as not far distant, was greatly sustained; though his hopes as to one of his sons were thus blasted. This trial, and his own increasing illness, hastened the execution of a plan which he had long contemplated, which was to place his eldest son in the seminary at Madura, before he should be summoned away. It was a great undertaking for him, weak as he then was, to commence a journey of two hundred and eighty miles over bad roads in a cart; but he went through it, left his son with Mr. Herrick, and came home to die.

I should have mentioned that for four or five years his health has been failing, and that for more than two years past he

has been evidently in a decline. When Mr. Henry M. Scudder went to Royapooram, in 1845, Samuel went there also; and he continued at that place until he became an invalid, when he returned to Chintadrepettah, to do what he could in the secular business of the mission, being unable to use his voice. While at Royapooram he was accused, with some appearance at least of truth, of wrong conduct in a business transaction; and as he could not at first satisfactorily rebut the charges, he was suspended from the church until more light could be thrown upon the subject. At the end of three months, he made a humble confession of some things, in which he felt that he had done wrong, and for which he expressed contrition; and, the other charges not being proved, he was restored. His health, however, had by this time become so poor, that he was never afterwards able to perform the duties of an assistant catechist. He endeavored to serve the mission by doing what he could in other ways, and we allowed him about five dollars a month. He seemed to be principally occupied with the care of his family, and with setting his house in order, against the time the Master should come for him.

On my return from the Hills, a little more than a fortnight before his death, I found him very low, but very patient and peaceful. He seemed rejoiced to see me once more in the flesh, and to unite with me heartily in giving thanks to God for preserving mercy. I frequently conversed and prayed with him; and I found him always trusting in the merits of Jesus, of whom he spoke with faith and love, often saying that he had more true happiness in his weak state, unable even to breathe, if he lay down, than he had known in the days of his health and strength. He was much impressed, at times, in view of his sins, especially a day or two before he died, when he requested a native brother to read the fifty-first Psalm, and entered feelingly into its spirit. I have reason to believe, whatever of infirmity or even sin there may have been in him,—and it is to be remembered that until his character was fully formed, and he had come to the strength of manhood, he had lived in all the defilements of heathenism,—he was at heart a sincere Christian. He was always anxious to make known the gospel; and he often made plans for tours at some distance, which could not, however, generally be executed, especially after Dr. Scudder went to Amer-

ica. He was also ready to go into the streets or to the houses of the heathen near at hand. Not long before his death, he expressed to me an earnest wish to spend his remaining strength in going to every house in Chintadrepettah, and offering a Gospel.

Though by birth a good caste heathen, he was the first who heartily adopted our views in regard to the means to be used for expelling caste from the church; and he was at all times ready to join with low caste people, as well as high, in eating together in token of brotherly union and love. He has now gone, I fully trust, to partake of the better banquet above.

On the morning of his death, which took place on the 25th of July, I read to him a suitable hymn, also a large part of the fifteenth chapter of First Corinthians, as well as other portions of Scripture, to which he listened with great interest, his mind being perfectly clear and composed; and I then prayed with him. He wished that his wife might be commended to God, as well as his own departing spirit, together with his children, especially the son at Madura, that he might become a preacher of the gospel. His mind seemed absorbed in these exercises, and they were the last, perhaps, in which he joined with full consciousness. This was at seven o'clock. At ten I was called to see him die. He appeared unconscious when I entered; but I was told afterward that he made a sign of recognition. After saying a word or two to him, thinking it possible he might hear, I knelt down and prayed; but before I rose from my knees, he was gone. His funeral took place the same afternoon at Royapooram; and though the weather and the distance prevented not a few from attending who wished to do so, many followed his remains with affectionate respect to the grave, to wait the voice of the Archangel and the trump of God.

Sub-chau.

LETTER FROM MR. BALDWIN, JUNE 3, 1851.

In this letter Mr. Baldwin gives a very distinct and intelligible account of his labors among the Chinese; and the description will apply substantially to all incipient efforts for the conversion of this singular people. It is desirable that the friends of missions should become familiar with the plans and labors of their representatives in

heathen lands, that they may enter more fully into the great work which the Captain of our salvation has given us to do.

The Chapel.

Mr. Baldwin first speaks of his chapel and the adjoining school-room, which have been occupied for missionary purposes since last November. "They are located on the north end of the island, being near on the one hand to the main street leading to the city, and on the other to certain official establishments." A site upon the main street would perhaps be more favorable.

The rooms for my chapel and school are small and very humble in appearance, sufficiently so to gratify the taste and meet the wishes of the most unambitious. They are not the churches of Boston, nor the session-rooms of Presbyterian churches in New Jersey, nor yet the school-rooms of thriving "western hamlets." They were Chinese shops, and are so still in general appearance. The narrow doors of the chapel, front and back, turn on wooden hinges; or rather wooden sockets receive projections from the last of the slabs of which the doors are made. The room is about eleven feet wide and thirty deep. It has no windows, but there are wooden slats occupying a portion of the front at the side of the door. Inside shutters are let down over these at night. The sides of the room are partly of bamboo plaster-work and partly of boards.

Between the doors are ranged the seats, most of them placed across the room. A few are a species of bamboo settee; but they are generally pine benches without backs. They are such as the Chinese use; and they may be seen at the refreshment places on the street, where public readers pamper to the taste for foolish and filthy tales.

The most imposing object in the room is the desk, which stands against the back door. It is made of smooth planed pine boards, and is of a square form. It stands, not on pillars, but on the posts which helped to form its frame-work. The floor is elevated one or two feet above the general level of the room. In front of the speaker is a board or shelf for the books that may be needed in the service. In the tile roof over the pulpit are a few pieces of glass, or some substance closely resembling glass. They are of a hemispherical form, from two to four inches in diameter at the base; and are neatly fitted into openings in the tiles. The desk may be moved farther

into the room in warm weather, and the back-door can then be opened, so as to admit the breeze from the river which flows in the rear of the building.

The minuteness of the above description, it is hoped, will give you some idea of a missionary's chapel, and show that the term, as often used in China, is borrowed, or at least has reference less to the room than to the use to which it is put. Such chapels, however, answer our purpose. When properly fitted up, and of a convenient size, they are good enough for any missionary. In such places the word of life is held forth; and in such we hope to see poor sinners coming to Christ.

Preaching in China.

Mr. Baldwin visits his chapel on four days of each week, including the Sabbath. The Lord's day services are conducted with as much regularity as the character of the congregation will allow.

The duties of the missionary in his chapel are various; and the ordinary exercises are not the most difficult part of his work. Other circumstances being favorable, that part might be attended to with much comfort and even credit to himself, as is the case at home. But his congregation, he will soon discover, is not an American congregation. He must invite and urge persons to sit; request them to be still during prayer; strive to check levity and laughter; and make known his great design in coming here. He must do these things again and again, and at the same time be in danger of becoming confused and disturbed, on finding that the discharge of his supernumerary duties is apparently in vain. This statement will show that his task is unenviable, and very difficult to be performed successfully.

But another circumstance tends to render the embarrassment still greater; I refer to the mode of preaching in Chinese. To many it seems preferable, for the present at least, to preach without notes, or at least with but few. But such a course has this disadvantage, that it exposes the speaker to much inconvenience, when obliged to pause in his remarks, and attend to the several duties already mentioned. Preaching in China then is not what it is at home; and in this is found one of the so called missionary trials, of which so much is said. If we look at our preaching, in its nature and relations, perhaps we should say that this term, as well as "chapel," is bor-

rowed, or has, as in the other case, a restricted meaning and application.

And yet it may be doubtful whether the preaching mentioned in the New Testament did not often resemble that of our brethren in China.

I must not neglect to guard you against misapprehension in respect to the character of my congregation. Many come in, and listen attentively and respectfully. Of their motives we are quite ignorant; but, considering the strangeness of the scene to a Chinese eye, and the singularity of the doctrines advanced, it has sometimes appeared surprising to me, that so many are willing to listen with so much composure and outward expressions of respect.

Mr. Baldwin has recently adopted the plan of suspending the text for the day over the desk. "By this expedient," he says, "two or three useful ends may be gained. Those who continue during the whole service, may have the subject constantly before them, and be enabled to see more clearly the drift of the speaker's remarks. Those who stay only a short time, may carry away an important truth, even though they may not be able to perceive the exact bearing of what is said. And all will be led, it may be, to feel that such passages from God's word are considered of great importance, and worthy of their serious attention."

Blindness of the Chinese—The School.

It is exceedingly difficult to make the Chinese understand the spirituality of our services. As their worship is all form and ceremony, almost the first question is, What ceremonies do you perform before him or his image? It seems to them that worship consists of ceremonies, and that ceremonies are worship. On one Sabbath a man came in at the close of the exercises, as I was in the act of removing a map which had been hung over the pulpit to illustrate my remarks. He inquired of me, "What divinity or idol is that?" Perhaps he was an illiterate man, as there were large characters on the map showing it to be a map of the world. Or, on the supposition of his being able to read, he might still suppose the map to be an object of worship; so necessary does it seem to this poor people to have some visible representative in their religious rites.

Mr. Baldwin speaks of his other labors in the chapel as follows:

When I visit the chapel on week-days, the time is spent as may seem best in

the circumstances; sometimes in familiar conversation, which is by no means the least profitable mode; and sometimes in extended remarks, either in general or on some passage previously selected for the occasion. According to the first plan, the missionary is enabled to meet the errors of heathenism more directly, and confute and rebuke them to some purpose. At such times too, he discovers more fully the many misconceptions of the people in respect to Christianity. He hears, for instance, such questions as these: "You speak of believing in Jesus, of reverencing him; how is this to be done?" "Do you burn incense, or light candles before him?" "Where is he?" "When you pray to him, can you see him?" "When you beg favors, or call him, does he come and appear to you?"

Mr. Baldwin has found it useful, in answering these inquiries, to refer his hearers to one of their own tablets, which has five characters meaning, "Reverence the gods, just as if the gods were present." This direction, according to one teacher, supposes the gods to be really present, though unseen. Using the injunction as a text, Mr. Baldwin has often proclaimed the omnipresence of the invisible God, and argued the possibility and reasonableness of worshipping him.

The school under the care of our young brother has about twenty-five pupils, and is regarded with interest. In addition to the study of their own books, they are now learning a catechism of nearly three hundred questions and answers on Christian doctrine and important facts mentioned in Scripture. "In preparing this book," Mr. Baldwin says, "my earnest desire has been to furnish what seemed to be a great desideratum in common school education among heathen youth." Schools of this kind are thought to be indirectly useful in several ways. They form the nucleus of a congregation; they introduce a pleasant variety into the labors of missionaries; and they offer excellent opportunities of usefulness to their wives, "while as yet other paths of effort seem to be completely blocked up."

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LETTER FROM MR. CUMMINGS, JUNE 30, 1851.

THE preparation of the semi-annual letter of the Fuh-chau mission for the first half of the current year devolved upon Mr. Cummings. Allusion is first made to the absence of Mr. Richards; and the hope is expressed that he may have arrived in the United States, with improved health and strength, prior to the date of this communication. To the readers of the Herald, however, it is known that this excellent missionary had



already finished his earthly course. Though there was some sickness in the mission in the early part of the year, all were in good health at the time Mr. Cummings wrote, with perhaps a partial exception. The kindness of Mr. Welton, of the Church Missionary Society, "in rendering medical assistance in all cases of sickness," is duly acknowledged. "To him the Board and ourselves," Mr. Cummings says, "are greatly indebted."

#### *Changes of Residence.*

Several changes have taken place, since our last report, in the residences and chapels of the mission. Messrs. Johnson and Doolittle have removed to Po-na-sang, on the north side of the Min, about half way from the other mission houses to the city, to occupy the dwellings which have been erected for their accommodation. The house which Mr. Johnson formerly occupied, has passed into the hands of the Rev. Mr. Elgquist, of the Swedish Missionary Society. As the latter, however, has recently decided to leave this place and labor in the vicinity of Hong-kong, the mission may again rent the house for a school-room. Mr. Johnson's former chapel in Ato has been given up; and in place of it he has rented a building for a chapel and school-room on the main street in Nantai, nearly opposite his new residence. This building has been fitted up; and it would have been opened for preaching, had not the late heavy rains prevented. In addition to this, negotiations have been entered into for another building near my residence; and it is hoped that we may soon be able to convert it into a chapel and school-room. Thus in a few months we shall have four chapels, all standing on or near the great thoroughfare leading from Fuh-chau, through the immense suburb of Nantai, towards Amoy. Scores of thousands will be able to reach them easily from the neighborhoods where they will be located; and from the crowds which constantly throng the street mentioned above, many visitors may reasonably be expected. In respect to the number of those who may hear the message of salvation in our chapels, therefore, we know not that we should be more favorably situated, if we could be stationed in the heart of the city itself; while it is possible that we may come in contact with more from abroad.

#### *Labors of the Mission.*

*In all the families of the mission the Scriptures in Chinese are daily read and explained; and*

prayer is offered in the same language. "It is not too much to say," Mr. Cummings remarks, "that those who have been longest with us, have acquired a pretty clear understanding of the way of salvation. On the minds of some of them, moreover, we think we have discovered at times that the truth has made some impression. Yet we have no evidence that any one of them has passed from death unto life."

Until Mr. Johnson's removal to Po-na-sang, he continued preaching at his chapel in Ato regularly on the Sabbath. Since that time he has gone into the streets, preaching to the people wherever he could gather them around him and gain their attention. On the Sabbath, and occasionally on other days, he has engaged in efforts of this kind, and has generally been encouraged by the result. Sometimes he has addressed groups of more than a hundred, and they have apparently listened with a good degree of interest. A few tracts have been occasionally distributed, and in all cases eagerly received; but more, it is to be feared, from curiosity than from a desire to know the truth.

Mr. Peet has held divine service in Chinese at his house regularly on the Sabbath; and he has visited his chapel daily during the week, with but few interruptions. The number of his hearers has not been large at either place; but we may hope that good has been done. In April last, with Mrs. Peet's assistance, he established a weekly meeting for females. The movement met with considerable opposition at first, which has not yet been fully overcome. Some of the neighboring females, having been invited to attend, were forbidden by their fathers and husbands to do so; others shut their doors to prevent being invited; while others framed the most trifling excuses for staying away. We trust, however, that the effort has been the means of good; and we would earnestly commend it to the prayers of the churches.

Mr. Baldwin's labors are next described; but the foregoing letter from his own pen will have given the necessary information. Mr. Cummings then says: "About the middle of April, I commenced religious services in Chinese, in my house on the Sabbath. The number present the first Sabbath, besides those connected with my family and the school for girls, was about forty. Since then the number has increased considerably; and on some occasions there have been more than a hundred present. On every Sabbath, thus far, some of the females in the neighborhood have composed a part of the congregation." The remaining

member of the mission, Mr. Doolittle, has devoted his time mainly to the study of the language. "His progress has been very encouraging."

Mr. Baldwin and myself, about two months since, began to visit the neighboring villages, for the purpose of preaching the gospel and distributing tracts. We have generally visited one village a week; and in every instance we have been treated civilly, while in some cases we have spoken to pretty large assemblies, who listened quite attentively for Chinese. On the whole, therefore, our slight experience in itinerating has encouraged us.

But we are pained at the thought, that we can so seldom make the circuit of these villages. The necessity of devoting the most of our time daily to the study of the language, the many calls of duty immediately around us, and a regard to our health, have led us to feel that, for the present at least, it would not be wise to go out more frequently. Yet there are hundreds of villages which we might visit without difficulty, so far as distance is concerned; and at every one of them there are hundreds of persons hastening to the grave without light or hope in respect to the future. But at our present rate of progress, it will require eight or ten years to complete one circuit among them! Before we shall have even published the name of Jesus in all, one third of the souls now living in them will have passed into eternity. What, in view of such a fact, shall we do? Shall we neglect the pressing calls of duty at our stations, and spend our time and energies in laboring at these outposts? This, we have already said, does not appear to be our duty. Shall we turn to the other missionaries, and invite them to join us in this enterprise? But they all find more to do nearer home than they have strength to perform. What then, we repeat, shall we do? Shall we look passively on, and see this tide of desolation and death roll steadily onward, without doing any thing to oppose its progress? This, in the mysterious orderings of Providence, we may be required to do; but we feel so much pressed in spirit that we must first sound in the ears of candidates for the ministry the Macedonian cry, "Come over and help us."

The schools are said to be more promising than they have hitherto been. For reasons already mentioned, Mr. Johnson's school in Ato was suspended some months since; but he hopes to com-

mence another soon. Mr. Peet's school for boys has twenty-five pupils, who spend one-half of their time in reading Chinese books, and the other half in studying native authors. "It is hoped that they have become pretty well acquainted with the rudiments of Christian doctrine." Mr. Baldwin's school has thirty pupils, nine of whom are girls. Their progress has been encouraging. In Mr. Cummings's school there are twenty-five girls.

### *The Opium Trade.*

We deem it incumbent upon us to repeat the alarm, so often sounded, in respect to the traffic and use of opium. We wish Christians at home to know something of the extent of this increasing evil, and pray for its removal. In 1848 the value of the opium imported into China, as appears from a recent number of the China Mail, was twenty-two millions and a half of dollars. In 1849 it amounted to twenty-seven millions. If the increase has been as great since, the amount for the present year will be thirty-six millions! Such is the sum which this poor people, already crushed to the earth under the burdens heaped upon them by their idolatry and superstition, are paying for a drug that brings them no profitable return whatever. Neither the opium seller nor the opium consumer can point to a single advantage to the country, resulting from the use of the article. The most that any one has ever pretended to say in its defence, so far as we know, is that it is an innocent luxury.

It is not as mere political economists, however, that we look at this subject. Opium inflicts other injuries upon this people of infinitely greater moment; and it is in view of these that we lift up our voice against it. It undermines health, ruins character, and destroys life. Its victims become useless members of society, and a burden to their friends. They lose all regard for their own comfort or that of their families. They even sell the clothes of their children and their wives, and finally they part with their own, to obtain the means for gratifying their appetite. And when all other sources fail, children and wives must themselves be sacrificed. These are mercilessly sold, that, with the price of human flesh, their husbands and fathers may be able to obtain opium. Such is the effect of the drug upon the family! Its influence upon character is equally disastrous. It begets in its victims a perfect recklessness in respect to moral

principle; and there is no species of dishonesty to which they will not resort. They soon become addicted to the commission of crime; and they persevere in their course of wickedness, till an outraged community casts them out; after which they wander as vagabonds through the streets, begging the means of subsistence, and finally lie down and die of cold or starvation.

### Cherokees.

#### LETTER FROM THE MISSION, SEPT. 12, 1851.

THE brethren of the mission came together at Lee's Creek on the 9th of September, simultaneously with the assembling of the Board at Portland, for the purpose of holding their annual meeting. Before they returned to their different stations, they drew up the following letter.

#### *Changes and Labors of the past Year.*

You are well aware of the removal of Mrs. Willey by death, soon after our last annual meeting, and of Mr. Buttrick at a more recent date. While comforted by the assurance that a brother and a sister have gone to the possession of an everlasting inheritance, we trust we are not insensible to the admonition, thus impressively conveyed to us, to be diligent in the improvement of the little time which may yet remain to us, in efforts for the salvation of our fellow-men, that we too may obtain the reward of the inheritance.

We may say, in general, that our labors have been much the same as in years past. We have continued to preach the gospel of Christ. We wish we could say that great success has attended our labors; but this privilege is yet denied us. We still have to mourn the absence of any extensive outpouring of the Holy Spirit. Only this is true, that a few individuals have given more or less evidence of a change of heart; that sometimes attentive assemblies, and occasionally tearful eyes, encourage us to hope that we shall yet see more of the fruit which we desire.

At Dwight Mr. Willey reports some increase of the Sabbath congregation, some interesting week-day meetings in different neighborhoods, some instances of anxious inquiry, and a few of *professed submission* to Christ.

At Fairfield less interest has been manifested in the preaching of the gos-

pel than in some former years. Since the removal of Dr. Butler from that place, he has continued the pastoral care of the church; and preaching has been kept up on the Sabbath the greater part of the time by our performing the service in rotation; and meetings for prayer and exhortation have been held when there was no minister present. But we deeply feel the need of a resident missionary and pastor for that station and church; a need which we earnestly hope may soon be supplied.

At Park Hill the congregation has been very fluctuating; but the average has been about the same as for several years past. Those who meet together are generally attentive, at times apparently in a good degree interested, but beyond this giving little evidence of the saving efficacy of the Word.

At Honey Creek our Cherokee brother Huss continues his labors, with pretty good congregations, but a somewhat diminished degree of apparent success. Since the organization of the church under his care, in 1838, the number of its members has increased from ten to fifty-one; several of whom, however, he reports as not at present adorning a Christian profession. He needs the help, and his people the instruction, of a missionary to be stationed by his side.

At Lee's Creek a considerable number of hearers attended public worship on the Sabbath, and an increasing degree of interest was manifested, as long as the help of an interpreter was enjoyed; but Mr. Ranney's interpreter left him in April, and as yet he has tried in vain to procure another. This has made the congregation small since that time; though, on the part of those who understand English, the interest has not diminished, but rather increased. Three persons profess to have experienced a change of heart, whose religion has yet to bear the test of time. At another place, where Mr. Ranney has preached monthly on week days, a few individuals have at times manifested a good degree of interest.

Mr. Foreman has spent the greater portion of the year in preaching, translating, and other evangelical labors; having preached on thirty-seven Sabbaths, the greater part of which were at White Oak Spring, and employed two hundred and six days either in translating or otherwise for the good of the people. Sickness has on several Sabbaths prevented his preaching.

During the year past the Gospel of

Luke has been added to the portions of Scripture issued from the press at Park Hill. The principal portions of the word of God which have been printed there, up to the present time, are the Gospels of Matthew, Luke and John, the Acts of the Apostles, the epistles to Timothy, the epistles of James, Peter and John, the first five and two last chapters of Revelation; and from the Old Testament, three chapters of Genesis, twenty-two select Psalms, and twelve select chapters of the prophecy of Isaiah.

You are aware that at Park Hill there has been no school for want of a teacher. At Dwight a school has been kept up, consisting of day-scholars, together with thirteen who have been boarded at the station. At Fairfield the school has been continued as usual. At Lee's Creek a school has been taught during a part of the year. It is now small, as it has hitherto been; but it is believed that it will much increase, when a permanent teacher is obtained. We earnestly hope that teachers for Dwight, Park Hill and Lee's Creek will soon arrive.

Since the opening of the National Female Seminary, on the 6th of May, Dr. Butler has, with some help from others, kept up the regular preaching of the gospel there on the Sabbath, with other religious services, not altogether without encouragement.

As to the general aspect of the nation, we would only say that while on the one hand we see some things to encourage us in our labors, on the other hand we see enough of indifference or opposition to religion, of intemperance, and of wickedness of all kinds, to demand of us the most fervent supplications at the throne of grace for the reviving influence of the Holy Spirit; and we would earnestly ask all who love Zion to unite with us in these our prayers.

The Prudential Committee expect to send out three female teachers to this mission in the course of a few weeks; but it pains them to say, that they have found no preacher of the gospel, after all their efforts, who is ready to cast in his lot with their Cherokee brethren.

## Proceedings of other Societies.

### Foreign.

#### IRISH PRESBYTERIAN MISSIONS.

THE foreign missionary operations of the Irish Presbyterian Church are confined to India. Rev. James Glasgow and Rev. Adam D. Glasgow are stationed at Rajkote, the former being in Ireland, however, at the present time; Rev. James M'Kee and Rev. James Wallace are laboring at Gogo; and Rev. Robert Montgomery resides at Surat.

One conversion is reported at Rajkote; also an applicant for baptism, who has been deferred for the present. "The former converts continue steady." Books and tracts are now sold; and the demand is nearly as great as it was before. The schools have suffered some diminution, partly because of a change of teachers, and partly because of a change of troops.

From Gogo the report is, "We have been able, we trust, to see some evidence that the truth is making its way amid the mass of opposing error." The Gujarati service has been better attended than during the preceding year. The boys' school is represented as prosperous; and though the girls' school was broken up for a time, a few pupils now enjoy its advantages.

One native has been baptized at Surat. A number of services, mostly vernacular, have been

sustained during the year; the missionary having been assisted by Rev. D. Nauroji and Abdul Rahman. Three schools for boys and one for girls have been kept open during the year; and there have been applications for others. The press has been constantly employed.

The receipts for the foreign mission scheme have been £2,041 7s. 8d.; while the expenditures have amounted to £1,905 3s. 3d., the sum paid for missionaries salaries having been £1,710.

The Irish Presbyterians have also a Jewish scheme; and they have missionaries at Bonn and Hamburg, Germany, and at Damascus, Syria. Rev. Wm. Graham is at Bonn; Rev. Dr. Craig at Hamburg; Rev. Smyley Robson and Rev. Josias L. Porter at Damascus.

The attendance upon the religious services held at Damascus is represented as "most encouraging." Though the Jews still reject the gospel, "a great work has been done;" and "the prospect of a much greater has been opened among the Gentiles." Dr. Mishakah, who has left the Greek Church, "continues, by his learning and zeal and consistent character, to be a great helper."

Thirty-two persons have been added to the mission church at Hamburg during the year; and perhaps at no time since the opening of the station



have a greater number of Jews been under instruction. Samuel Küttner, formerly a Jewish Rabbi, has been appointed a catechist. Bonn has been occupied as a missionary station only since May last. The attention of the Directors has been directed to the Jews in the Western Islands.

The expenditures of the Jewish scheme have been £1,378 2s. 9d., £1,100 having been paid for the salaries of missionaries; and the receipts have amounted to £1,146 4s. 2d.

#### MISSIONS OF THE UNITED PRESBYTERIAN SYNOD OF SCOTLAND.

THE Board of Missions of the United Presbyterian Synod presented its report to the Synod at its last meeting in Edinburgh. The foreign efforts of the Board are made in Canada, Jamaica, Trinidad, Old Calabar, Caffreland, Persia, and Australia. Its operations in Canada and Australia, however, are strictly colonial, and as such need not be described in this publication.

The Jamaica mission has twenty-two congregations under its care, with a membership of three thousand eight hundred, and an average Sabbath attendance of more than eight thousand. The day-schools have nearly two thousand pupils. Fourteen ordained laborers, eight European catechists, and a number of native colored teachers compose the missionary force. The great event of the past year has been a fearful visitation of the Asiatic cholera. It is stated, however, that eight or nine congregations escaped entirely; that all the European laborers, except Mrs. Adam Thompson, were spared; and that even in congregations where this scourge appeared but few members comparatively were cut down. One missionary is stationed in Trinidad, and has charge of congregations at Port of Spain and Arouca.

The mission at Old Calabar consists of Rev. H. M. Waddell, Rev. William Anderson, Rev. H. Goldie and Rev. Mr. Edgerley, with their wives, Mr. W. C. Thomson and Miss Miller. There are three stations, namely, Duke Town, Old Town and Creek Town. The schools at Duke Town and Creek Town have each about one hundred pupils. As motives to persevere in efforts to evangelize the seventy thousand souls inhabiting the towns and villages of Old Calabar, the report mentions the formal abolition of human sacrifices by a law published on the 15th of February, 1850, the abolition of the Sabbath market at Creek Town, the weakening of other evil customs, such as the use of the poison-nut as a test of guilt or innocence, the increased influence of the missionaries, the clearer views of truth obtained by the people, and the ease with which the language is acquired.

The missionaries in Caffreland, prior to the late

war, had three stations under their care, namely, Chumie, Uniondale, and Igquibigha. Uniondale was a new station, about twenty-four miles south-east of Chumie, and near the sources of the Keiskamma. Rev. J. F. Cumming labored at Chumie, having a church of about ninety members, and Rev. R. Niven at Uniondale, with a Sabbath attendance of more than one hundred, and a school of forty. Rev. George Brown was at Igquibigha a short time; but the Board have dismissed him from their service. In August last Rev. Henry Renton was sent to South Africa as a special commissioner; but the object of his visit has been in part defeated by the Caffre war. This calamity has involved all the stations, and inflicted untold injury upon the missionary cause. "The effects of this terrible outbreak," the report says, "are already very distressing. The stations at Uniondale and Igquibigha, on the building of which large sums have been recently expended, are destroyed; all missionary operations are suspended; the converts are either scattered or compelled by their hostile countrymen to take part in the revolt; the missionaries have been obliged to leave the scenes of their benevolent labors; hostile feelings have been excited between the black and white races, which it will require a long period to soothe down; and the prospects of the evangelization of Caffreland have been rendered dark and distant."

The operations of the United Presbyterians in Persia are restricted to the distribution of the Scriptures in the Persian language. Mr. Glen spent the autumn of 1850 in Ispahan, giving away copies of the Bible; after which he went to Shiraz on the same errand. He was in that city at the date of the latest information in regard to his proceedings.

From the Treasurer's report it appears that the income of the previous year was £13,751 13 6; and that the expenditures amounted to £12,605 18 2½. A part of the income, however, was for the Union of Evangelical Churches in France. The cost of the Jamaica mission was £6,069 17 9, not including £223 9 1 for the Jamaica academy; of the Trinidad mission £298 15; of the Persian mission £415 0 6; of the Calabar mission £2,144 0 7½; of the Caffre mission £1,099 1 6.

#### CHINESE SOCIETY FOR FURTHERING THE PROMULGATION OF THE GOSPEL IN CHINA AND THE ADJACENT COUNTRIES BY MEANS OF NATIVE EVANGELISTS.

THIS society was formed last year at London, during the visit of Dr. Gützlaff to England. Its object is to incite to prayer for China, to diffuse information in regard to the evangelization of that great empire, and to aid those who enter that field. It is altogether "unsectarian."

At the close of the first year, the Committee reported that they had afforded pecuniary assist-

ance to the Chinese Union on several occasions; but they had resolved that they could "not at present make that body the channel of their operations." Fifty pounds had been sent to the Berlin Missionary Union for China, towards the outfit of Rev. Mr. Neuman. A monthly periodical has been commenced, entitled the Chinese and General Missionary Gleaner. The contributions received prior to April 30, 1851, amounted to £551 18s. 7d.

#### BERLIN MISSIONARY UNION FOR CHINA.

THIS society was formed in June, 1850, during a visit of Dr. Gützlaff to Berlin. Dr. F. W. Krummacher was chosen President, and Prof. Lachs Secretary. The object of the society is to send forth European laborers, male and female, and also to support institutions for the training of native preachers; and it hopes to aid in evangelizing, not only China, but Thibet and the adjacent countries. In October last it sent Rev. Robert Neuman and his wife to China; and they arrived safely at Hong-kong. In January last the first number of the Evangelischer Reichsbote appeared, which is to be the organ of the society.

Other associations for the evangelization of China have been formed at Potsdam, Spandau, Schwedt, Friedeberg, Prenzlau, Baruth, Breslau, Liegnitz, Görlitz, Sagan, Sommerfeld, Bunzlau, Sorau, Guben, Posen, Lissa, Danzig, Königsberg, Magdeburg, Halle, Erfurt, Pretzsch, Stettin, and

Minden. Some of these are auxiliary to the Berlin society; and some have branches, the one at Stettin, for instance, having twenty-eight.

#### Domestic.

#### AMERICAN BAPTIST FREE MISSION SOCIETY.

THIS society held its eighth anniversary at Lowell on the 4th of June, 1851. The Treasurer's report showed that the receipts for the past year had been \$9,611 64, and the expenditures \$9,355 65. The organ of the society is the American Baptist, a weekly paper published at Utica, New York.

The operations of the society are in four different fields, namely, Haiti, Canada, the Southern States, and the Western States. The laborers in Haiti are Elder W. L. Judd and his wife, two females, and one native assistant missionary. At Dawn Mills, Canada West, Elders W. P. Newman and Samuel H. Davis, with their wives, are acting as the agents of the society. Elder Davis has taken charge of the American Institute, which has about sixty scholars. Females are stationed at Queen's Bush, Hamilton and Chatham, all in Canada West. Elder Mathews has preached under the direction of the society in Kentucky, and Elders J. E. Ambrose, A. W. Anderson and D. W. Elmore in the West.

### Miscellanies.

#### DEATH OF REV. J. J. FREEMAN.

ON the 8th of September, Rev. Joseph John Freeman, one of the Secretaries of the London Missionary Society, died at Hamburg, Germany, whither he had gone for the benefit of the mineral waters of that place. He was a man of great personal worth, and an ardent friend of the missionary enterprise. His loss will be severely felt by the society which he served, and by "a multitude of the excellent of the earth." The following sketch of his life was communicated to the British Banner by a friend of the deceased.

Our much-lamented brother was born in London in 1794, and enjoyed the advantages of maternal piety. He was early connected with the Silver street Chapel Sunday school, where, as a teacher, he first indicated the possession of those talents for usefulness which, in his after life, have been so largely developed for the benefit of mankind. Having devoted himself to the work of the ministry, he was admitted to Hoxton Academy in 1812, and formed one of a remarkable group of able and public-

spirited students, who adorned that seminary at that period. He was diligent in his studies, and devout in his spirit, though possessing remarkable sweetness and vivacity of temper, which made him a general favorite with his academical associates.

In 1816 he was invited by the Congregational church at Chelmsford, Essex, to become their co-pastor, with the venerable and Rev. Samuel Douglas, which he accepted, and was ordained to that office on the 21st of May in that year. There opened before him at this station a fine prospect of great and most extensive usefulness; but two years had not elapsed before he found himself physically incapable of fulfilling the duties of his office, and, with very distressed feelings, resigned his charge and returned to the metropolis. The state of his health, together with some painful exercises of mind, led him to imagine that he ought to relinquish the ministry; and an opening for his entrance on secular life presenting itself, as he at the moment thought most providentially, he engaged in business in the borough of Southwark.

He, however, did not feel quite in his own element; and it pleased God to ~~take~~

him with a dangerous sickness, in which he suffered extreme pain and exhaustion, and in the course of which he was taught lessons such as he had never learned in the whole preceding course of his life and experience. Like the fugitive prophet he was made willing to return to his Master's work, and, though in but feeble health, to resume the exercise of those gifts with which he had been intrusted. He therefore went, in the autumn of 1818, to supply a small congregation at Dawlish, in Devonshire. Its mild and salubrious air, beautiful scenery, and good sea-bathing, were adapted to soothe and strengthen both his body and his mind, and to prepare him in a few months to become the minister of a church at Westbury, in Wiltshire. That manufacturing district was reduced in 1819 to the deepest distress, so that many godly families were on the verge of famine. Those who possessed wealth were sorely taxed to meet the urgent wants of the poor; and the sensitive mind of our dear brother could not endure to obtain his support from persons who were already so heavily burdened. He therefore removed to Kidderminster to undertake the charge at the old meeting-house in that important manufacturing town. This was the most useful period of his pastoral life; and his labors amongst the operatives to counteract the poison of infidelity amongst them were effective and zealous. One of our most esteemed pastors and tutors was brought to believe in Christ and to devote himself to his service by these efforts. At the close of 1826 our friend felt constrained to offer himself to the Directors of the London Missionary Society, to go to the island of Madagascar as a missionary, on the principle they had then propounded of accepting the services of ministers for a limited period.

This offer having been approved, he reached Madagascar in 1827; and for nine years he prosecuted the work to which he had consecrated himself, with all his characteristic energy, and with great success. The share he had in translating the Scriptures, in preparing school books, and in superintending the mission schools, cannot be recited in this brief sketch, but was such as greatly facilitated the progress of the gospel, till, in 1835, the demon of persecution took possession of the Queen of that noble people, who proscribed Christianity, and virtually expelled our missionary brethren. Mr. Freeman and his lady, therefore, left that island for the Mauritius and the Cape of Good Hope, where they arrived in the spring of 1836, and where our friend occupied the pulpit of Union Chapel, Cape Town, Dr. Philip being then on a visit to England. Here he first became acquainted with the minute affairs of our South African missions, and which led on towards his more intimate connection with that now desolated field of Christian labor. The health of Mrs. Freeman having been greatly impaired by so long a residence within the tropics, they embarked for England, where they arrived, in greatly

improved health, at the close of that year.

New duties and labors now awaited him; he had to confer with the Directors, and to visit the constituents of the London Missionary Society in all parts of the kingdom. The want of an institution for the education of the daughters of missionaries having been strongly felt, he took a leading part in the establishment of a school for that purpose in the village of Walthamstow, where he had become connected with the Congregational church that had long enjoyed the ministrations of the late Rev. George Collison. In 1841, the loss of health having obligated the Rev. William Ellis to relinquish his official connection with the London Missionary Society, Mr. Freeman was appointed to the foreign secretariat, and appeared at the annual meeting of that year in that capacity, and shared with Dr. Tidman the labor of reading the report.

How faithfully he fulfilled the duties of that office at home, and at what risk of health and life he sought, in his late voyage to the Mauritius, and journey throughout Southern Africa, to inform himself and the society of the true state of affairs, both in Madagascar and Caffraria, these columns have afforded abundant evidence, and his last publications will be a perpetual monument. His removal, so suddenly, and at such a most anxious crisis, is, indeed, an inscrutable and astounding providence. Greatly is the cause of missions weakened by his death; but the God of missions must still be our strength and confidence.

#### NEW WORK ON MISSIONS.

*The Missionary Spirit of the Evangelical Church. An Attempt to give the Statistics of Missions.* By JOHN HARTWIG BRAUER. Vol. I. Parts 1 and 2. 12mo. Hamburg, pp. 720.

The first part of this work was published in 1847; but the second did not issue from the press till the present year. This delay has been owing to the ill health of the author. And even now we should not be too sanguine in regard to the completion of his undertaking. If the remaining missions are to be treated with the copiousness which has characterized the work thus far, there must be a number of installments still to be paid.

The author first directs his attention to the missionary organizations of Germany. These he divides into three classes, namely, those which contemplate only the conversion of the Jews, those which aim at the conversion of both the Jews and the heathen, and those which confine their efforts to the heathen exclusively. Beginning with the institutions of the first class, he gives a history of Edzardi's Treasury for Jews and Proselytes, the Berlin Society for promoting Christianity among the Jews, the Union of the Friends of Israel in Bremen and vicinity,

the Rhenish-Westphalia Union for Israel, the Evangelical Union of the Friends of Israel in Hesse Cassel, the Hamburg and Altona Union for Israel, and the Union of the Friends of Israel in Hesse Darmstadt. In the second class we find only the Evangelical Lutheran Missionary Society at Dresden, an institution which has since been transferred to Leipsic. As we pass to the third class, we have a valuable history of the missions of the Brethren in Unity, which closes the first part of the work. The second part presents a sketch of the Rhenish Missionary Society, the Berlin Society for promoting Evangelical Missions among the Heathen, the North German Missionary Society, Gossner's Evangelical Union for the Spread of Christianity among the Heathen, and the Chinese Institution. Here the second part terminates.

The reader will obtain a better idea of the minuteness with which the operations of these different societies are treated, when he is told that 60 pages are devoted to the Dresden Missionary Society, 175 pages to Moravian missions, 178 pages to the Rhenish Missionary Society, 109 pages to the Berlin Missionary Society, 104 pages to the North German Missionary Society, and 37 pages to Gossner's Missionary Society. A vast amount of labor has been bestowed upon the work thus far; and it is presumed that the author will endeavor to complete it in accordance with the same general plan. It is obvious, however, that his sketch of the continental societies will be the most valuable to American Christians. For a number of years he was the Inspector of the North German Missionary Society; and he has been for some time past the editor of two missionary periodicals, published at Hamburg. He has necessarily, therefore, become intimately acquainted with the missionary operations of Germany, Switzerland, &c.; and probably no one has greater advantages for setting them forth in such a work as the present. The "statutes" of the different organizations, which Mr. Brauer has incorporated into this work, add materially to its value.

#### FOREIGN MISSIONARY SOCIETIES.

##### *Great Britain.*

Society for the Propagation of the Gospel in Foreign Parts, 1701.  
Baptist Missionary Society, 1792.  
London Missionary Society, 1795.  
Church Missionary Society, 1800.  
General Baptist Missionary Society, 1816.  
Wesleyan Missionary Society, 1817.  
Foreign Mission Scheme of the Church of Scotland, 1824.  
Foreign Mission Scheme of the Presbyterian Church in Ireland, 1840.  
Loo choo Naval Mission, 1843.  
Foreign Mission Scheme of the Free Church of Scotland, 1843.

Foreign Mission Scheme of the Presbyterian Church in England, 1844.

Board of Missions of the United Presbyterian Synod, united in 1847.

Borneo Church Mission, 1846.

Chinese Society for Furthering the Promulgation of the Gospel in China and the Adjacent Countries, 1850.

##### *Germany.*

Missions of the United Brethren, 1732.

Society for the Promotion of Evangelical Missions among the Heathen, at Berlin, 1824.

Rhenish Missionary Society, 1828.

North German Missionary Society, 1836.

Evangelical Lutheran Missionary Society, at Leipsic, (formerly at Dresden,) 1836.

Evangelical Union for the Spread of Christianity among the Heathen, (Gossner's,) 1836.

Berlin Missionary Union for China, 1850.

##### *Holland.*

Netherlands Missionary Society, 1797.

##### *United States.*

American Board of Commissioners for Foreign Missions, 1810.

American Baptist Missionary Union, 1814.

Methodist Missionary Society, 1819.

Free-will Baptist Foreign Mission Society, 1833.

Board of Missions of the Protestant Episcopal Church, 1835.

Board of Foreign Missions of the Presbyterian Church, 1837.

Foreign Missionary Society of the Lutheran Church, 1837.

Seventh-day Baptist Missionary Society, 1842.

American Indian Mission Association, 1842.

Baptist Free Mission Society, 1843.

Board of Foreign Missions of the Associate Reformed Presbyterian Church, 1844.

Board of Foreign Missions of the Southern Baptist Convention, 1845.

Missionary Society of the Methodist Episcopal Church South, 1845.

American Missionary Society, 1846.

##### *Switzerland.*

Evangelical Missionary Society at Basle, 1816.

##### *France.*

Paris Society of Evangelical Missions, 1822.

##### *Sweden.*

Swedish Missionary Society, 1835.

Missionary Society at Lund, 1846.

##### *Norway.*

Norwegian Missionary Society, 1842.

##### *British America.*

Board of Foreign Missions of the Synod of the Presbyterian Church of Nova Scotia.

#### SOCIETIES FOR EVANGELIZING THE JEWS.

##### *Great Britain.*

London Society for Promoting Christianity among the Jews, 1808.

British Society for the Propagation of the Gospel among the Jews, 1841.

##### *Germany.*

Society for the Promotion of Christianity among the Jews, at Berlin, 1822.

Union of the Friends of Israel in Bremerlehe and Vicinity, 1839.

Rhenish-Westphalia Union for Israel, 1843.

Hamburg-Altona Union for Israel, 1844.

Evangelical Union of the Friends of Israel in Hesse Cassel, 1845.

Union of the Friends of Israel in Hesse Darmstadt, 1845.

#### United States.

American Society for Meliorating the Condition of the Jews, 1823.

#### Holland.

Netherlands Union for co-operating in the Spread of Christianity among the Jews.

#### Switzerland.

Society of the Friends of Israel, at Basle.

#### France.

Union of the Friends of Israel, at Strassburg.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**SOUTH AFRICA.**—Mr. Aldin Grout, in a letter dated February 18, says: "Last Sabbath was to us an interesting day. Four men were admitted to our church, and commemorated the death of Christ for the first time. All our members were present, thirty-two in number; and there were nearly as many non-communicants with us. Such seasons not only refresh our hearts; they encourage us wonderfully. I cast my eye over the assembly, nearly all clothed respectably in clean garments, and I said to myself, 'What hath God wrought?' Six or seven years ago, all were unclad heathen." Nine others are candidates for admission to the church, and all of them have appeared well thus far.

Mr. Grout spends a part of his evenings in lecturing to his young men. "I am now," he says, "on the subject of astronomy, and I succeed far better than I hoped in making them comprehend what I teach them. They have questioned me for a long time as to how I knew the distance of one planet from another; and I put them off, supposing that I could not make them understand the problem. But a few evenings ago, I drew a triangle, with a short base and two long sides; and I had scarcely told them that, knowing the length of the base and the size of the two angles, we could say how far the sides must run to meet, when several of them exclaimed, 'That is it; it is plain; we see now.' And they laughed most heartily at the discovery. I spend half an hour after the lecture in teaching them the elements of vocal music, which greatly interests them." These young men hold services at two out-stations. At the monthly concerts they make reports of their labors and prospects, which afford encouragement to our missionary brother, and suggest subjects for prayer to those who are present.

Mr. and Mrs. Mellen arrived at Cape Town in good health on the 16th of August.

**CONSTANTINOPLE.**—Mr. Everett made a visit to Rodosto in August, and remained there ten days. He staid at the house of Arakel, the con-

verted Jew, who was formerly with Mr. Schaffler while translating the Scriptures into Hebrew Spanish. One enlightened Armenian has suffered much for the truth's sake, but he is now protected by a special order from the Porte. Two others possess the same spirit; and others still are "reading and inquiring." On the 3d of August Mr. Everett preached the first sermon which has been heard in Rodosto for centuries. Nearly the whole day was devoted to the examination of the Scriptures, with interested and earnest inquirers. The succeeding Sabbath was spent much in the same way. During the time which intervened, there was much profitable conversation with persons friendly to Protestantism, as well as with others.

In a letter dated August 29, Mr. Dwight wrote as follows: "I have noticed with pleasure in my recent visits, that in several instances our Protestant brethren are living under the same roof with Armenian families; which would not have been allowed a short time since. This opens the way for a freer intercourse, that cannot fail to be beneficial." On one occasion two or three Armenian females were invited to hear the Scriptures read and prayer offered by Mr. Dwight; whereupon they accepted the invitation, and gave the strictest attention to what was said.

**AINTAB.**—Mr. Schneider wrote from Aintab on the 7th of August as follows: "Our work still wears a very encouraging aspect. Last Sabbath we had the largest congregation which we have ever seen here; and there was no special occasion to call out the people. The attention given to the Word was very close and solemn. The prospect of further additions to our community is as cheering as ever." Pastor Avedis has arrived at Aintab, to supply temporarily the place of Dr. Smith.

**HASBEIYA.**—Dr. Van Dyck says, under date of August 23, "The prospect is that Mr. Thomson and myself will have more upon our hands than we can do. At Sidon matters are very encouraging. A friend from Acre urges us not to neglect that place. During our journey with Hon. Mr. Marsh, we found several good openings in villages on the road between Sidon and

Hasbeiya, or a little off from it. And the latter place still claims most of our attention. We have been this summer, and shall probably continue to be, *stationed on horse-back*. Give us all the help you can."

**BOMBAY.**—The female boarding-school at this station has twenty-five pupils. "Their behavior and progress," Mr. Hume writes, "have been very satisfactory. One of them was received into the church near the close of the year. She seems to be a true Christian, and her walk is truly exemplary. Three others are church members, and appear well. They attend a daily Mahratta service at ten o'clock in the morning, which is conducted by myself for them and others who can be induced to attend. Fifty to seventy-five are generally present. They also attend our family worship in the evening; so that few children in America have better opportunities for religious instruction. The female teacher who assists Mrs. Hume is a truly pious person; and her influence on the girls is decidedly good." Mr. Hume also says that the female day-schools have about seventy-five pupils, and the boys' day-schools about four hundred. Two native Christians, a male and a female, assist in giving instruction to the scholars.

**MADRAS.**—Mr. H. M. Scudder, under date of August 13, announces the formation of a church at Arcot, consisting of Mr. Scudder, an East Indian woman, and a native, who was baptized on the occasion.

**CANTON.**—Under date of July 22, Mr. Williams says: "The troubles in the adjacent province of Kwangsi are waxing worse and worse; and one cannot but regard them as very serious. Thus far the insurgents have gradually proved successful; and the whole province of some seventy thousand square miles has come almost wholly under their control. They have set up a head whom they style the Emperor Tien-teh, or Heavenly Virtue. Money has been issued in his name, and edicts are promulgated under his authority. We can hardly say whereunto this will grow." Mr. Williams also makes the following important statement: "There is no hope of melioration in this movement; for there is no principle in it; neither is there any attempt to redress grievances. Yet it is singular how wide-spread are the reports, that the leaders have shown great contempt of the popular idols, having torn the images from their shrines, and acted as iconoclasts in many ways."

### Home Proceedings.

#### MISSIONARY LABORERS WANTED.

THERE is a demand for laborers in some of the Indian missions, which the Prudential Committee are unable to supply. Two preachers of the

gospel are needed among the Cherokees immediately; and one or two more should be sent thither very soon. Another is wanted to break the bread of life to the Tuscaroras. After diligent inquiry, and after repeated applications to individuals, the Committee are constrained to say that they know not where to look for men to fill these different posts. Are there no ministers of Christ, of the requisite qualifications, who are willing to engage in this service? Must such stations as Fairfield, where Dr. Butler has labored so long and so faithfully, now be left without a missionary?

Two lay brethren are also needed among the Choctaws, one to commence a new station by opening a school, and the other to become the steward of one of the boarding schools. It is desirable that both should be able to conduct religious meetings; and the Committee will expect the teacher to acquire the Choctaw language.

If any person is inclined to enter either of these fields, he is requested to address a letter to the Secretaries of the Board.

#### EMBARKATION OF MISSIONARIES.

On the 2d of October, Rev. William Walker and Rev. Ira M. Preston, with their wives, sailed from New York for the Gaboon mission, in the brig Lowder, Captain Brown.

On the 17th of October, Rev. Homer Bartlett Morgan, of Watertown, New York, and Mrs. Harriette G. B. Morgan, of Clinton, New York, sailed from Boston for Smyrna in the ship Leland, Captain Hall, with the expectation of proceeding thence to Salonica, and of laboring among the Jews of that city. Mr. Morgan pursued his academical studies at Hamilton College, and his theological at New York and Auburn seminaries.

Miss Martha Ann Harris, of Homer, New York, accompanied Mr. and Mrs. Morgan. She is expecting to join the Nestorian mission during the ensuing year.

## DONATIONS,

#### RECEIVED IN SEPTEMBER.

##### MAINE.

Cumberland co. Aux. So. D. Evans, Tr. 500—254 50  
Auburn, Cong. ch. and so. 24; juv. 35 00  
miss. so. 11;  
Portland, A lady, 15; Miss E. B. for  
debt, 10; a lady, for do. 10; cash,  
for do. 5; a friend, 5; a widow,  
for debt, 1; a fem. for do. 1; a  
steamboat passenger, 50c.; 3d ch.  
157; 204 50  
Windham, m. c. 10 00  
Yarmouth, A. L. B. for ed. hea. chil. 5 00—254 50  
Franklin co. Aux. So. Rev. I. Rogers, Tr.  
Farmington, Rev. I. Rogers, 10;  
Mrs. C. L. 2; 13 00  
Temple, A fem. friend, 1 00  
Weld, m. c. 5, 30; fem. class in a. s. 2, 20;  
7 50—254 50

|                                                        |               |
|--------------------------------------------------------|---------------|
| <b>Kennebec co. Conf. of chs. B. Nason, Tr.</b>        |               |
| Augusta, A. lady, for debt,                            | 3 00          |
| Hallowell, do. for do.                                 | 2 00          |
| Richmond, Rev. P. F. B.                                | 3 00—8 00     |
| <b>Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.</b> |               |
| Bath, Winter-st. cong. so. m. c.                       | 30 00         |
| Boothbay, 2d par. m. c.                                | 10 00         |
| Phippsburg, Cong. ch. and so.                          | 18 93         |
| Waldoboro', S. Morse,                                  | 10 00         |
| Wiscasset, A. B.                                       | 10 00—78 92   |
| <b>Penobscot co. Aux. So. E. F. Duren, Tr.</b>         |               |
| Garland, Cong. ch. m. c.                               | 10 00         |
| Levant, m. c. 1; indiv. 9;                             | 10 00—20 00   |
| <b>Somerset co. Aux. So. C. Selden, Tr.</b>            |               |
| Bloomfield, Ch.                                        | 22 70         |
| Norridgewock, 1st par. 33.69; juv.                     |               |
| class for ed. hes. chil. 3;                            | 36 62         |
| Solon Village, Dr. B.                                  | 3 00—62 32    |
| <b>York co. Conf. of chs. Rev. G. W. Cressey, Tr.</b>  |               |
| Limerick, Rev. C. Freeman,                             | 10 00         |
| Lyman, A. fem. for debt,                               | 1 00          |
| Saco, 1st ch. and par. benev. so.                      | 175 00—186 00 |

630 94

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| <b>Andover, s. s. for sch. in Ceylon, 10; Belfast, cong. ch. m. c. 25; Bethel, cong. ch. and so. 20; Blue Hill, cong. ch. and so. to cons. Rev. A. J. Bates of Lincoln an H. M. 60; Brownfield, m. c. 6.75; Bucksport, Elm-st. cong. so. to cons. Solomon B. B. an H. M. 105; a lady, for debt, 20; Chesterville and Fayette, cong. ch. and so. 5.50; Dennyville, s. s. 20; a lady, 5; E. Machias, m. c. 24; Ellsworth, cong. ch. and so. 100; Mrs. G. Herbert, for debt, 10; juv. miss asso 10.50; Frankfort, cong. ch. and so. 22.74; Fryeburg, H. C. Buswell, 15; Hebron, a fem. friend, 1; Monson, chil. m. box in Mr. P's fam. 1.55; Orland, cong. ch. 4; Prospect, cong. ch. and so. 9; Robbinston, m. c. to cons. Rev. ABRAHAM STOWELL, of Jamaica, Vt. an H. M. 61; Turner, cong. ch. and so. 3.76; s. s. 18.55;</b> |          |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 557 35   |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 1,187 69 |

**NEW HAMPSHIRE.**

|                                                                 |              |
|-----------------------------------------------------------------|--------------|
| <b>Grafton co. Aux. So. W. W. Russell, Tr.</b>                  |              |
| Bethlehem, A. W.                                                | 5 00         |
| Bristol, m. c.                                                  | 13 00        |
| Campton, Cong. ch.                                              | 16 00        |
| Hanover, Mrs. A. Dickinson, for debt,                           | 50 00—84 00  |
| <b>Hillsboro' co. Aux. So. J. A. Wheat, Tr.</b>                 |              |
| Amherst, A. friend for debt,                                    | 100 00       |
| Merimack, Cong. ch. and so. 59.50;                              |              |
| Keed's Ferry, a little girl, dec'd,                             | 15c;         |
|                                                                 | 59 65—159 65 |
| <b>Merimack co. Aux. So. G. Hutchins, Tr.</b>                   |              |
| Hookset, A. D.                                                  | 5 00         |
| <b>Rockingham co. Conf. of chs. F. Grant, Tr.</b>               |              |
| Exeter, 1st and 2d cong. chs. m. c.                             | 8 04         |
| Stratham, Mrs. L.                                               | 10 00—18 04  |
| <b>Strafford co. Conf. of chs. E. J. Lane, Tr.</b>              |              |
| Tamworth, Indiv. 5; juv. miss. so. 2; Rev. I. B. and fam. 1.50; | 8 50         |
|                                                                 | 275 19       |

**VERMONT.**

|                                                                                |              |
|--------------------------------------------------------------------------------|--------------|
| <b>Addison co. Aux. So. A. Wilcox, Tr.</b>                                     |              |
| Cornwall, Cong. s. s.                                                          | 5 81         |
| Middlebury, do. for a pupil in fem. sem at Oroumiah,                           | 12 72—18 53  |
| <b>Chittenden co. Aux. so. M. A. Seymour, Tr.</b>                              |              |
| Burlington, Rev. Dr. Wheeler, for debt,                                        | 50 00        |
| <b>Orange co. Aux. So. L. Bacon, Tr.</b>                                       |              |
| Newbury, Cong. ch. m. c.                                                       | 14 50        |
| <b>Washington co. Aux. So. J. W. Howes, Tr.</b>                                |              |
| Barre, Mr. M.                                                                  | 20           |
| Berlin, Rev. J. Hobart, for debt,                                              | 8 00—8 20    |
| <b>Windham co. Aux. So. F. Tyler, Tr.</b>                                      |              |
| Brattleboro', Centre ch. and so. m. c.                                         | 32 03        |
| Grafton, Cong. ch. and so. 67.72; m. c. 2d;                                    | 89 72        |
| Marlboro', La. 4; a sister's first free will off'g, 3; do. 3; Mrs. M. M. P. 2; | 12 00        |
| N. Wardboro', Cong. ch.                                                        | 13 56        |
| Townshend, Gent. 8.59; la. 21.17; m. c. 14.26;                                 | 44 02        |
| W. Hatifax, Cong. so. m. c.                                                    | 14 00—205 33 |

|                                            |        |
|--------------------------------------------|--------|
| <b>Windsor co. Aux. So. J. Steele, Tr.</b> |        |
| Chester, m. c.                             | 6 00   |
|                                            | 302 56 |

**MASSACHUSETTS.**

|                                                                                                                                                   |                 |
|---------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| <b>Barnstable co. Aux. So. W. Crocker, Tr.</b>                                                                                                    |                 |
| Sandwich, Calvinistic cong. ch. and so.                                                                                                           | 23 00           |
| <b>Berkshire co. Aux. So. Rev. J. J. Dana, Tr.</b>                                                                                                |                 |
| Pittsfield, Young ladies' Institute,                                                                                                              | 46 00           |
| Sheffield, Gent. 45.54; la. 49.46;                                                                                                                | 95 00           |
| Washington, m. c.                                                                                                                                 | 7 00            |
| Williamstown, Rev. J. Tatlock, for debt,                                                                                                          | 5 00—153 00     |
| <b>Boston, S. A. Danforth, Agent.</b>                                                                                                             |                 |
| (Of wh. fr. a friend, for debt, 1,000; Alvan Simonds, for do. 50; a friend, for do. 15; T. B. 10; S. G. 5; a well wisher, 1; a friend, dec'd, 1;) | 1,136 08        |
| <b>Brookfield Asso. William Hyde, Tr.</b>                                                                                                         |                 |
| Ware, W. Hyde, to cons. Miss HANNAH S. HYDE, an H. M. for debt,                                                                                   | 100 00          |
| <b>Essex co. North, Aux. So. J. Caldwell, Tr.</b>                                                                                                 |                 |
| Newburyport, Mrs. Z. P. Banister, for debt,                                                                                                       | 100 00          |
| <b>Essex co. South, Aux. So. C. M. Richardson, Tr.</b>                                                                                            |                 |
| An unknown friend, for debt, 500; a friend, 50c.;                                                                                                 | 500 50          |
| Gloucester, N. ch. m. c.                                                                                                                          | 10 00           |
| Lynn, S. Rust, for debt,                                                                                                                          | 5 00            |
| Marblehead, m. c.                                                                                                                                 | 20 00           |
| Rockport, Miss. sew. so.                                                                                                                          | 20 00           |
| Salem, Miss F. Mansfield, for debt,                                                                                                               | 15 00—570 50    |
| <b>Franklin co. Aux. So. L. Merriam, Tr.</b>                                                                                                      |                 |
| Charlemont, E. so. Miss S. S. 1; W. cong. so. 17.25;                                                                                              | 18 25           |
| E. Hawley, Cong. so.                                                                                                                              | 19 65           |
| Greenfield, L. S.                                                                                                                                 | 5 00            |
| Montague, Cong. so. m. c. 10.25; gent. 26.35; la. 20.19;                                                                                          | 56 89           |
| Shelburne, Cong. so. m. c.                                                                                                                        | 5 44            |
| Sunderland, Ch. and so. to cons. CHARLES HARDING an H. M.                                                                                         | 100 00          |
| Warwick, Trin. so.                                                                                                                                | 35 00—240 23    |
| <b>Hampden co. Aux. So. C. O. Chapin, Tr.</b>                                                                                                     |                 |
| Agawam, 1st cong. so. m. c.                                                                                                                       | 16 16           |
| <b>Blandford, Cong. so. m. c. 19.08; gent.</b>                                                                                                    |                 |
| 34.70; la. 57.30;                                                                                                                                 | 111 08          |
| Chester, 1st cong. so. m. c.                                                                                                                      | 36 00           |
| Chesterville, Cong. so. m. c.                                                                                                                     | 19 71           |
| Chicopee, 1st cong. so. 43.69; m. c. 13.03; 3d cong. so. m. c. 34;                                                                                | 90 72           |
| Chicopee Falls, Coll. and m. c.                                                                                                                   | 63 46           |
| E. Granville, Cong. ch. and so. do.                                                                                                               | 24 88           |
| E. Long Meadow, Cong. so. m. c. 10.28; 2d do. m. c. 29; Rev. H. Bingham, for debt, 5;                                                             | 44 28           |
| Feeding Hills, Cong. so. m. c. 14.02; a family, 8.75;                                                                                             | 22 77           |
| Holyoke, 1st cong. so. 7.25; m. c. 11.05;                                                                                                         | 18 30           |
| Long Meadow, Cong. so. m. c. 36.42; gent. 85.74; la. benev. asso. 35.63; sew. cir. 85;                                                            | 242 79          |
| Ludlow, 1st cong. so. m. c. 33.32; gent. and la. 39.46;                                                                                           | 72 78           |
| Monson, Cong. so. m. c. and coll.                                                                                                                 | 85 00           |
| N. Wilbraham, Cong. so. 35.10; m. c. 34.58;                                                                                                       | 69 68           |
| Palmer, Cong. so. m. c.                                                                                                                           | 11 00           |
| S. Wilbraham, Cong. so. 20.50; m. c. 19.20;                                                                                                       | 39 70           |
| Southwick, Cong. so.                                                                                                                              | 22 00           |
| Springfield, George Merriam, for debt, 1,000; S. ch. a friend, 20; Mrs. C. Merriam's inf. s. s. class for sch. in Ceylon, 7;                      | 1,027 00        |
| Tolland, Cong. so. 3; la. 7;                                                                                                                      | 10 00           |
| Westfield, Dr. Davis's so. 113; m. c. 85; a friend of Armenia, 34;                                                                                | 232 00          |
| W. Granville, Cong. so.                                                                                                                           | 31 19           |
| W. Springfield, do. 103.75; m. c. 54; 157 75—2,449 26                                                                                             |                 |
| <b>Hampshire co. Aux. So. J. D. Whitney, Tr.</b>                                                                                                  |                 |
| Amherst, Rev. Prof. Warner, wh. cons. Mrs. ANNE G. B. WARNER an H. M. (for debt,)                                                                 | 100 00          |
| Greenwich, Miss. so. to cons. Rev. ENASTUS CURTIS an H. M.                                                                                        | 64 00           |
| Haydenville, A. friend, wh. cons. Rev. EDWARD SWEET an H. M.                                                                                      | 73 25           |
| S. Hadley, Mt. Holyoke sem. teach-ers and pupils,                                                                                                 | 406 00—2,443 35 |

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|--------------------------------------------------|---------------|
| Middlesex North and vic. J. S. Adams, Tr.        |               |
| Groton, A lady,                                  | 3 00          |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.    |               |
| Medway, J. C. Hurd and Mrs. R. A.                |               |
| Hurd, for debt,                                  | 100 00        |
| N. Wrentham, Union cong. ch. m. c. 15 00         |               |
| Roxbury, Elliot ch. and so. m. c.                |               |
| 20.95; Mrs. A. P. Waters, 15;                    | 35 95         |
| W. Roxbury, Spring-st. ch. m. c.                 | 12 41—163 36  |
| Palestine Miss. So. E. Alden, Tr.                |               |
| Brantree, Dr. Storrs's so. la.                   | 44 50         |
| S. Abington, A fem. friend,                      | 1 00—45 50    |
| Pilgrim Aux. So. J. Robbins, Tr.                 |               |
| Kingston, 2d cong. ch.                           | 8 12          |
| Taunton and vic. Aux. So.                        |               |
| Attleboro', 1st cong. ch. m. c.                  | 2 00          |
| Full River, N. Hurlee,                           | 360 00—362 00 |
| Worcester co. Central Aux. So. A. D. Foster, Tr. |               |
| Worcester, Central ch. s. s. class, 1.55;        |               |
| inf. sch. 2; s. s. scholar, 75c;                 | 4 60          |
|                                                  | 6,001 89      |

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|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| A young lady, 19; Andover, Rev. Dr. J. Edwards, 100; Bedford, a family, 30; Brighton, a friend, 15; Chelsea, Broadway ch. m. c. 23.50; E. Cambridge, Evan. cong. ch. and so. m. c. wh. and prev. dona. cons. JOHN WHIFFLE and H. M. 16.61; Medford, A. Richards, dec'd. 1; N. Chelmsford, cong. ch. and so. 25; Reading, Bethesda ch. m. c. 8.89; W. Cambridge, Mr. Horton's ch. and so. 262.10; | 514 10   |
|                                                                                                                                                                                                                                                                                                                                                                                                  | 6,515 99 |

## CONNECTICUT.

|                                                                                                                                                                                                 |                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.                                                                                                                                         |                |
| Huntington, Mrs. T. Funderson,                                                                                                                                                                  | 10 00          |
| Fairfield co. West, Aux. So. C. Marvin, Tr.                                                                                                                                                     |                |
| Stamford, A friend, to cons. Mrs. SARAH A. RITCHIE and H. M.                                                                                                                                    | 100 00         |
| Hartford co. Aux. So. A. W. Butler, Tr.                                                                                                                                                         |                |
| Hartford, T. S. Williams, for debt, 1,000; a few friends, for youth in Bobek sem. 50;                                                                                                           | 1,050 00       |
| Manchester, 1st so. gent. 281.06; la. 112.13; m. c. 31.67; wh. cons. NORMAN PITKIN, LEWIS BUNCH, NORMAN W. SPENCER and Mrs. HARRIET O. PERKINS H. M.                                            | 424 86         |
| Simsbury, H.                                                                                                                                                                                    | 5 25           |
| S. Windsor, coll. 32.70; m. c. 4.40; 37 10                                                                                                                                                      |                |
| Suffield, 1st so. la.                                                                                                                                                                           | 40 00          |
| Wethersfield, m. c.                                                                                                                                                                             | 34 79—1,593 00 |
| Hartford co. South, Aux. So. H. S. Ward, Tr.                                                                                                                                                    |                |
| Middletown, 1st so. gent. and la.                                                                                                                                                               | 25 00          |
| New Britain, 1st so.                                                                                                                                                                            | 20 00—45 00    |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                                     |                |
| Cornwall, 2d Eccl. so.                                                                                                                                                                          | 48 00          |
| Ellsworth,                                                                                                                                                                                      | 13 45          |
| Salisbury, A sister in Christ, for debt, 5 00—66 45                                                                                                                                             |                |
| Middlesex Asso. S. Silliman, Tr.                                                                                                                                                                |                |
| A friend,                                                                                                                                                                                       | 5 00           |
| New Haven City Aux. So., A. H. Maltby, Ag.                                                                                                                                                      |                |
| New Haven, Rev. D. L. Ogden, for debt, 5; young la. benev. so in York square sem. 12; Centre ch. s. s. asso. for Nestorian m. 51.09; Union m. c. 21.08; Broadway s. s. 8.85; North ch. J. D. 3; | 101 02         |
| New Haven co. East, Aux. So. A. H. Maltby, Agent.                                                                                                                                               |                |
| East Haven, Rev. S. Dodd,                                                                                                                                                                       | 20 00          |
| Norwich and vic. and New London and vic. F. A. Perkins, Tr.                                                                                                                                     |                |
| N. Stonington, Juv. m. m. so.                                                                                                                                                                   | 1 69           |
|                                                                                                                                                                                                 | 1,941 16       |

## RHODE ISLAND.

|                              |       |
|------------------------------|-------|
| Bristol, B. Wyatt, for debt, | 10 00 |
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## NEW YORK.

|                                               |       |
|-----------------------------------------------|-------|
| Auburn and vic. H. J. Sartwell, Agent.        |       |
| Auburn, 1st pres. ch. m. c. 15.37;            |       |
| s. s. for H. A. Nelson, Ceylon, 10;           | 55 42 |
| 2d pres. ch. 20.05; J. H. S. 10;              |       |
| Oato, 1st pres. ch.                           | 21 00 |
| Cayuga, Pres. ch. 40; la. miss. so. 24; 64 00 |       |

|                                                                                    |             |
|------------------------------------------------------------------------------------|-------------|
| Genoa, 1st cong. ch. 11.39; 1st pres. ch. 23; L. G. 1; ack. in June as fr. Geneva. |             |
| Mexico, 1st pres. ch.                                                              | 16 00       |
| New Haven, Cong. ch. m. c. 6.88; J. Doud, 50;                                      | 56 88       |
| Weedsport, Rev. C. E. Avery,                                                       | 10 00       |
|                                                                                    | 223 30      |
| Ded. disc.                                                                         | 1 04—228 26 |
| Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.            |             |
| East New York, R. D. ch. m. c.                                                     | 27 75       |
| Rev. W. H. Van Doren for the "little sisters,"                                     | 12 00       |
| Tarrytown, R. D. ch. quar. miss. coll. 41 50—81 25                                 |             |
| Chataque co. Aux. So. S. H. Hungerford, Tr.                                        |             |
|                                                                                    | 8 75        |
| Carroll, Cong. ch.                                                                 | 4 03        |
| Jamestown, 1st pres. ch.                                                           | 17 93       |
| Westfield, Pres. ch. and so. 63.54;                                                |             |
| ladies for fem. sch. in Ceylon, 42; 105 54                                         |             |
|                                                                                    | 136 25      |

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|---------------------------------------------------------------------|-----------|
| Ded. disc.                                                          | 31—135 94 |
| Geneva and vic. C. A. Cook, Agent.                                  |           |
| Centre Lisle, Cong. ch.                                             | 28 30     |
| Coventry, 1st do.                                                   | 21 22     |
| Geneva, Pres. ch. H. Dwight, 70; C. A. Cook, 25; W. H. S. 1; do. 1; | 97 00     |
| Guilford, 1st cong. ch.                                             | 34 78     |
| Ira, Mrs. S.                                                        | 2 50      |
| Newark Valley, E. W.                                                | 1 00      |
| Northville, Pres. ch.                                               | 72 00     |
| Pitcher, Cong. ch.                                                  | 14 50     |
| Plymouth, D. M.                                                     | 1 00      |
| Preston, Pres. ch.                                                  | 21 53     |
| Rushville, Cong. ch.                                                | 8 37      |
|                                                                     | 296 30    |

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| Ded. disc.                                                                                                                                                                                              | 68—295 82    |
| Greene co. Aux. So. J. Doane, Tr.                                                                                                                                                                       |              |
| Hunter, Pres. ch. m. c.                                                                                                                                                                                 | 10 00        |
| Monroe co. and vic. E. Ely, Agent.                                                                                                                                                                      |              |
| North Bergen, Pres. ch.                                                                                                                                                                                 | 7 00         |
| Sweden, do.                                                                                                                                                                                             | 15 00—22 00  |
| New York City & Brooklyn Aux. So. J. W. Tracy, Tr.                                                                                                                                                      |              |
| (Of wh. fr. H. Holden, for debt, 250; Broome-st. E. F. G. 100; J. W. Benedict, for Armenian miss. 50; Central pres. ch. s. s. miss. asso. to ed. a boy at Gaboon m. 15; Brooklyn, S. pres. ch. 106.62;) | 789 77       |
| Syracuse and vic. J. Hall, Agent.                                                                                                                                                                       |              |
| Fayetteville, Pres. ch.                                                                                                                                                                                 | 35 28        |
| Utisco, Cong. ch. 77.75; youth's miss. so. for Theodore C. Strong, Ceylon, 20;                                                                                                                          | 97 75—133 03 |
| Washington co. Aux. So. M. Freeman, Tr.                                                                                                                                                                 |              |
| Cambridge, Mr. Fillmore's ch. 26; coll. at anniversaries, 24.24;                                                                                                                                        | 50 24        |
|                                                                                                                                                                                                         | 1,733 01     |

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| Albany, E. G. 5; 4th pres. ch. 100; cong. ch. m. c. 3; Bergen, cong. s. s. 5.12; Brockett's Bridge, M. M. 2; Canaan Centre, a friend, 5; Chazy, J. C. H. 10; Mrs. A. Hubbell, (of wh. for debt, 4;) 14; Colchester, Mrs. Sarah Downs, 50; pres. ch. m. c. 14; Cornwall, Rev. D. C. 5; De Witt, a lady, 3; Factoryville, pres. ch. and so. 14.45; Greenfield, cong. ch. 17; Hamden, Mrs. J. R. 5; Haverstraw, 1st pres. ch. m. c. 11.27; Hillsdale, pres. ch. 8.50; Jamaica, pres. ch. m. c. 38.25; Johnstown, J. P. W. 2; Moorsburg, 1; New Road, cong. ch. fem. miss. so. 12.25; New Scotland, pres. ch. 31.70; New Windsor, Rev. A. Dean, 7; Painted Post, pres. ch. 41.35; Panama, pres. ch. and so. 46; Portville, pres. ch. 13; Prattsburg, 1st pres. ch. m. c. 31; Rodman, cong. ch. 26; Roet, Rev. J. H. C. 10; Schenectady, Mrs. E. H. S. 5; R. D. s. s. inf. class, 2.54; Southport, pres. ch. 50; Strykersville, cong. ch. 4.50; Truxton, S. Hutchinson, 30; 1st pres. ch. 3; s. s. 1.59; Valatie, pres. ch. 25.55; m. c. 32.49; W. Galway, Miss B. 5; | 691 56   |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 2,424 57 |



## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.  
New Brunswick, 1st R. D. ch. 45,60;  
Schraalenburgh, R. D. ch. 30;  
Bloomfield, Pres. ch. (of which for Sarah L. Dodd, Ceylon, 28;) 275,83; Elizabeth-  
town, Henry M. Baker, wh. cons. him  
an H. M. 100; Newark, C. S. 5; 1st pres.  
ch. m. c. 100; a lady, for debt, 20; 3d pres.  
ch. m. c. 12,70; s. s. a bro. and sis. 1; 5th  
pres. ch. s. s. 15; Orange, 2d pres. ch. 150;  
Perth Amboy, a gent. 3; a lady, 1;  
Shrewsbury, little Addison, 25c.; W.  
Bloomfield, pres. ch. 53,25; juv. miss. so.  
57,54; m. c. 19,12;

*Legacies*.—New Providence, Mrs. Margaret  
Riggs, by Rev. J. L. Riggs, Ex'r, (prev.  
rec'd, 110;)

## PENNSYLVANIA.

Athens, Pres. ch. m. c. 23,49; Carlisle, 1st  
pres. ch. 51,32; Harrisburg, a friend, 8;  
Philadelphia, H. & S. Duffield, 20; T. M.  
Mitchell, 20; 11th pres. ch. M. E. D. 5;  
Pittsburg, I. Dickey, 20;  
*Legacies*.—Union co. Andrew McClenahan,  
by J. F. Linn, (prev. rec'd, 1,449,33;)

## MARYLAND.

Baltimore, Miss H. A. H. 10; St. John's ch.  
65,03;

## DISTRICT OF COLUMBIA.

Washington, Rev. J. F. C.

## VIRGINIA.

Coveseville, Miss P. A. 5; Wythe and Pulaski,  
fem. tract so. and miss. so. 41;

## GEORGIA.

By C. S. Little, Tr.  
Two fem. friends, for miss. to Borneo, 4;  
Macon, L. Clark, 40;

## OHIO.

Western For. Miss. So. G. L. Weed, Tr.  
Alexandria, 18; chil. 52c.; Amosville, a bal.  
25c.; Barlow, 1; chil. 5c.; Bremen, 11,30;  
Center, 5,95; chil. 35c.; Cincinnati, E. S.  
10; 3d pres. ch. m. c. 10,05; Cleves, Mrs. H.  
4; Kingston and Porter, J. Van Sickle, 15;  
Lexington, Evan. pres. ch. 9,88; chil. 12c.;  
Meigs co. 7th pres. ch. 3,15; Mt. Gilead,  
3,95; chil. 40c.; New Bethel, 5,49; New  
Plymouth, 6,57; chil. 23c.; Northforth, 24;  
Salem and Fearing, 8,14; ded. disc. 1,50;  
Western Reserve Aux. Soc. by Rev. S. G. Clark.  
Middlebury,

Edinburg, B. Carter, 30; W. H. Carter, 10;  
Ellsworth, L. Lord, 15; Tallmadge, benev.  
asso. 30;

## INDIANA.

By G. L. Weed, Tr.  
Danville, Pres. ch. m. c. 45,43; Lawrence-  
port, 9,80; Livonia, 7,30; ded. disc. 75c.;  
Greencastle, s. s. for ed. of a boy at Gaboon  
miss.

## ILLINOIS.

Aurora, Ch. 5; Belleville, pres. ch. 16; m. c.  
8,70; s. s. 1,30; Woodburn, Bunker Hill  
cong. ch. 30;

## MICHIGAN.

Allegan, Pres. ch. and so. 10; Detroit, H. T.  
1; Jonesville, 1st pres. ch. and so. 14,50;  
Marshall, pres. ch. s. s. 10; do. for printing  
gospel in Zulu, 10; Monroe, 1st pres. ch.  
30; Niles, W. T. N. 5; Port Huron, cong.  
ch. m. c. 10;

## WISCONSIN.

Green Bay, Pres. ch. m. c.  
*Legacies*.—Delavan, Miss Lydia Perkins, by  
C. Parsons, Adm'r, (prev. rec'd, 50;)

## IOWA.

Bellevue, Cong. ch. m. c. 1; Davenport, do.  
9; S. Burnell, 6;

## MISSOURI.

St. Louis, Mrs. B. S.

## LOUISIANA.

New Orleans, Pres. ch. Lafayette square, m. c. 34 10

## MISSISSIPPI.

De Kalb, A few friends,

## TENNESSEE.

Jonesboro', Pres. ch.

## IN FOREIGN LANDS, &amp;c.

A missionary's left hand, for debt,  
Liverpool, Mrs. T. L. Crittenden,

*Legacies*.—Jaffna, Ceylon, Mrs. Mary E. Ap-  
thorp, (prev. rec'd, 1,738,22;)

Donations received in September, \$14,518 37  
*Legacies*, 377 01

\$14,895 38

\$- TOTAL from August 1st to  
September 30th, (of wh. for debt,  
\$4,555;) \$25,602 67

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in September, \$302 72

## DONATIONS IN CLOTHING, &amp;c.

Boston, Ms. A bundle, fr. juv. miss. alliance,  
Ch. of the Pilgrims, for Rev. L. Lyons,  
Sandw. Isls.

Colchester, Ct. A barrel, fr. cong. so. la. sew.  
so. for Mr. Bushnell, W. Africa.

Gray, Me. A box, fr. la. sew. cir. of cong. so.  
for Mr. Kingsbury, Choc. m.

Marlboro', Vt. A quilt fr. Mrs. M. M. Potter.  
Mendham, N. J. A box, fr. Mrs. E. Dalzel, for  
Mr. Riggs, Smyrna.

New Boston, N. H. A barrel, fr. la. sew. cir. for  
Mr. and Mrs. Winship, Choc. m.

Norwich, Ct. A box, fr. H. F. Arms, for Mr.  
Bushnell, W. Africa.

Philadelphia, Pa. A box, fr. Mr. Bayard, for Mr.  
Wilson, W. Africa; twelve boxes medicines,  
fr. Dr. Jayne, 516;

Washington, D. C. Two boxes, fr. Rev. J. R.  
Eckard, for Mr. Wilson, W. Africa.

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, writing paper, stationery, slates,  
shoes, hats, blankets, sheets, pillow-cases, towels,  
shirts, socks, stockings, flannel-cloth, flannel, domes-  
tic cotton, etc.

THE  
MISSIONARY HERALD.

VOL. XLVII.

DECEMBER, 1851.

No. 12.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

STATION REPORTS.

AT the last annual meeting of this mission, held at Honolulu in May and June of the present year, reports were received from the different stations, a brief account of which was incorporated into the "minutes," and in this form transmitted to the United States. Perhaps the following abstract of these reports, prepared from the "minutes," will give the reader of the Herald a better idea of the actual condition of the missionary work at the Islands, than any thing else which is accessible to him.

Hilo.

The report of Mr. Coan exhibits the church as, for the most part, peaceful and prosperous. There have been revivals in several districts; and a number of persons have been hopefully converted. Nearly all the children, of a suitable age, are gathered into the schools; and "commendable progress has been made in their studies." The Sabbath schools are full and interesting; most of the children, and many hundreds of adults, being connected with them. There is undoubted evidence of improvement in agriculture, dwellings, furniture, dress, utensils, roads, bridges, &c. No licensed grog-shops are found in Hilo; and yet there are cases of intoxication among the foreigners from beer, cologne, essences, &c. Some of the natives use fermented potatoes for the same purpose. Romanism appears to be losing its hold upon many of its adherents. Ten houses of worship have been rebuilt or extensively repaired during the past year, at an expense of about two thousand dollars. There has

been a decided advance in Christian liberality, donations being made with more cheerfulness and intelligence. Six hundred and twenty dollars are reported as having been given to the Board, one hundred dollars to the American Bible Society, fifty dollars to the American Temperance Union, and fifty dollars to the American and Foreign Christian Union.

The boarding-school, under the care of Mr. Lyman, has enjoyed its usual prosperity. The general conduct of the pupils has been good; and the truths of the gospel are generally listened to with seriousness. More than half of the scholars were church members before they entered the school; and seven others have professed their faith in the Lord Jesus Christ. The labor performed by the pupils has yielded at least one hundred dollars more than in any previous year. The present number in the institution is fifty-four. Recurring to the past history of the school, it appears that 323 persons have been admitted from the beginning. Of this number, 73 remained less than a year, or were dismissed on account of sickness, or were expelled; 90 entered the seminary; 132 became teachers, a majority of them being still engaged in this employment; 45 have died; 3 have been made judges, and 7 have been appointed to other public offices; and 2 are preachers of the gospel, one of them being a pastor.

Mrs. Wetmore's school for half-caste children has had an average of fifteen pupils. "They love their school, and have made good progress." They have contributed eight dollars to the Children's Fund.

Dr. Wetmore says there has been but little sickness among the natives for the past twelve-month, aside from those diseases which always

prevail among them. "Some give evidence by their voluntary contributions that they prize medical attention; others love the jugglery of their heathen days."

#### Kau.

Though there has been no general revival in this part of Hawaii during the period under review, fifty-eight have been added to the church on profession, several of whom were once Romanists. But the followers of the Man of Sin are still numerous; it is gratifying to find, however, that they are less so than in former years. The schools are becoming more efficient and useful. There has been some advance also in general improvement. The natives have more cattle, horses and goats; and their roads are better. There does not appear to be much intemperance in Kau; and yet it is to be lamented that a few church members have fallen into this sin. Out of their deep poverty the people have contributed for Mr. Kinney's support, and at the monthly concert, \$152. They have given liberally towards erecting three houses of worship; and they have received \$176 for this purpose from Honolulu.

#### Kealahoukua.

Mr. Pogue represents his church as prosperous; and some portions of his people have been visited with refreshings from the Lord. Their contributions for the support of the pastor have amounted to \$161; and the monthly concert collections have been \$163. Including the sum expended on meeting-houses, not less than \$700 have been raised during the period under review. The common schools, twenty-four in number, are doing as well as can be expected; and nearly all the children are in the Sabbath schools. There has been some improvement in dress, roads, &c., but less than is seen in other districts. There has been "commendable" progress in liberality. Intemperance has been quite too prevalent among the natives; but it has not entered the fold of Christ. The Romanists have four places for the assembling of themselves together; but generally they have no meetings, unless the priest is with them. Mr. Pogue has been transferred to Lahainaluna, by the vote of his brethren; and Mr. Thurston is to take the charge of Kealahoukua.

#### Kailua.

Mr. Thurston has spent one-half of his Sabbaths at Kailua, and the other half at five out-stations. A part of the church is reported as active and zealous in the performance of duty; and the cases of discipline have not been numerous. A few persons have been admitted to the church at each successive communion, the whole number having been fifty-three. The contributions for the support of Mr. Thurston and his native as-

sistant have amounted to only \$98, somewhat less than they have heretofore been. At the monthly concert \$121 were received. The common schools are regarded as on the whole prosperous; and there are from three to four hundred adults and children in the Sabbath schools. The natives are erecting better houses; they have more beasts of burden; and there is more money in circulation. Of the latter, Mr. Thurston says, only a few know how to make a proper use. Romanism, it is said, is "much the same as in the previous year."

#### Waimoa.

The Lord has smiled upon the churches, Mr. Lyons says, and generally preserved the members from outward acts of sin. Cases of discipline have been much less frequent than at any former period, since the large accessions took place. Some parts of the field have been revived, and there have been cheering additions to the people of God, chiefly from the young. The contributions for the support of the missionary have amounted to \$364; and \$337 have been sent to foreign lands. The school-houses are improving, and they are better furnished than heretofore. The pupils, moreover, have made some progress in knowledge; but there is a gradual diminution of the number in attendance; and the teachers are imperfectly qualified for their work. "The whole native population forms one great temperance society"; and cases of intoxication are rare. Popery is losing ground; and there is but one Roman Catholic school, with fifteen scholars. Mormonism has made a few converts. Some advance is observable in civilization.

#### Kohala.

Mr. Bond has been placed in very unfavorable circumstances, owing to the fact that he has had no house of worship which could contain his people. The spiritual interests of his flock, for this reason, have greatly suffered. Death was busy, moreover, in the early part of the year, two hundred having been cut down before the end of June. But there has been a pleasing change in regard to the physical condition of the natives. "A market, accessible to the larger part of the population, has afforded a channel for the disposal of any amount of produce, and operated as a wholesome stimulus to industry." And those who bear the name of Christ, have remembered that they were bound to give to his cause according to their ability; and their contributions have amounted to \$800. The schools are thought to be improving in character, though the number of pupils is decreasing.

#### Hana.

The report from this station is less favorable than could be desired. Mr. Whittlesey speaks

of "great stupidity" in reference to the interests of the soul, of the suspension of several church members for intemperance, arising from the use of fermented potato, and of prayer meetings "poorly attended." The duty of contributing for the spread of the gospel is not wholly neglected; \$221 having been raised for the support of the pastor since the last general meeting, and \$36 having been collected at the monthly concerts. The schools are taught only three days in a week for want of funds; and parents show but little interest in the education of their children. The latter, however, appear to be anxious to receive instruction; and they provide the necessary books themselves. In general improvement there is some progress. The natives wear better clothing, and live in more comfortable houses. The number of cattle, horses, &c., is also increasing. On the other hand, intemperance abounds at some seasons of the year.

#### Wailuku.

The spiritual interests of this station have suffered from the worldliness of the church; temporal prosperity having been enjoyed to an unusual degree. While the Sabbath congregations have continued undiminished, other meetings have not been well attended. Still the cases of discipline are not numerous; and nineteen have joined the church by profession. Mr. Conde is sustained entirely by his people; and the contributions for various objects, such as the repairing of the church, and the support of the pastor, amount to \$1,165. In enterprise and industry there has been a palpable advance; agriculture is receiving more attention; and some of the natives are accumulating property. In this they are aided by the introduction of foreign capital and skill, and by the opening of new places of business. A part of the white population conduct with commendable propriety; but there are others who exert an unhappy influence on the Hawaiian race. Education is receiving "the usual amount of attention." A school for the study of English, taught by Dr. Rae, has forty pupils. Romanism has made no perceptible advance.

Mr. Bailey opened an English school for the native and mixed races on the 26th of June, 1849. Of the forty pupils reported, one-half are pure Hawaiians. The progress of the scholars is slow; but they give promise of success, if they shall persevere. The expense of the school is defrayed by the parents.

#### Lahaina.

Mr. Baldwin says the Sabbath congregations, and other religious assemblies, "have been kept up with interest" at Lahaina and at the two out-stations; and there are Sabbath schools and

Bible classes, as also monthly concerts, at each of these places. The schools "have enjoyed their usual prosperity." The support of the pastor has been assumed by the church since January, 1850, \$923 having been paid for this purpose. Since the 1st of January, 1851, the people have attempted to raise one thousand dollars for the completion of the church at Lahaina; and five hundred dollars are already collected. The monthly concert collections vary from sixty to eighty dollars; and the contributions of the females for the year have amounted to \$383. Two new churches have been erected on Lanai, one of stone, and the other thatched.

#### Molokai.

Messrs. Hitchcock and Dwight are able to make a favorable report in regard to the inhabitants of Molokai. The congregation at the station has been uniformly good; for most of the time, indeed, the church has been full. And throughout the island meetings have been well sustained, the young of both sexes having attended more frequently than usual. As might be expected, the people have exhibited greater conformity to the word of God in their conduct than heretofore. "Not only have their contributions for religious purposes been nearly doubled; but they have needed comparatively little prompting." In each district those who profess to love the Savior, are regarded as constituting a benevolent society. Donations are made monthly; and at the end of the year the avails are divided among the different objects. For the support of the pastor \$483 have been given; at the monthly concerts \$710; for the poor \$75; and for the education of Mr. Hitchcock's son \$150. On meeting-houses there have been expended in money \$1,000, in materials \$1,000, and in labor \$500.

It is expected that such a people will make decided advances in other respects. The inhabitants of Molokai, it appears, have doubled their property and domestic comforts since the last annual meeting. "Agriculture, especially, has made unexampled progress." It is gratifying to find, moreover, that the decrease of the population has been arrested, and that the births exceed the deaths.

The schools are "in a flourishing condition," the pupils being further advanced in their studies than they have hitherto been. A working school, in connection with the regular schools, is in successful operation; and during the last five quarters the children have earned \$2,268. The report in regard to Miss Brown's school is favorable.

#### Honolulu First Church.

The prosperity of California has given a new stimulus to industry and civilization in Honolulu,

but some have been drawn into the vortex of avarice, or lured to sinful indulgence. The defections among church members, however, have not materially exceeded those of former years. At some of the out-stations there has been more than usual interest in spiritual things; and nearly one hundred and fifty have joined the church by profession. The congregation has assumed the support of Mr. Clark, paying him \$1,000 for this purpose; and they have contributed more than \$1,000 to other objects, showing an advance in one year of \$800. Intemperance seems to be increasing; but efforts are made to resist the evil, and not without success. The report gives but little information in regard to the schools. Those, however, in which English is taught, are becoming more numerous.

#### Honolulu Second Church.

The trials of professing Christians in Honolulu, says Mr. Smith, grow with the growth of the city. A few of the church members have joined the papists, rather than repent and return to the Lord. Many contribute liberally, in proportion to their ability. "It costs nearly all that a poor man can earn to live from day to day, especially in the vicinity of Honolulu." But some who are in comfortable circumstances, do little or nothing for benevolent purposes. There have been raised for the pastor \$400; at the monthly concerts \$85; for repairing the church \$618; for a meeting-house at Nuuanu \$117. The schools are represented as less flourishing than formerly. The teachers often threaten to abandon their posts entirely, on account of the small compensation which they receive. A few Protestant children have joined the schools of the Romanists, being unwilling either to obey the laws prescribed for them, or be corrected for their disobedience.

#### Punahou.

The school for the children of missionaries, under the care of Mr. Dole, was in operation thirty-six weeks during the past year. The average number of pupils was thirty-five; some, however, lost entire terms from ill health. There was an unusual amount of study performed. One or two cases of hopeful conversion occurred.

#### Kwa.

Mr. Bishop reports an unprosperous state of religion among his people. "The spirit of the world," he says, "has crept into the church; and the desire to obtain property has occupied too much attention." But all have not gone after the things which perish with the using. "A goodly number are walking in the fear of the Lord." Several of the most active Christians have finished their course; and their places are not yet

supplied. The contributions for the support of the pastor in 1850 were \$200; and during the first half of 1851 they amounted to \$170. To the French Protestant Missionary Society \$15 have been given. The people are making an effort to repair their church.

#### Waialua.

The additions to the church of Christ have been fewer than in past years; but the means of grace have received the usual attention. The Waialua church has contributed to the Board \$100; to the western mission, \$18; for repairing the church, in money and materials, \$981. Between \$200 and \$300 have also been raised by the Hauula church for their house of worship. Mr. Emerson reports a deterioration in the schools during the past year, partly because the teachers often leave for more lucrative occupations, and partly because the children often leave to become herdsmen and bullock catchers. But parents, generally, put a high estimate on the advantages of education. It is an interesting and significant fact, that nearly one-half of the inhabitants of Waialua district own their lands in fee simple, the manifold benefits of which cannot fail to be seen hereafter. The comforts and conveniences of life are multiplying. Romanism has made no apparent progress.

#### Kahuku.

A part of Mr. Emerson's field is now under the care of Rev. James Kekela, who was ordained pastor of the Kahuku church in December, 1849. This native brother is encouraged by the number who assemble for the worship of God. Not a few of the Romanists have forsaken their former spiritual guides, and joined themselves to the Protestants. One school teacher, with nearly all his pupils, has made this change. The contributions for the support of the pastor, during a year and a half, have amounted to \$200.

#### Kaneohe.

The report of Mr. Parker is on the whole favorable. There has been no falling away among the church members; the Sabbath congregations are large, and other meetings are well attended. There are two out-stations, which are occupied by native preachers; and their support is derived from the Hawaiians. The entire amount of contributions in the year 1850, for repairing the church, and paying native preachers, was \$681. In regard to general improvement, Mr. Parker speaks somewhat cautiously. "A few," he says, "build better houses; and a few have bought lands in fee simple. The ability of acquisition has greatly increased; but it is matter of regret that they are prodigal of what they acquire."

**Waimea.**

Mr. Rowell reports the attendance of the people in the house of God, and their interest in the gospel, as equal to any thing which he has ever seen among them. They are now engaged in collecting materials for a house of worship; "but it is a slow and laborious process." In addition to what has been done in this way, they have paid \$714 in money during the year for benevolent purposes. The schools are described as flourishing.

**Koloa.**

There are three places for public worship on the Sabbath under the care of Dr. Smith, namely, Koloa, Lihue, and Wailua. Meetings are also held, more or less regularly, in most of the villages of the district. Sabbath schools and Bible classes are sustained at the principal points. The interest exhibited by the natives in the Word has been gratifying. Thirty persons have been propounded for admission to the church. The contributions for benevolent purposes have amounted to the sum of \$423, which shows a large increase. No material change has occurred in the character of the schools.

**Waioli.**

The religious services at this station have been

well sustained, with some tokens of the divine favor. Eighty-two persons have been admitted to Christian fellowship. The liberality of the church is increasing. During the last year, \$146 were contributed at the monthly concerts, and \$364 were received for the repair of the church. Romanism is making no progress.

In the Waioli Select School, under the supervision of Mrs. Wilcox, there were thirty pupils last year; six or seven of whom have recently graduated. This institution appears on the whole to be prosperous.

**STATISTICS OF THE MISSION.**

The following tables bring together a number of facts, which are valuable as illustrating the character and efficiency of the Sandwich Islands churches.

**The Churches.**

The mission have prepared the subjoined table. It will be seen that the blessing of God has not been altogether withheld from these churches, though the number received into Christian fellowship is less than our brethren have had the pleasure of reporting in some previous years.

| STATIONS.                   |                          | Whole No. on examination. | Whole No. by letter. | On examination the past year. | By letter past yr. | Whole No. dismissed past year. | Whole No. deceased. | Excluded past yr. | Whole No. remaining excluded. | In regular standing. | Children baptized past year. | Whole No. baptized. | Marriages past year. |
|-----------------------------|--------------------------|---------------------------|----------------------|-------------------------------|--------------------|--------------------------------|---------------------|-------------------|-------------------------------|----------------------|------------------------------|---------------------|----------------------|
| HAWAII.                     | Kohala, . . . . .        | 1,806                     | 586                  |                               |                    | 251                            | 677                 |                   | 337                           | 1,103                |                              | 819                 |                      |
|                             | Waimea, . . . . .        | 6,087                     | 387                  | 82                            | 32                 | 946                            | 1,741               | 134               | 27                            | 800                  | 2,114                        | 39                  | 1,280                |
|                             | Kailua, . . . . .        | 2,396                     | 208                  | 53                            |                    | 602                            | 636                 | 39                | 25                            | 74                   | 1,348                        | 32                  | 1,749                |
|                             | Kealahoukua, . . . . .   | 2,711                     | 87                   | 13                            | 12                 | 852                            | 627                 | 22                | 17                            | 664                  | 21                           | 1,073               | 49                   |
|                             | Kau, . . . . .           | 1,390                     | 58                   |                               |                    | 251                            | 438                 | 38                | 29                            | 59                   | 973                          | 48                  | 443                  |
| MAUI.                       | Hilo, . . . . .          | 9,980                     | 447                  | 169                           |                    | 565                            | 3,988               | 143               | 20                            | 335                  | 5,539                        | 90                  | 3,339                |
|                             | Hana, . . . . .          | 635                       | 52                   |                               |                    | 46                             |                     | 15                | 27                            | 104                  | 484                          | 3                   | 282                  |
|                             | Wailuku, . . . . .       | 1,623                     |                      | 19                            |                    | 330                            | 264                 | 17                | 1                             | 997                  | 15                           | 98                  |                      |
|                             | Lahaina, . . . . .       | 1,182                     | 342                  | 57                            | 11                 | 247                            | 474                 | 39                | 3                             | 26                   | 758                          | 47                  | 1,183                |
|                             | Kaanapali, . . . . .     |                           |                      |                               |                    |                                |                     |                   |                               |                      |                              |                     |                      |
| MOLOKAI.                    | . . . . .                | 1,490                     | 30                   |                               |                    | 50                             | 303                 |                   | 68                            | 1,101                |                              | 671                 |                      |
|                             | Kaneohe, . . . . .       | 398                       | 56                   | 58                            |                    | 26                             | 106                 | 9                 | 4                             | 29                   | 326                          | 7                   | 157                  |
|                             | Kahuku, . . . . .        |                           | 31                   |                               |                    |                                |                     |                   |                               | 72                   | 9                            | 32                  |                      |
|                             | Wailua, . . . . .        | 964                       | 92                   | 16                            |                    | 159                            |                     | 40                | 7                             | 466                  | 10                           | 746                 | 44                   |
|                             | Waianae, . . . . .       | 469                       |                      |                               | 3                  | 6                              | 170                 |                   |                               | 251                  | 3                            | 14                  |                      |
| KAUAI.                      | Ewa, . . . . .           | 1,916                     |                      |                               |                    | 306                            | 420                 | 20                | 44                            | 240                  | 1,083                        | 6                   | 568                  |
|                             | Honolulu, 1st, . . . . . | 2,794                     | 442                  | 145                           | 23                 | 279                            | 623                 | 62                | 49                            | 1,990                | 52                           | 732                 | 147                  |
|                             | Honolulu, 2d, . . . . .  | 2,203                     | 276                  | 19                            |                    | 318                            | 757                 | 28                | 2                             | 364                  | 1,031                        | 8                   | 653                  |
|                             | Waimea, . . . . .        | 451                       | 90                   | 48                            |                    | 88                             | 142                 | 11                | 1                             | 35                   | 281                          | 9                   | 188                  |
|                             | Koloa, . . . . .         | 298                       |                      | 10                            | 6                  | 86                             | 75                  | 8                 | 2                             | 222                  |                              | 161                 |                      |
| WAIOLI.                     | . . . . .                | 407                       |                      | 82                            | 2                  | 80                             | 92                  | 7                 | 5                             | 23                   | 351                          | 28                  | 139                  |
|                             | . . . . .                |                           |                      |                               |                    |                                |                     |                   |                               |                      |                              |                     | 46                   |
| Total in churches reported, |                          | 39,201                    | 3,155                | 860                           | 89                 | 5,462                          | 17,535              | 632               | 263                           | 2,491                | 21,054                       | 427                 | 14,173               |

**Contributions.**

The following table of the contributions to different objects made by members of the Hawaiian churches, has been constructed mainly from the "minutes" of the annual meeting. It is as accurate as it can be made from the materials at *Missionary House*. The reader will per-

ceive that these figures are eminently suggestive. As he runs over them, he will naturally exclaim, "What hath God wrought!" Here is a mission that has existed less than one-third of a century; and now the churches which they have gathered, are reported as giving \$21,094 for the support of the gospel among themselves, and for other benevolent objects! In a few instances

period embraced in these statistics is more than a year; but the contributions for the twelve months anterior to the last general meeting may be safely set down, it is believed, at \$20,000. And most of the Hawaiian Christians have given from "their deep poverty!"

The amount received by pastors from their people does not fully appear; but it is presumed that the average for each does not fall much below three hundred dollars. And the churches which have done so liberally for their own spiritual guides, have also paid \$3,170 into the treasury of the Board, besides contributing \$465 to the American Bible Society and kindred institutions! Surely the friends of missions, in view of such facts, may thank God, and take courage.

| STATIONS.            | Am. Board. | Other Soc. | Support of Minister. | Building or repair. chh. | Other Objects. | Not indicated. |
|----------------------|------------|------------|----------------------|--------------------------|----------------|----------------|
| <b>HAWAII:</b>       |            |            |                      |                          |                |                |
| Hilo, . . .          | 620        | 200        |                      | 2000                     |                |                |
| Kau, . . .           |            |            | 152                  |                          |                |                |
| Kaiakekuia, . . .    | 163        |            | 161                  | 376                      |                |                |
| Kailua, . . .        | 8-         |            | 8-                   |                          | 33             |                |
| Waimea, . . .        | 227        | 110        | 364                  |                          |                |                |
| Kohala, . . .        |            |            |                      |                          |                | 800            |
| <b>MAUI:</b>         |            |            |                      |                          |                |                |
| Hana, . . .          | 36         |            | 221                  |                          |                |                |
| Waialeale, . . .     |            |            |                      |                          |                | 1165           |
| Lahaina, . . .       | 840        | 140        | 928                  | 500                      |                | 383            |
| <b>MOLOKAI:</b>      | 710        |            | 483                  | 2500                     | 225            |                |
| <b>OAHU:</b>         |            |            |                      |                          |                |                |
| Honolulu, 1st, . . . | 137        |            | 1000                 | 904                      | 50             |                |
| Honolulu, 2d, . . .  | 85         |            | 400                  | 735                      |                |                |
| Ewa, . . .           |            | 15         | 370                  |                          |                |                |
| Wahiawa, . . .       | 118        |            |                      | 1231                     |                |                |
| Kahuku, . . .        |            |            | 200                  |                          |                |                |
| Kaneohe, . . .       |            |            |                      |                          |                | 681            |
| <b>KAUAI:</b>        |            |            |                      |                          |                |                |
| Waimea, . . .        |            |            |                      |                          |                | 714            |
| Koloa, . . .         |            |            |                      |                          |                | 423            |
| Waioli, . . .        | 146        |            |                      | 354                      |                |                |
|                      | 3170       | 465        | 4377                 | 8600                     | 308            | 1165           |

LETTER FROM MR. CLARK, AUGUST 16, 1851.

#### *An Important Discussion.*

THE following item of information is contained in a letter of Mr. Clark, now a corresponding member of the Sandwich Islands mission. He is still in charge of the First Church in Honolulu.

Yesterday a deeply interesting discussion took place before our Hawaiian Agricultural Society. This society embraces nearly all the agriculturists and merchants in the Islands, and many of the mechanics. There has been a disposition, on the part of some, to connect distilleries with the sugar-making business, in order to convert the skimmings, refuse sugar, &c., into an article of commerce, as is done in the West Indies.

This has been strongly recommended even by the Minister of Foreign Relations. At the present time planters are embarrassed by a depreciation in the price of sugar and molasses. On this ground a resolution was brought forward, recommending that the government should allow spirits to be made by the planters, under certain restrictions. It came up yesterday for consideration, and occupied nearly the whole day.

The discussion was conducted with much courtesy and calmness on both sides, before a full and interested house. The friends of temperance, as you may well suppose, rallied their strength. On this side of the question the American Commissioner, Hon. L. Severance, and Chief Justice Lee, not to mention others, rendered essential service. The discussion assumed the character of a thorough-going temperance debate, and the temperance side came off quite triumphantly. The final decision showed only three or four votes in favor of the resolution; and to the honor of the planters it should be said, that nearly all were in the majority.

I need not say that we feel greatly cheered by this result. An important advance has been made. We have had many fears that the distillery would be let loose among us; but the danger is now past, at least for years to come. And not only so, the discussion will have its influence on public sentiment, in promoting the cause of temperance in our community.

#### *Greece.*

LETTER FROM MR. KING, SEPT. 15, 1851.

THE excitement against our missionary brother at Athens still continues. As a part of the history of the efforts made by the Board to introduce spiritual Christianity into Greece, the following communication is entitled to a place in the Herald.

#### *A Book of Mr. King's Denounced.*

My little book in Greek, entitled "Exposition of an Apostolical Church," which was printed at Cambridge, Massachusetts, is beginning to make some noise. It has already, as appears from the papers of Athens, been prohibited by the Greek hierarchy in Constantinople, Smyrna and Thessalonica; and the Holy Synod of the Church of Greece has made a movement, as the Age seems to think, in reference to it.

The following is the translation of an article which appeared in the *Age* of the 16th instant: "It is known what fate a religious book of the false apostle, Jonas King, has received in Constantinople and in Smyrna and from all the orthodox, being cast out as filth, and prohibited by official acts. But what has the Synod of the Church of Greece done concerning it? Has it made a petition against it to the political authority, seeking permission to reject and prohibit it, as opposed to orthodoxy, insidious and scandalous? Yes, or no? We think the first; and yet no movement has appeared; no answer even has been given."

On the 4th instant the following appeared in another paper, called the *Fame*, as news from Thessalonica: "On Sunday there was read in all the churches of the orthodox in our city a letter of our Archbishop, in which his Holiness counsels the Christians to abstain from reading the infamous little book of the deceiver, Jonas King."

Mr. Benjamin wrote from Smyrna, September 5, that the Exposition had "made an impression" in that city; and he also said, "Notwithstanding the Bishop's warning, there are those here who seek and distribute it."

#### *Judicial Action.*

I send herewith a translation of a communication which I received on the 7th instant from the Council of Judges in the criminal court at Athens. This will inform you that I am ordered to be tried as guilty of having preached in my own house, this year and last, doctrines, principles and opinions contrary to the bases of the religion of the oriental church. From this decision, however, I made an appeal next day to a higher court.

The document to which Mr. King refers, is in the following language.

The Council of the Criminal Court in Athens, consisting of the Judges, M. I. Oeconomides, who presided, the President, N. I. Klappe, being prevented from attending, S. G. Belini, Examiner, and M. Anninos, being assembled in the room for deliberation in the court, the 16th July, 1851, the King's Attorney, N. Georgiades, and the Assistant Secretary, D. N. Basiliades, being present, the Secretary, Ar. Matakides being prevented from attending, to give sentence with regard to the proposition of the King's Attorney at this court, under No. 7193, which is as follows: "The Holy Synod of the Kingdom of Greece, having learned that the American missionary,

Jonas King, residing in this place, returning from Europe, whither he had taken refuge, flying from this place on account of what followed his heterodox preaching and proselytism, and the criminal prosecution which he was consequently to undergo by virtue of the law, has begun again to continue teaching in his house publicly, dogmas, principles, and opinions altogether contrary to the bases of our holy religion, and which attack mortally the mysteries, the rites, and the customs of the oriental church of Christ, denounced him, in the proper manner, and demanded his prosecution and punishment, his conduct here in Athens having become scandalous, &c. This denunciation, and various other documents from the Holy Synod, and the Minister of Religion and Education, and from the governmental police of Athens and the Piræus, all relating to the heterodox preaching of the said American missionary, Jonas King, coming to the knowledge of the King's Attorney, a regular examination was ordered and carried into effect; from the whole of which it is shown, that this American missionary, Jonas King, being here in Athens, has continued from the last year to the present time to teach in his own private house, publicly, and in the hearing of all those who come to him, and to speak concerning religious opinions, expressing to the scandal of his hearers opinions, principles, and sentiments contrary to the bases of our holy religion, and the eastern orthodox church of Christ, and having an injurious influence upon it, coming out against the orthodox Greeks as worshipping the Deity in an erroneous manner, and ridiculing and blaspheming the dogmas of our unspotted faith, and the traditions and customs, and every thing which exists as honorable and revered in our orthodox church, as that of transubstantiation, &c., erroneously expounding the divine and sacred Scriptures and reviling its mysteries and its rites, that of divine baptism and others; and especially he calls idolatry the worship of our most holy mother of God and ever-virgin Mary and of the saints, considering the first, indeed, as not ever-virgin and mother of God, and the others as simply men; he calls also the holy fathers of the church heretics and idolaters, and does not receive the holy councils, and the things ordained by them in religion and handed down by tradition to the orthodox Christians in later times; and by this his heterodox doctrine he has become a scandal in Athens, exciting a certain tumult in his house one day at the hour of his preaching. But as it regards proselytism, wrought by this same, there appeared, indeed, from the examination to be some proof of it; but they were not sufficient for the present to establish against him an accusation. The accused was examined, and defended himself, and did not deny his preaching, but maintained that he teaches correctly whatever he thinks and believes as such. But as the act we are now considering, and which is worthy of punishment, the act of the



said accused Jonas King in teaching heterodoxy, is foreseen and punished by Articles seventeen and eighteen of the law concerning reviling, &c., therefore we propose that the Council give sentence, that there exists against him cause for accusation, and to send him to the judgment-hall of the Criminal Court in this place, to be judged as guilty the past year and the present, within his house in this place, teaching every Lord's day and at different hours, expounding forsooth the sacred and divine Scriptures, and various other divine passages, of giving them a wrong explanation, and of expressing opinions, principles and sentiments contrary, in general, to the bases of our holy religion, and having an injurious influence upon it, and upon the oriental and orthodox church of Christ, and the mysteries, the rites, and their customs, that is, in violation of the seventeenth and eighteenth articles of the law concerning reviling, &c., but to cease, for the present, from any farther prosecution against him on the ground of proselytism."

Having heard the King's Attorney explain the above proposition, and abide by it, he having retired; and the Council having read all the documents relative to the process, having deliberated according to the law:—As, from the reasons assigned in the proposition of the King's Attorney, which this judicial Council admits entire as supported by the results which appeared in the examination held and by the law, there appear to be proofs sufficient and satisfactory against the accused Jonas King, as guilty of heterodox teaching, and taking into view Article 251, Sections 4 and 2 of the criminal law, accepts the proposition of the King's Attorney as set forth above, and sends to the judgment hall of the Criminal Court in Athens the American Jonas King, to be judged as guilty, during the last year and the present, of preaching within his house in this place publicly, in the exposition of the sacred Scriptures, that baptism is no other than a simple symbol, and consequently it is indifferent whether men are sprinkled or immersed; that those who eat a little bread and drink a little wine, are foolish in thinking that they will be saved by this communion; that the most holy mother of God is not ever-virgin; that those who worship her, as also the other divine images, are idolaters; that he does not accept the sacred councils, and the things ordained by them in religion and handed down by tradition to the orthodox Christians in later times; that the fathers and the saints of the orthodox oriental church of Christ were deceivers, and, as a consequence of this, they brought in divers heresies; that holy baptism is no other than an external sign for Christians; that they who keep Lent, are foolish; that many deceivers have come into the world, and have brought in many and divers heresies among men, saying if a man sin, it is well to give alms to the poor that God may forgive the sin, and to pray to certain men whom

they call saints, that they may act as mediators with God, that his sins may be forgiven, &c.; in a public discourse, by contemptuous mockery and hostile expressions, he attacked the dogmas, the ordinances, and the customs of the oriental church, and expressed opinions and sentiments contrary in general to its bases, and having an injurious influence, that is, in violation of the Articles seventeen and eighteen of the law concerning reviling, &c., which prescribes thus: "Imprisonment at most, for three months, and on repetition of the crime at most six months, is imposed upon him, who, in public discourse, in writing, or by symbolical representations, attacks by contemptuous mockery or hostile expressions the dogmas, the ordinances, and the customs of the oriental church." "Whoever shall by public discourse, teaching, writing, or symbolical representation, express to the scandal of others, in manner to attack the reverence due to the Creator of the Universe; whoever shall express such principles, opinions, or sentiments, as are contrary in general to the bases of religion, and morals, or as are otherwise injurious to religion, or to morals, . . . shall be condemned to imprisonment, at most for three months, and on repetition of the crime shall be punished with imprisonment at most for six months."

It ceases for the present from any further examination, or prosecution against him on the ground of proselytism.

Athens, 21st August, 1851.

*The Judges.*

M. I. OECONOMIDES.

S. G. BELLINI.

M. ANNINOS.

*Assistant Secretary.*

D. N. BASILAKES.

Published the 23d of the same month and year.

M. I. OECONOMIDES,

*President.*

CH. A. ANASTASOPOULOS,

*Assistant Secretary.*

**Constantinople.**

LETTER FROM MR. VAN LENNEP, SEPTEMBER 17, 1851.

ONE of the most gratifying events in the history of a mission is the ordination of a native pastor. In committing a church which has been gathered in "the dark places of the earth" to a minister of Christ who has himself been raised up from the same depths of error and delusion, we feel that we have made decided progress in our work. We have at least reached "the beginning of the end;" for the great object of missionaries in every place is to organize Christian churches, and place native preachers over them; so that they themselves may proceed to parts beyond.

The Armenian mission have deemed it advisable to withdraw Mr. Ladd from Broosa, and set apart a graduate of the Bebek seminary to the work of feeding the flock of Christ in that city. And they have come to this conclusion, not merely because this brother is needed at another post, but because they wish to develop the spirituality and enterprise of the church more perfectly. The native Christians of Broosa, Mr. Van Lennep says, have been too much inclined, in a spirit of great humility and veneration for their spiritual guides, to regard the missionaries as those who were to be actively engaged in urging forward the work of the Lord.

Mr. Van Lennep having been appointed to attend the ordination of the young brother who had received a call from the church in Broosa, he went thither accordingly; and in the following letter he gives an account of the services. Before proceeding to the main topic of his communication, however, he describes the route taken by his companions and himself, with such objects of interest as met them in their way. It was from Ghemlik, mentioned below, that Kossuth and the Hungarian exiles proceeded to the Mississippi.

#### *Departure for Broosa.*

On the morning of August 25, the pastor of the First Church in Constantinople, his brother, a graduate of our male seminary, who was to be ordained, and who was accompanied by his bride, an interesting girl of fourteen, just out of our female boarding-school, his mother and myself, went on board a steamer in the harbor of the Golden Horn, which had been built in Turkey of iron taken out of the mine at Prince's Island, the machinery even having been made of that iron under the superintendence of an Englishman. The weather was beautiful. The morning mist was still hanging around the opposite shore of the Bosphorus; and from the midst of it stood out, illumined by the rays of the morning sun, the minarets and domes of Scutari, giving to the picture the appearance of a fairy land.

We soon paddled off to the quiet Marmora, which reflected on its smooth surface the islands and shores of Europe and Asia. In about six hours and a half we were at anchor before Ghemlik, the ancient Kios, situated at the inner extremity of a gulf of the same name, also called the Gulf of Modania, from a town built at its outer extremity. Ghemlik lies picturesquely at the foot of a branch of Olympus, and is surmounted by a castle with turrets. Almost all its inhabitants are Greeks, some of whom

have recently become enlightened, though as yet they show but little boldness in the profession of their belief. From this place the distance to Broosa is called seven hours on horseback. We performed the journey, however, in about four hours, having ridden fast a portion of the way. On the road, which is at first hilly, we found small villages occasionally, charmingly situated in little nooks and valleys, and surrounded by the richest and most luxuriant foliage. At the highest point we came to the fine macadamized road which the government is building, four or five miles having been already made, and which will doubtless be a great blessing to that region. The engineers are Hungarian Protestants.

#### *The Ordination Services.*

The call to Mr. Stepan from the church in Broosa had been very unanimous; and the exercises which took place in connection with his ordination, were highly interesting. On Thursday evening he was publicly examined by the council. Most of the church members, with some others, were present. He was set apart to the work of the ministry on the Sabbath, in the presence of the church members and the evangelical Armenians generally, and also of such Europeans, Armenians and Greeks as the occasion brought together.

The order of exercises was as follows: Introductory prayer by Pastor Simon, of the First Church in Constantinople; singing; reading of the Scriptures and prayer by Mr. Ladd; sermon and ordaining prayer by Mr. Van Lennep; right hand of fellowship and charge to the pastor by Mr. Ladd; charge to the church by pastor Simon; singing; benediction by the pastor.

All the exercises were in Turkish, except the sermon and ordaining prayer, which were in Armenian, and were understood by most of those present. A Greek Protestant afterwards told me, that one of the first Armenians in Broosa, whose wife and sons have embraced the gospel, while he has stood aloof, turned to him during the sermon and said, "Do you hear? Do you hear?" "No," said the Greek, "I cannot understand." "Well," said the other, "the priests have been making fools of us these many years, and have so steeped us with their lies, that, instead of teaching our children the truth as we ought, they must become our teachers."

Christians in this country will doubtless bear the church in Broosa, with its young pastor, upon their hearts; and they will pray the Great Shepherd to watch over this feeble flock.

From what I have seen of the state of things in Broosa during this visit, I feel greatly encouraged; and I trust that the truth is to make progress and prevail, though I am fully aware of the worldliness of the population in general. The people of God, though few, show an excellent spirit. They are humble, conscientious and, I trust, prayerful. They are regarded by all classes as the most honest in their dealings of any people that can be found any where. I was delighted to hear the testimony of some Europeans who had tried them, and who had the lowest opinion of every other class of business men. They are few in number, however, and they need the prayers and sympathies of all Christians.

#### *Encouragement at Demirtash.*

The place which Mr. Van Lennep mentions in the subjoined extract, is already known to the readers of the Herald.

On my return I spent one day and two nights in Demirtash, a Greek village two hours from Broosa, where are two professed Protestants. I also found a poor Armenian shoemaker, whom persecution in Broosa had driven to that village several years ago. He seemed to possess the pearl of great price. On the evening of my arrival I had conversations and prayer until a late hour with several of the most enlightened persons in the place.

One man astonished me by the acuteness of his mind, and the amount of his knowledge, both religious and scientific. He showed an extensive acquaintance with the Scriptures, quoting them readily and aptly; and he made inquiries respecting mathematics, geography and astronomy, which perfectly astonished me in a man who had spent his life in his native village, engaged in raising silk-worms.

The next day I spent in going from house to house, seeing the people reeling their silk, and sitting down with them to talk of the great salvation. In the evening about twelve persons came to my room, and remained until after midnight. One of them was the doctor of the village, a most voluble personage, who wished to defend his church, but professed to regard our way as quite as good. Another was the village teacher,

who had run himself out, his pupils having learned enough to discover that he taught them incorrectly. With these two worthies I had a regular battle on many points; for they changed the subject whenever they found themselves unable to stand their ground. I am not fond of controversy; but in this instance I could not decline it. I endeavored to bring forward, as often and as forcibly as I could, the vital or rather practical points in our discussion.

The truth has secured a good foothold at Demirtash. Two of our seminary pupils are from that place, one of them being a youth of uncommon promise. There are two others who would like to join the institution; and their parents would be glad to send them. And this is true of several at Ghemlik. But we have already as many as we can take care of with our present teacher, and we have been compelled to refuse them.

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#### LETTER FROM MR. DWIGHT, SEPTEMBER 21, 1851.

In the following communication Mr. Dwight has furnished a brief account of the first ecclesiastical council, convened in the Turkish empire, to settle a case of difficulty arising in one of the evangelical churches. It will not be advisable to go into the history of the affair, especially as in the end it seems to have been amicably adjusted.

Pastor Hohannes was moderator of the council, and Pastor Simon, scribe. Both managed the case with admirable tact and prudence. I could not but bless God that he has raised up two such men for his churches in this land. Both are men of piety and common sense; both are endowed with clear minds, capable of distinguishing between things that differ; and both are peacemakers, in an eminent degree.

The utmost order prevailed throughout the meetings, with two or three very slight exceptions, although feeling ran high at times, and it seemed as though we were on the point of losing all control over certain individuals. They became at last very calm and quiet; and I hope better counsels will hereafter prevail among them. Both parties have promised to try to forget the past, and live together as brethren. Yesterday (Sabbath) we had a meeting of the church alone, at which we who composed the council, gave the brethren a parting address, pointing out to them their

errors, and urging them to watchfulness and faithfulness in their duties, especially to brotherly love and unity of effort for the extension of Christ's kingdom and the salvation of souls.

Besides this meeting, we had two preaching services, Pastor Hohannes taking one, and I the other. This is the first time I have had the privilege of hearing this brother preach; and I must tell you that I was exceedingly delighted both with his matter and manner. His subject was well handled; and he was quite animated and forcible in his delivery. I wept while he was preaching, to think what God has wrought in this land since this brother came to us as our first Armenian inquirer in Constantinople, nearly twenty years ago. After he had opened to us his views, and expressed his desires, he took his leave, saying, as he passed our threshold, "I can speak these things to you; but when I step outside of your house, I must be silent." Now, without fear or hinderance, he can lift up his voice like a trumpet, and every where in this land declare the gospel of Christ. Bless the Lord, O my soul!

### Trebizond.

LETTER FROM MR. POWERS, AUGUST 25, 1851.

THE last number of the Herald contained a letter from Mr. Powers, giving an account of the interest with which the gospel was listened to in Marsovan. Having left a native helper in that place, he proceeded to Tokat and Sivas. From the latter city he despatched the communication which has furnished the following extracts.

### Marsovan—Tokat—Sivas.

From the native helper whom I left at Marsovan, I learn that the interest in the truths of the gospel still continues. His room is thronged every evening by persons who seem desirous to learn the will of God, and to know the way of life and salvation. A large number have signed a declaration of Protestantism, with a request to be entirely and forever divorced from the Armenian church; and a separation of some will doubtless soon take place. Although many of them are ignorant of truth and duty, the interest with which they listen to the teachings of the Word, leads me to hope that among them there may be many whom the Lord our God has called. In some few instances, we may hope, a work of grace has begun.

Mr. Powers spent a week at Tokat. The contrast between that city and Marsovan, in a religious point of view, immediately arrested his attention.

Tokat seems fast sinking into the gulf of skepticism. The infidel works of Europe, either in print or manuscript, find their way thither, and are greedily devoured by the reading classes. Unless we come speedily to the rescue, the middle and lower classes, already thoroughly alienated from their church by the unprincipled conduct of their priests and primates, will also sink into the same abyss and perish forever. I had intercourse with more than a hundred persons, ignorant of the truth, and for the most part unable to read, who were firm in their old faith, though alienated from their church, and wishing to become Protestants, chiefly if not wholly to get rid of the heavy and unrighteous exactions of their superiors. These churches have become wicked and oppressive to the last degree of endurance; and God is now making use of their very wickedness for the establishment of evangelical churches in their place. There are a few persons in Tokat who seem to love the truth; and I am making arrangements to provide the place with a native helper for the coming year. I hope that missionaries from America will soon come to erect the standard of the cross upon the ruins of a dead Christianity, and resist the progress of a still worse infidelity.

The remaining items of information relate to Sivas, respecting which Mr. Powers wrote so fully during his previous visit.

The state of things in Sivas is very much as it was when I left last March. Seven of the eight members belonging to the church I find here; and although they have been without a pastor, I do not learn that any have been left to dishonor their profession. They have been in the constant habit of assembling on the Sabbath and on other days for the worship of God. Their meetings have always been attended by several from without. I preached yesterday to between twenty-five and thirty persons, and administered the Lord's supper. Three individuals desire to be admitted to the church; but my stay is so short that their examination must be deferred.

The number of openly professed Protestants in this city is small; but it is the general impression that our principles are gaining ground. The influence of our

friends, though few, is very considerable, both in the city and in the surrounding country. They have acquired quite a reputation as peace-makers between parties in litigation; and several cases of long standing involving large sums of money, and one the question of life even, have been settled by their intervention to the satisfaction of all the parties concerned. Last week a claim of one of the members of this church, against a merchant of Giurin for more than one hundred dollars, was secured by the mediation of our brethren, although twenty-eight of the principal men in Giurin, among whom were eight priests, had set their seals to a solemn declaration that the claim was false!

Mr. Powers adds, in this connection, "A few weeks ago forty of the first men in this city declared upon oath in court, that the claims of another member of this church for the recovery of a large sum of money were false, when every one of them knew that he was swearing to a lie, and that those claims were just. It is in this and similar ways that persecution is carried on at the present time."

### Nestorians.

LETTER FROM MR. COCHRAN, AUGUST 16, 1851.

THE object of Mr. Cochran, in the following communication, is to give a general idea of the preaching department of the Nestorian mission. It will be seen at once that this branch of the missionary work is in a very satisfactory state. In fact it would be difficult to find, in any mission of any society, such a body of devoted and efficient laborers "in the word and doctrine" as our brethren in Persia have drawn around them. Hence we may confidently anticipate, with the divine blessing, the continued prosperity of the mission; for God delights to honor the faithful preaching of Christ and him crucified, in heathen as in Christian lands.

### *Preaching of the Word.*

In the city of Oroomiah, at Seir, Geog Tapa, Ardeshai, Degala and Ada, there have been at least two regular services on the Sabbath. At Charbash, Vazerova, and five other villages in the vicinity of the city, at eight villages on the plain of Barandooz, and at three on the river between the city and Seir, there has been not less than one service every Sabbath; and at five or six other villages meetings have been quite frequent. In

quite a number of these places, moreover, Sabbath schools or Bible classes, conducted mainly by the pupils of the two seminaries, have been sustained thus far with gratifying success.

During the vacation of the seminary in February last, several of the older pupils visited thirty-five villages, more or less remote from their residences, and preached to congregations averaging twenty-two adults. Considerable labor of the same kind has been performed in connection with the superintendence of the village schools. And I have myself recently preached the gospel in twenty-three different villages, including those on the plain of Barandooz, in which I have ordinarily spent a portion of every Sabbath. And it is my present plan, if Providence shall open the way, to compass nearly the whole plain in short tours before the seminary shall reassemble.

### *State of the Southern Villages.*

Mr. Cochran has turned his attention to the spiritual wants of another part of the field committed to the care of this mission. The following remarks illustrate the destitution of those Nestorians who have not heard as yet the words of eternal life, at the same time that they prove the extent of the benefits which have been conferred upon others.

In connection with Deacon Moses, I have lately made an excursion to nine villages on the plains of Mergaver and Burdasoor, lying on the southern borders of Oroomiah. This region, in consequence of the sparseness of the Nestorian population, and the danger of depredations from the numerous Koords residing in that vicinity, has never before been fully explored, either by members of the mission or by our native helpers. It is not my intention to burden you with a detailed account of this tour; but I will say that it was a season particularly refreshing to us; and it deeply impressed my mind with the blindness and rudeness of this population, as compared with those who are more frequently visited by us, and with the wretchedness and vileness of any people who are destitute of a preached gospel. A visit to such a locality can never fail to quicken our zeal, and encourage our hearts in efforts to carry the bread of life, with all practicable speed, to all the Nestorians.

Being removed from the immediate influence of the Patriarch, the inhabitants of these districts are artless, unsuspicious, and uncommonly eager to hear

the word of life. Indeed, I have not met with any Nestorians more naturally inquisitive and more anxious to become better acquainted with the great salvation. In several villages, after listening to remarks for one, two or three hours, individuals would request further instruction, and propose questions of practical duty.

The ignorance and consequent moral wretchedness of this people are truly painful to behold. Surrounded by Koords, to whose iron sway they have always been subject, they have copied many of the perverse and cruel habits of their oppressors. Profaneness is so interwoven into the texture of their language and all their modes of speech, that they could scarce restrain themselves, even in our presence and in the midst of our reproofs. Falsehood and deceit, either to gain an end, or shield themselves from oppression, they have come to regard as no sin. "They have taught their tongue to speak lies, and weary themselves to commit iniquity." "Destruction and misery are in their ways, and the way of peace have they not known."

In connection with the foregoing facts, Mr. Cochran suggests that the preaching department of the mission is still altogether inadequate to the wants of the people.

In regard to the general influence of these efforts, it will not be inferred that all the inhabitants of the villages statedly visited are equally interested and profited by the Word. On the contrary, only the smaller portion can be persuaded to come to our meetings. A weekly record of the attendance on the plain of Baradoodz shows an average of a little less than thirty adults to each congregation; and of these only a few are uniformly seen in their places on each successive Sabbath. But the influence of our labors, we are assured, is not confined merely to the individuals collected. The weekly summons to assemble and hear the gospel, like the tones of the Christian Sabbath-bell, is of itself admonitory, and in a high degree salutary to any village. It may be doubted, indeed, whether its influence upon those who for a time choose to absent themselves from the means of grace, is less than upon those who attend. We pour the leaven of truth into the community. We cast our bread upon the waters, trusting that in God's own way we shall "find it after many days." And we love to remember that we labor in the way of

God's appointment; and we feel assured that as we faithfully honor his own chosen instrumentalities for the conversion of lost men, he will not fail to place upon them the seal of his divine recognition and blessing.

Mr. Cochran closes his letter with the following item of information: "The province in which we dwell is in a quiet state. The Koords, under the administration of the present efficient Governor, are generally kept in awe; and some of the chiefs have even been drawn from their strongholds, and made to suffer the penalty of their past lawlessness. The enrollment of a regiment of Nestorians is prosecuted with a good degree of determination, notwithstanding the general opposition of their Mohammedan masters, whose jealousy is awakened by the supposed authority and influence which such a participation in the affairs of the government will give to their heretofore weak and defenceless tenants. Apprehensions were entertained by us that in the enrollment of a thousand or more soldiers, some of the pupils of our seminary at Seir would be demanded; but we are happy to report that the major, although a Jesuit and former opponent of our mission, has at our request courteously excused all our pupils and all the teachers of our schools."

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### Dakotas.

LETTER FROM DOCT. WILLIAMSON, OCTOBER 15, 1851.

#### *The Country reserved for the Dakotas.*

It was stated in the October Herald, that the Dakotas had recently sold all their lands east of Lake Traverse and the Sioux River to the United States, with the exception of a reservation on the St. Peters River about one hundred and fifty miles long and twenty wide. This reservation is in two parts, as there were two treaties executed. The first treaty was entered into at Traverse des Sioux with the upper bands; and the second was made at Mendota with the lower bands. The following description of the country which the Dakotas are hereafter to occupy will be read with interest by the friends of the Indian race.

Having been invited by a number of the Dakotas, with whom I became acquainted when residing at Lac-qui-parle, to settle with them as a physician and missionary, at a place where they are about forming a village on the St. Peters, some twenty-five or thirty miles this side of that station, I thought it best, at the close of our late mission meeting, to go

and look at the place, and also visit Lacqui-parle. During this excursion I have informed myself more particularly in regard to the country reserved for the Dakotas by the late treaty. The portion assigned to the Mdewakantonwan and Warpekuti is full fifty miles long by twenty broad. The soil is generally of the best quality; at least thirteen-twentieths of it being prairie, and lying as well for plowing and grazing as could be desired. It also affords an abundance of wood for those who are expected to reside there; and yet it seems to me that after the Indians shall have been on it a few years, timber will be so scarce that the whites are not likely to purchase it.

The country for the Sissetonwan and Warpetonwan is nearly one hundred miles long and twenty broad. The soil, in general, is not quite so good as the other, though much of it is excellent.

The amount of wood, however, is much less; and even this reduced quantity is not so well suited to building or fencing as that which is found on the other reservation; so that, though there may be an ample supply for fuel, I think if the Indians shall ever be disposed to build themselves comfortable houses, and fence off fields for each family, it will be difficult for them to find the necessary timber.

If they shall turn their attention to raising cattle and sheep, as I hope they may, the quantity of wood will increase. So long as they continue their present mode of life, however, it will diminish. Their best tract of wood-land is in the neighborhood to which they have invited me to remove; and probably one-third or one-fourth of all the wood which they have, is within three miles of the place where they talk of forming their village.

## Proceedings of other Societies.

### Foreign.

#### LONDON MISSIONARY SOCIETY.

THE readers of the Herald are already familiar with the proceedings of the French at Tahiti. Hence they will not be altogether unprepared for the intelligence contained in the subjoined communications of Rev. A. Chisholm, writing in behalf of the committee of missionaries in Tahiti. The first letter bears date May 1, 1851.

In ours of last month, we advised you of the difficulties in which we were involved, in consequence of the enactment of the new laws in regard to missionaries. We have now the disagreeable duty to discharge of informing you that fresh troubles have since arisen, from a quarter we did not then anticipate. In the Government Gazette of the 24th of April, published in the native language, an announcement was made that Sabbath, May 4, being the anniversary of the establishment of the French republic, had been commanded to be observed as a fete-day in France, and that it was also to be so observed in all the French colonies. A programme of the engagements and amusements for the day was then given, and is as follows:

"The things to be attended to on Sabbath, May 4:—

"1. At 7 A. M.—A discharge of artillery.

"2. At 11 A. M.—The French governor will receive district-governors and chief judges, who are to be introduced by Paraita regent.

"3. At 12 M.—The band will commence playing, when the greasy pole will be climbed, and also the revolving machine.

"4. At 3 P. M.—A feast will be given to the native dancers.

"5. At 7 P. M.—The public buildings will be illuminated.

"6. At 8 P. M.—Fireworks.

"7. At 9 P. M.—A ball will be given by the governor, at which the district-governors, chief judges, and principal persons, are invited to be present."

As you may conceive, our minds were exceedingly distressed by this announcement, as there has not hitherto been anything approaching to such an open and undisguised violation of the Lord's day, at least so as to involve the natives; and the shock apparently given to their minds was not less than we ourselves felt. The consequence was, that our thoughts were naturally directed to the subject in our Sabbath ministrations, when justice to our own consciences, as well as to the souls of our hearers, compelled us to speak plainly on the subject. In the English chapel here Mr. Howe took for his text, Isaiah lviii. 13, 14, from which he took occasion to show the blessings to be expected by nations and individuals from a rigid observance of that blessed day, and the disastrous consequences likely to result from its desecration. The hearers generally, both English and Americans, expressed themselves highly gratified by what they heard; and several of them have since expressed themselves in writing as to the entirely unobjectionable character

of the sermon on the points in question. It seems, however, that a son of Mr. Orsmond who was present, reported to an officer of government the following passage: "Wo to those who fill high places, and ought, therefore, to be an example to those around them of obedience to the laws of God, when they take an opposite course! What will be the end of that man, who, when God declares his day shall be kept holy, replies, It shall not be so, but takes God's day and divides it into portions, setting apart one portion for one pleasure, and another for another, and, when the sun has declined, crowns the whole by an arrangement to spend the night in amusements equal in folly to those that have occupied the hours of the day? The end of such an one is fearful to contemplate, if he persevere in such a course. 'My soul, come not thou into their secret, and unto their assembly, mine honor, be not thou united!' Friends, let not one of us sanction such proceedings!"

On account of this, Mr. Howe was summoned to appear before the police two days after, and the question was put to him, whether he had uttered such sentiments; to which he at once replied, he had considered it his duty thus to express himself. He was then told that he must either make an apology for what he had expressed, or submit to a prosecution. The law which Mr. Howe was said to have violated is as follows: "Ministers of religion (or worship) who shall pronounce, in the exercise of their ministry, and in a public assembly, a discourse containing a critique or censure upon the government concerning a law, a royal ordinance, or any other act of public authority, shall be punished by an imprisonment of from three months to two years."

His reply on hearing the law read was, that he did not feel at liberty to make any apology, but requested forty-eight hours to be enabled to consult his brethren on the subject. We met together on the evening of that day, and after looking carefully at the subject on all sides, came to the conclusion that brother Howe could not in conscience make an apology, further than express his regret that offence had been taken where it was not intended; and he accordingly addressed to the head of police the following note:—

*Papeete, April 30th, 1851.*

SIR,—I have fully thought over the affair for which I was called before you yesterday, and now beg permission to state, that as I was addressing a body of my own countrymen and Americans, in my own tongue, and, as a Protestant minister, labored to sustain the Protestant doctrine of the strict observance of the Sabbath day, independently of national law, and drew my arguments from the sacred Scriptures only; and as I fully believe in my conscience that all I said was true; that, as the statements were made in a Protestant and not in a Catholic country, I should feel it to be my duty to repeat similar sentiments

under similar circumstances, I can only express my deep regret that the remarks which I considered it my duty to make, should have been construed into an attempt to bring the government into contempt, as I had no such intention, nor can I admit the correctness of such a conclusion. I have the honor to remain,

Your obedient, humble servant,

WILLIAM HOWE.

In the evening we were again waited on by the heads of police, when they informed Mr. Howe that the governor was by no means satisfied with Mr. Howe's communication, and that he must either immediately leave the island, or submit to a prosecution. As we had previously consulted Mr. Miller, the British Consul, on the subject, and he had strongly advised Mr. Howe to withdraw, rather than expose himself to the consequences of a persecution; and as we were of opinion that no good end would be answered by Mr. Howe going to prison, which might not be equally obtained by his submitting to banishment, we recommended his acceding to that alternative. It must be added, that if any of our hearers in the native congregations had felt disposed to prefer similar charges, we were all equally liable to prosecution; as we had felt it our duty to express ourselves strongly on the subject to our several congregations; and, indeed, our aged brother, Mr. Davies, had preached from the very same text as that preached from by Mr. Howe. After the matter had been so far arranged, Mr. Howe made a request that he might be allowed to remain until the return of the John Williams, in order to avoid expense to the society. That request, however, has not been acceded to; but on the contrary he has been informed, that if he be found on Tahiti after the expiration of this month, the case must be proceeded with. So far, therefore, as we can see our way clear at present, we think it advisable that Mr. Howe should retire to the leeward, and occupy the house vacated by Mr. Krause, until we hear from the Directors on the subject, which we entertain may be by the very earliest opportunity; as, if the Directors think that Mr. Howe had better return and stand his trial, he will be quite prepared to do so. It ought also to have been mentioned, that previous to this difficulty arising, Mr. Howe had received official notice to quit his present house and remove to Papava, according to the requirements of the new law, so that there be but one missionary to one district, and that he reside in that district. The consequence will be that no agent of the society will henceforth be permitted to live in Papeete, so as to exercise his missionary functions among the natives.

Several of the principal persons specially invited to be present on Sunday the 4th, have sent polite notices that they cannot comply with the invitation; and the church at Papeuriri, through one of the deacons, Fare Ahu, who is also a chief judge, pre-



sented a petition to the governor, that the festivities might be postponed until the Monday; their request, however, has not been granted; the day will no doubt be spent in folly and sin, and many, it is to be feared, will have their consciences defiled.

Writing again, under date of May 8, Mr. Chisholm says:

On Sabbath last, notwithstanding all remonstrances, the amusements for the day, previously announced, were proceeded with. The queen stood firm until the evening of the day, when the governor went to her personally, and abused Mr. Howe as the cause of her obstinacy; and then, sad to relate, Mr. Orsmund was sent to complete the evil work. I subjoin an account of the day, as given by an eye-witness; none of us saw any thing of it. Mr. Howe was at Papaoa, and Mr. J. Barff and I spent a most delightful Sabbath with the newly ordained pastor and his people at Fauu, none of whom came near Papeete that day, though within three miles.

Sunday (May 4). Fine weather. A grand salute in honor of the French revolution at seven A. M. Prayers were then said, and about noon prizes were placed in the roundabouts, and so placed as to be reached on either side by a man sitting, stride the machine, and balancing himself on it. These prizes consisted of shirts, calicoes, fowls, and tobacco. The next amusement was climbing a greasy pole with prizes at the top. Madame Bonard, with the Sisters of Charity and all the children under their care, were spectators. About four, P. M., the native dancers from the different districts marched in rows to pay their respects to the governor, by making a formal salute in their dance, according to the heathen practice. The dancing was kept up by them, excited by drink, until eight o'clock. The queen's two elder boys were in the crowd as spectators, and she herself was led in by Mr. Orsmund, sen., to the governor; who after some little compliment handed her up stairs, and, having put a candle in her hand, instructed her how to let off the fireworks. After the display of fire works, which lasted an hour, the governor's ball commenced; and a large muster of the native chiefs were in attendance, and French naval and military officers with their families, and some foreign residents. The natives were dressed in their different native costumes for dancing, with leaves and flowers, to correspond with the heathen dance. Very few English and American ladies and gentlemen were present at the ball, but many native chiefs.

Another very respectable English gentleman who witnessed the scene says, that it was most heart-rending to reflect that, after all that has been done for this people, and the measure of success that had attended

the efforts, with what fearful rapidity they were thus hurried back towards heathenism. The amusements provided for the people, even had it not been the Sabbath-day, were, in his opinion, of a most demoralizing tendency. There were no fewer than five different parties of dancers, men and girls promiscuously, with great drums beating, plentifully furnished with intoxicating drinks, and excited to use the most obscene gestures and language. An American lady who was present at the ball, informs us that poor Pomare seemed very disconsolate all the evening, and could not be induced to enter into conversation with any one, but was observed for the most part to be weeping. The evil effects of this desecration of the Lord's-day are already abundantly manifest. The queen's husband has again made shipwreck of the faith. The queen's remonstrance, when pressed by the governor to attend the ball, &c., deserves to be recorded. She replied, "I cannot go; the word of God forbids it." He remarked, "The French have set apart this day as a day of rejoicing, and it must be kept;" and then charged Mr. Howe as being the cause of her obstinacy; to which she replied, "You are quite mistaken; it is the command of God that keeps me back; but I have no power to resist your perseverance."

Mr. Howe himself wrote on the 8th of May, saying that he had concluded to "stand his trial." The result of course is not yet known.

#### MISSION OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

THE Synod of the Presbyterian church of Nova Scotia commenced a mission in the South Seas a few years since, Rev. Mr. Geddie and Mr. Archibald having been sent out for this purpose. The island of Aneiteum, New Hebrides, was selected as a field of labor, "almost in sight of the blood-stained Erromanga." The success of the mission is reported as "most encouraging." Mr. Archibald, however, has abandoned the work; and the Synod are endeavoring to obtain an associate for Mr. Geddie.

The Samoa Reporter for July, 1851, contains a letter from this missionary brother, in which he gives an account of his operations. At the date of this communication, he had just entered upon the third year of his labors; and he says that the average attendance on his Sabbath services during the first year was ten, during the second year about forty-five, while at the time he wrote it was eighty. The schools had not been successful; but Mr. Geddie expected a change in this respect at no distant day. A school-book and a catechism have been printed in the native tongue. In speaking of the results he says, "Many have thoroughly abandoned their superstitions, and professedly at least are worshippers of the true

God. Family worship is regularly observed in many houses. A few, I trust, are not far from the kingdom of God." "My own opinion is, that heathenism in this island has received its death-wound; and now we shall have only to combat with its expiring struggles. The contest may yet be severe; but, with a vigorous agency and the divine blessing, it will not be of long continuance."

#### RHENISH MISSIONARY SOCIETY.

THIS society held its last general meeting on the 18th of June. The report of the Treasurer shows that the receipts of the previous year were 39,329 Th., and the expenditures 34,024 Th. After the payment of a debt of 3,700 Th., there remained in the treasury 1,605 Th. Of the receipts 7,420 Th. were for special objects, 1,342 Th. having been contributed for the ransom of slaves in Borneo. Of the expenditures, 3,956 Th. were paid for the support of the seminary, 13,022 Th. for the South Africa mission, 6,152 Th. for the Borneo mission, and 4,261 Th. for the China mission.

There were fourteen young men in the seminary at Barmen last year, including two natives of South Africa. The two last have returned to their homes, and four others have entered upon the missionary work. The missions of the society are in South Africa, Borneo, and China. The following table, prepared from the last annual report, will show the number of stations and laborers. All the catechists in China are natives; a part of those in South Africa are Europeans.

|            | Stations. | Out-<br>Stations. | Mission-<br>aries. | Cate-<br>chists. | Colo-<br>nists. | Native<br>catechists. |
|------------|-----------|-------------------|--------------------|------------------|-----------------|-----------------------|
| S. Africa, | 17        | 5                 | 21                 | 6                | 2               | 10                    |
| Borneo,    | 4         | 0                 | 4                  | 0                | 0               | 5                     |
| China,     | 1         | 6                 | 2                  | 12               | 0               | 0                     |
|            | 22        | 11                | 28                 | 18               | 2               | 15                    |

The "Deputation" of the society are accustomed to issue a quarterly report, in which they exhibit the condition and prospects of the missions, &c. The one for July, 1851, is as follows:

Our last quarterly report communicated to you the distressing condition of our mission in the northern part of South Africa. At present we can only give you a few more particulars in regard to the development of its circumstances. What has become of our northern stations, Rehoboth, Schmelen's Verwachting (Expectation), New Barmen, Otjimbingue, and Scheppmansdorp, we are unable to say. Our superintendent, Mr. Zahn, at the end of April, 1851, had not received any special information from our brethren there since the middle of September, 1850. Alarming rumors were still afloat. Mr. Zahn has attempted to obtain information from the north by means of an express, which he has sent thither; and we hope to receive (which may God grant) good news by the next mail from Cape Town.

Mr. Knudson left Bethany at the end of last year; and he has gone provisionally to Wupperthal. But we do not intend to continue him there; and orders have already been dispatched to him to return again to the mission among the Namaquas. Mr. Samuel Zahn has succeeded in establishing another station, called Beersheba, a few days' journey from Bethany, with the aid of the Namaquas at Guldbrandsdalen; and Mr. Krönlein, who landed at Cape Town, April 16, intends to proceed to Beersheba in order to assist this faithful brother, or, if possible, establish another station among the Namaquas. Our South Africa mission has met with no other serious disturbance. Even at those two stations which were most in danger, in the Karree Mountains, among the Kaffirs and Bastards, our work prospers, as you will see with pleasure in the last number of our reports.

The latest intelligence from our stations in Borneo is more favorable. The brethren Denninger and Beyer were upon the point of leaving their station at Pulopetak, it is true; but this was only for the purpose of visiting another district, Partierland, more towards the interior of the country. By this step our former plan to extend the mission beyond Pulopetak, several times thwarted, but lately revived, may have been carried into execution.

Our mission in China has met with some checks. Mr. Lobschied has fallen so dangerously ill that, in accordance with the pressing advice of the physicians, he has been obliged to resolve upon a voyage to this country; and he was expected to be in England about the latter part of June. The physicians declared, however, that after the lapse of one or two years, he would be so far restored as to be able to return to China. Among the catechists sent to us formerly by Dr. Gützlaff's Chinese Society, we perceived so much hypocrisy (Unlauterkeit), that at the end of last year we were compelled to dismiss some of them from our service; and only four have remained. But our brethren had, during the latter part of the last year, more proofs than ever of a blessed ministry. Still their situation, out of the free-ports, becomes daily more perilous, if we consider the hostile feelings which the present Emperor seems to manifest towards strangers. As Dr. Gützlaff resigned his office as leader of the Chinese Society, the Chinese Union of England, which is greatly interested in said society, has resolved to put the same under the direction of a committee of missionaries residing there, and has requested us to allow our brethren to join this committee; to which we have given our assent, as the society leaves the missionaries at perfect liberty to act according to their instructions, in regard to the direction of the society and the employment of some of its native catechists, for which purpose the society has held out a prospect of pecuniary assistance.

During the session of the general assembly of our society, held June 18, the want of new laborers was particularly considered, as being urged upon us by the present situation of our missionary stations. The proposal to send another missionary to China, in Mr. Lobscheid's place, was abandoned, on account of the critical condition of the Chinese mission, as well as on account of more pressing wants, which are almost beyond our little strength. On the other hand, we resolved to send two more missionaries to Borneo, Mr. Rott, a Hanoverian, to Palingkau in Pulopetak, which Mr. Beyer has left, and Mr. Hoffmeister, a Thuringian, to Baujarmassing, where old brother Barnstein is very much in want of a young assistant. We have also resolved to set our press at Baujarmassing in operation.

which has not been used for several years; and for this purpose we shall send Mr. Dietrich, a compositor by profession, who had previously declared himself willing to go, for the Lord's sake, with the two missionaries to Borneo. Finally, the necessity of our mission among the Ovaherero became a matter of consultation. Although we were not able to make any precise propositions, being in want of reports from the stations, the future of our South African mission, as our principal field of labor, depends too much on this point for us to lose sight of it. We have, therefore, resolved to send Mr. Gorth, a native of Hesse Darmstadt, as a new missionary to this place, but with the limitation, that the reports which we expect from this field shall determine his station.

Thus we are to send out four new missionaries. We intend doing it towards the end of August. At the same time the bride of Mr. Schönberg is to go to the Ovaherero country. We rejoice to see that the Lord has given courage to our society, to extend thus its activity. But we cannot forbear communicating to our friends that we are again embarrassed by a debt of five thousand thalers. We hope that He who is rich above all, will carry us through, and also that our friends will be active, especially as we are not only to be deprived of the exemption from postage in regard to our publications, but also in regard to our society in general, which will cause a considerable increase of our expenses. Finally we must again request our friends to look around in their neighborhoods, for persons fit for our seminary. The greatest want of the age, the want of proper men, is still felt by us. Not long ago we were obliged to dismiss two of our students, as they were too much in want of the necessary talents. And although we have a prospect (by the admission of new pupils in the autumn) of filling the vacancies caused by their leaving and by the next reinforcement of missionaries, the existing necessity is not at all removed.

To our rich Lord, however, be all our poverty recommended! May he bless us, as well as all our friends, who, during these holy-days, lift up their hands in the sanctuary, and praise the Lord, the Lord of all the heathen! May he prepare himself a people, willing to bring offerings to him in holy attire, having tasted how beautiful it is for brethren to live peaceably together! To such he has promised blessing and life forever.

### Domestic.

#### MISSIONARY SOCIETY OF THE METHODIST CHURCH SOUTH.

THE Missionary Society of the Methodist Episcopal Church South held its sixth annual meeting at Louisville, Kentucky, on the third Monday in April last. From the report of the Treasurer it appears that there was a balance of \$18,226 89 in his hands at the commencement of the year, as also a balance of \$2,106 25 in the hands of the Assistant Treasurer; that \$20,929 30 were paid by the United States Government during the year, to be expended for the Indians, &c.; that \$36,216 20 were received by the Treasurer from other sources; that

\$6,717 90 were received and expended by the Assistant Treasurer; and that the sum of \$20,594 64 remained on hand at the close of the financial year.

The efforts of this society are directed to "the destitute portions of the regular work," people of color, Germans, Indians, China, and California. The report of the Secretary enumerates, in the first division, 106 missionaries, 22,259 white members, and 1,458 colored members. In the second division there are 99 missionaries, 30,102 colored members, and 213 white members. In the third division there are seven missionaries, and 262 members. The statistics of the Indian missions will be found in the following table, the last three columns showing the number of church members, Indian, white and colored.

#### I. Kansas District.—J. T. Peery, P. E.

|                               | Chs. | Ind. | W. | Col. |
|-------------------------------|------|------|----|------|
| Fort Leavenworth Manual Labor | 1    | 3    | 15 | 3    |
| School, T. Johnson,           |      |      |    |      |
| Shawnee, E. N. Russell,       | 1    | 76   | 0  | 0    |
| Wyandot, L. B. Steteler,      | 0    | 98   | 0  | 0    |
| Delaware, N. T. Shaler,       | 1    | 55   | 0  | 0    |
| Kickapoo, Thos. Hurlburt,     | 1    | 48   | 0  | 0    |
| Kansas, Thos. Johnson,        | 0    | 2    | 4  | 0    |
|                               | 4    | 282  | 19 | 3    |

#### II. Cherokee District.—S. G. Patterson, P. E.

|                                    | Chs. | Ind.  | W. | Col. |
|------------------------------------|------|-------|----|------|
| Crawford Semin'y, S. G. Patterson, | 0    | 5     | 3  | 0    |
| Saline, W. A. Duncan,              | 3    | 202   | 3  | 56   |
| Seneca and } D. B. Cumming,        | 4    | 260   | 6  | 14   |
| Up. Cherokee, } Wm. McIntosh,      | 2    | 206   | 31 | 85   |
| Tahloquah, J. M. Garner,           | 4    | 410   | 30 | 36   |
| Barren Fork, T. W. Mitchell,       |      |       |    |      |
| Lower Cherokee, Thos. Bertholf,    | 0    | 469   | 0  | 0    |
| E. G. Smith,                       |      |       |    |      |
|                                    | 13   | 1,553 | 73 | 195  |

#### III. Creek District.—T. B. Ruble, P. E.

|                                                                    | Chs. | Ind. | W. | Col. |
|--------------------------------------------------------------------|------|------|----|------|
| Creek Agency, W. D. Collins,                                       | 1    | 130  | 5  | 1    |
| Spring Hill and Tallahassee, Jas. Essex,                           | 0    | 227  | 3  | 12   |
| North Fork and } B. R. Baxter & }<br>Little River, } D. R. Asbury, | 244  | 5    | 17 |      |
| Canadian, J. F. Boot.                                              |      |      |    |      |
| A. M. S. School, T. B. Ruble,                                      | 0    | 3    | 11 | 0    |
|                                                                    | 1    | 604  | 24 | 30   |

#### IV. Choctaw District.—N. M. Talbott, P. E.

|                                                            | Chs. | Ind.  | W. | Col. |
|------------------------------------------------------------|------|-------|----|------|
| Fort Coffee & N. Hope, J. Merrill,                         | 0    | 38    | 7  | 1    |
| Mashalytubby, E. B. Duncan,                                | 5    | 145   | 5  | 16   |
| Doaksville, J. H. Carr,                                    | 11   | 488   | 8  | 78   |
| Choctaw Academy, J. S. Noble,                              | 0    | 0     | 0  | 0    |
| Kyamichee—to be supplied,                                  | 4    | 267   | 4  | 22   |
| Brushy—do.                                                 |      | 54    | 1  |      |
| Chickasaw, E. Couch,                                       | 0    | 43    | 13 | 42   |
| Portau Mission School.                                     |      |       |    |      |
| Chickasaw Academy, W. Brown—<br>ing, not yet in operation. |      |       |    |      |
|                                                            | 20   | 1,055 | 58 | 120  |

The China mission is at Shanghai. Two brethren are there, Rev. B. Jenkins and Rev. Charles Taylor, M. D.; and they are much encouraged by their prospects. The California mission is in its infancy, there being but three laborers in the field.

# MISSIONARY SOCIETY OF THE METHODIST CHURCH NORTH.

THE Missionary Society of the Methodist Episcopal Church held its thirty-second anniversary at Philadelphia, May 22, 1851. The receipts for the previous year, from all sources, were \$126,471 31; and the balance in the hands of the Treasurer and Assistant Treasurer, at the commencement of the year, was \$6,846 10. The expenditures were \$131,663 40.

This society sustains both foreign and domestic missions; the latter embracing its efforts in behalf of the aborigines of our country. The following table will show the extent of the society's operations among the Indians. One of the missionaries among the Sagenaw Ojibwas is a native.

|                                | Mission-<br>aries. | No. of<br>Membs. | Scholars |
|--------------------------------|--------------------|------------------|----------|
| Onondagar,                     | 1                  | 55               | 70       |
| St. Regis Indians,             | 1                  | 24               | 40       |
| Sagenaw Ojibwas,               | 3                  | 391              | 219      |
| Michigan Pottawotomies,        | 4                  | 137              | 50       |
| Green Bay Oneidas,             | 1                  | 125              | 60       |
| Brothertowns and Stockbridges, | 1                  | 69               | 0        |
| Lake Superior Ojibwas,         | 5                  | 161              | 77       |
| Wyandotts,                     | 1                  | 118              | 40       |
| Delawares and Munceys,         | 0                  | 92               | 0        |
| Kickapoos and (Ind. Ter.)      | 0                  | 25               | 0        |
| Pottawotomies,                 | 0                  | 55               | 0        |
| Shawnees,                      |                    |                  |          |
|                                | 17                 | 1245             | 556      |

The missionary among the St. Regis Indians says: "The moral and domestic state of these Indians would probably fall very much below many, if not all neighboring tribes. They, as a whole, are exceedingly degraded. Indolence, ignorance, intemperance, and many other vices, exist almost universally among them. There are, indeed, some few exceptions; yet all are extremely poor, and they live in the most poverty-stricken manner. They have been under the exclusive control of the Roman Catholics, ever since they first existed as a distinct tribe." He also says: "Our prospects on the whole are encouraging."

The operations of the society in the Indian territory have been somewhat embarrassed, in consequence of the division in the Methodist church. There appears to be only one missionary under its care among the Wyandotts, Delawares, Munceys, Kickapoos, Pottawotomies, and Shawnees. The Methodist Church South has claimed and held the property formerly belonging to the undivided denomination in this territory.

The Oneidas possess good houses, barns, and other conveniences for farming. "In their family arrangements they are but midway between the savage and the Christian." Education is neglected; and parental government is "lamentably lax," though improving. There is some advance in morals. Forty-three have recently joined the church.

The missionary at Sault St. Marie says that

his prospects are decidedly improving. "Meetings of all kinds are well attended and interesting." There is regular preaching for the whites at this place, "not without some token of the divine approval."

The foreign operations of the society are in Oregon and California, Germany, South America, China, and Liberia. No Indian mission is sustained beyond the Rocky Mountains; and the efforts of the society in that field are properly domestic in their character. The German mission consists of a superintendent, four missionaries, and two assistants. At Buenos Ayres there is one missionary. The last report of the society gives the names of three missionaries at Fuhchau, Rev. Messrs. Collins, White and Maclay. On the 19th of March Rev. I. W. Wiley, M. D., Rev. J. Colder, with their wives, and Miss Mary Seeley embarked for this mission. There is preaching at only one chapel; no special results are reported. One school for boys and one for girls were sustained at the close of last year.

The efforts of the Liberia mission are directed to both natives and colonists. The Conference stationed nine preachers in the Monrovia district at the commencement of the year, five in the Bassa district, and four in the Cape Palmas district. There are also eighteen local preachers. The number of pupils in the week-day schools is reported at 281. The following table will exhibit the statistics of the churches in January, 1851.

|                              | Members<br>in Society. | Prob-<br>able. |
|------------------------------|------------------------|----------------|
| Robertsville and Heddington, | 49                     | 4              |
| Millsburg and White Plains,  | 85                     | 16             |
| Upper Caldwell Circuit,      | 64                     | 2              |
| Lower Caldwell Circuit,      | 136                    | 10             |
| Monrovia,                    | 221                    | 8              |
| Bassa Circuit,               | 150                    | 12             |
| Marshall Circuit,            | 34                     | 7              |
| Mount Emory, or Cape Palmas, | 211                    | 2              |
| Sinco Circuit,               | 134                    | 57             |
|                              | 1,074                  | 112            |
| Members, January, 1850,      | 882                    | 235            |
| Showing an increase of       | 192                    |                |

## SOUTHERN BAPTIST MISSIONS.

THE Southern Baptist Convention held its last annual meeting at Nashville, Tennessee, May 9, 1851. On that occasion the Board of Foreign Missions presented its fifth annual report. The receipts for the previous year were \$21,789 01; and the expenditures amounted to \$14,160 05. It was expected that a large part of the balance in the hands of the Treasurer (\$11,810 35) would be absorbed within a few weeks. Of the Commission, about eight thousand copies had been issued regularly, but the Journal had only 2,500 subscribers. A new paper has been recently substituted for these publications, called the Home and Foreign Journal. This Board has two missions in China and one in Africa. A brief survey will give the reader a general idea of its operations.

## CANTON.

*Canton.*—I. J. Roberts, *Missionary*; Mrs. Roberts, Miss Harriet Baker.

This mission performs a large amount of preaching labor; but no results of special interest are reported.

## SHANGHAI.

*Shanghai.*—J. L. Shuck, George Pearcey, M. T. Yates, *Missionaries*; Mrs. Shuck, Mrs. Pearcey, Mrs. Yates.

The members of this mission have felt that declaring the gospel of Christ to the perishing was their great work. Hence they have spent much time at their chapels, with some encouragement; and yet there have been no accessions to the church. Three day schools have been sustained; and the brethren wish to increase their number.

## AFRICA.

*Cape Palmas.*—B. J. Drayton, *Missionary*; Mrs. Drayton.

*Sinoo.*—R. E. Murray, *Missionary*; Mr. Lewis, Mrs. Lewis, *Teachers*.

*Edina.*—J. H. Cheeseman, *Missionary*; S. G. Day, *Assistant*; one teacher.

*Bexley.*—John Day, Joseph Hardin, *Missionaries*; two teachers.

*Junk.*—Solomon Page, *Teacher*.

*Monrovia.*—A. T. Wood, *Missionary*.

*New Georgia.*—W. W. Stewart, *Teacher*.

*New Virginia.*—Peter M. Page, *Teacher*; two native assistants.

*Millsburg.*—Edward Paul, *Teacher*.

*Louisiana.*—Vacant.

The report speaks of the different stations in order. The church at Cape Palmas is represented "as having been in a flourishing condition." Several have received baptism. The school has increased, and the native department

is said to be doing well. "Natives," Mr. Drayton says, "are still calling for the god-man to bring his books and teach them." "Fields are opening to our command every month, as far back as one hundred miles."

The school at Sinoo has ninety-nine pupils, and all are "improving." The church has increased to eighty. Persons living at a distance of seventy or eighty miles frequently attend the preaching services.

The prospect at Edina is said to be more encouraging than heretofore. A number of persons have been admitted to the church; and the school has sixty pupils, who are making commendable progress in their studies.

Of the church at Bexley a favorable report is made. There have been accessions to it by baptism; but it does not appear how many. The school, consisting mainly of native boys, is exerting a happy influence. The school at Junk is well attended, and the pupils are doing well.

The church at Monrovia has improved within the last few months. Thirteen were received into it by baptism at one time. An appropriation has been made for a school.

No missionary is located at the other stations; the schools at New Georgia and New Virginia, however, are represented as flourishing. There are about fifty pupils at the former, and one hundred and eighteen at the latter. The Millsburg school has thirty-eight.

It has been the wish of the Board to commence a mission in Central Africa; indeed, Messrs. Bowen and Goodale were sent out for this purpose. The latter has since died, however. After this event Mr. Bowen proceeded to Badagry, thence to Yariba, where he was at the date of his last communication. He was waiting for an opening to "parts beyond."

## American Board of Commissioners for Foreign Missions.

## Recent Intelligence.

**SALONICA.**—Under date of September 15, Mr. Parsons wrote as follows: "We have very few Jewish visitors; and not more than two or three come to our service, often none at all. One, a flour dealer, has been in the habit of calling at my house frequently to read the Bible, and converse concerning the truths of religion. We have been much interested in his case. When he enters and listens at the gate, to be certain that he shall not see or hear a Jew. When reading in my study, his quick 'Who is it?' if any one calls, betrays his fear. His circumstances are such that the yoke is comparatively easy upon his

neck; and yet he was threatened with an anathema, a few months ago, for attending our preaching service. On one occasion he was thrown into prison, for a slight transgression of one of the rabbinic additions to the word of God."

**SATARA.**—A letter from Mr. Wood, dated August 27, announces the death of his wife. She had a violent attack of rheumatic fever on the 28th of July, which assumed a remittent type at the end of ten days. On the 13th of August, Mr. Wood noticed a change in her appearance. "I at once called in her physician," he says; "but it was evident that the hand of death was upon her; and all that we could do was to point her to the Savior, hear her few last words, and commend her soul to God." She expired about

seven o'clock in the evening. Mrs. Graves was at Satara at the date of this melancholy occurrence.

**AHMEDNUGGUR.**—The subjoined extract is from a letter of Mr. Burgess, dated August 9:

I have lately erected a small building on the premises which I occupy, at the cost of about fifteen dollars, to be used as a place for prayer and religious meetings by the native Christians, and others who may happen to be present. As the Christians in the compound have considerable company, from their acquaintance with people in the surrounding villages, this building promises to be one of the best investments of missionary funds which I have made. It is particularly serviceable during the rainy season. One morning I counted twenty-five persons who had spent the night there, the first part of it having been devoted to conversation with our native helpers and other church members. And last evening, on returning from my preaching place in the city, where my visit had been almost a failure, I found in this chowdy a company of twelve or fifteen strangers, who belong to villages thirty or forty miles distant, just prepared for a meeting with our people. I gave them a short sermon, and then left the native brethren to continue the business of instruction till sleep should interrupt them. This morning the whole company came to prayers in the chapel room connected with our house. They remain in Ahmednuggur eight or ten days, on account of a case pending in court; during which time they will have constant intercourse with our native Christians. This is only a specimen of what is continually taking place; though it is not often that we have so large a company of strangers at the same time.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 31st of October, Rev. Marshall D. Sanders, of Williamstown, Massachusetts, and Mrs. Georgiana Sanders, of Peru, Massachusetts, sailed in the bark Hollander, Captain Collagan, for Madras, with the expectation of joining the Ceylon mission. Mr. Sanders is a graduate of Williams College and Auburn Seminary.

## DONATIONS,

#### RECEIVED IN OCTOBER.

##### MAINE.

|                                                                                         |              |
|-----------------------------------------------------------------------------------------|--------------|
| Cumberland co. Aux. So. D. Evans, Tr.                                                   |              |
| Cumberland, Cong. ch. m. c.                                                             | 10 25        |
| Falmouth, 2d do. m. c.                                                                  | 10 64        |
| Lewiston Falls, A friend, a thank off'g. to cons. Rev. ELIJAH JONES, of Minot, an H. M. | 50 00        |
| Mechanic Falls, Miss E.                                                                 | 10 00        |
| Portland, Edward Gould, for debt, 20; High-st. ch. a mem. 10; a widow lady, 1;          | 31 00        |
| Waterford, m. c. 8; Mrs. S. 2;                                                          | 10 00—121 89 |
| Kennebec co. Conf. of chs. B. Nason, Tr.                                                |              |
| Hallowell, Sophia E. Bond, to cons. Rev. RICHARD B. THURSTON of Waterville an H. M.     | 50 00        |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.                                         |              |
| Bath, W. M. Rogers to cons. Rev. ELIPHALET WHITTELMAN an H. M. for debt,                | 50 00        |

|                                                                                      |             |
|--------------------------------------------------------------------------------------|-------------|
| Penobscot co. Aux. So. E. F. Duren, Tr.                                              |             |
| Bangor, ROBERT R. HASKINS, for debt, wh. cons him an H. M. 100;                      |             |
| 1st cong. ch. and so. 59.05;                                                         | 159 05      |
| Brewer, 1st cong. ch. to cons. Rev. BENJAMIN G. SNOW an H. M. 50; for c. f. 15;      | 65 00       |
| Foxcroft and Dover, Cong. ch. and so.                                                | 9 25        |
| Plymouth, Friends,                                                                   | 2 32—235 02 |
| Somerset co. Aux. So. C. Selden, Tr.                                                 |             |
| Norridgewock, C. Selden, for debt,                                                   | 20 00       |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.                                       |             |
| Kennebunk, Union cong. ch. and so. m. c.                                             | 24 50       |
| Lebanon, Cong. ch.                                                                   | 1 50        |
| Wells, 2d do.                                                                        | 15 00       |
| W. Newfield, do.                                                                     | 17 50       |
| York, C. O. Emerson, for debt,                                                       | 10 00—68 50 |
|                                                                                      | 546 01      |
| Belfast, W. O. Poor, for Armenians, 20;                                              |             |
| Piscataqua co. 2; Unity, Rev. C. Temple, 8.79; s. s. 1.21, for ed. of a hea. child;  | 32 00       |
|                                                                                      | 578 01      |
| <b>Legacies.</b> —York, Miss Lydia Sewall, by Caleb Eastman and Miss Emeline Sewall, | 50 00       |
|                                                                                      | 628 01      |

#### NEW HAMPSHIRE.

|                                                                                                           |               |
|-----------------------------------------------------------------------------------------------------------|---------------|
| Cheshire co. Aux. So. W. Lamson, Tr.                                                                      |               |
| Swansey, Ch. and cong.                                                                                    | 36 47         |
| Grafton co. Aux. So. W. W. Russell, Tr.                                                                   |               |
| Hanover, Dartmouth relig. so.                                                                             | 152 65        |
| Lyme, Cong. ch. and so.                                                                                   | 122 00—274 65 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                                  |               |
| Nashville, R. W. Lane,                                                                                    | 10 00         |
| Felham, J. Tyler, wh. cons. Mrs. E. B. FOSTER an H. M.                                                    | 100 00—110 00 |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                                                   |               |
| E. Concord, m. c.                                                                                         | 8 25          |
| Loudon, J. B.                                                                                             | 50—8 75       |
| Rockingham co. Conf. of chs. F. Grant, Tr.                                                                |               |
| Canton, Cong. ch. and so. 60; m. c. 18;                                                                   | 78 00         |
| Exeter, 1st and 2d so. m. c.                                                                              | 6 34          |
| Stratham, A friend, for debt, wh. cons. GEORGE E. LANE an H. M. 100; young la. s. s. class, 1;            | 101 00—185 34 |
| Stafford co. Conf. of chs. E. J. Lane, Tr.                                                                |               |
| Conway, Mrs. B. D.                                                                                        | 5 00          |
| Farmington, Cong. ch. and so. m. c. 19 00                                                                 |               |
| Great Falls, Cong. ch.                                                                                    | 100 00        |
| Meredith Bridge,                                                                                          | 94 80—148 80  |
| Sullivan co. Aux. So. E. L. Goddard, Tr.                                                                  |               |
| Charlestown, Rev. J. De F. Richards and wife,                                                             | 12 00         |
|                                                                                                           | 776 01        |
| <b>Legacies.</b> —Sanbornton, Moses Emery, to cons. Rev. ABRAHAM BODWELL an H. M. by Woodman Emery, Ex'r, | 100 00        |
|                                                                                                           | 876 01        |

#### VERMONT.

|                                                    |              |
|----------------------------------------------------|--------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr.         |              |
| Peacham, Cong. ch. and so. m. c.                   | 12 57        |
| St. Johnsbury, do.                                 | 66 48—79 05  |
| Chittenden co. Aux. so. M. A. Seymour, Tr.         |              |
| Burlington, Mrs. R. W. Francis,                    | 189 00       |
| 150; s. s. 39;                                     | 11 00        |
| Cambridge, I. W. Turner,                           | 38 00        |
| Hinesburgh, Cong. ch.                              | 10 50—248 50 |
| Williston, E. S. 10; Mrs. B. 50c.;                 |              |
| Orange co. Aux. So. L. Bacon, Tr.                  |              |
| Wells River, Cong. ch. and so.                     | 20 00        |
| Orleans co. Aux. So. H. Hastings, Tr.              |              |
| Westfield, L. P.                                   | 2 00         |
| Rutland co. Aux. So. J. Barrett, Tr.               |              |
| Benson, Rev. Mr. Hyde,                             | 50           |
| Castleton, CALVIN GRISWOLD, wh. cons. him an H. M. | 100 00       |
| Clarendon, m. c.                                   | 3 66         |
| Rutland, E. par. m. c.                             | 16 18—190 34 |
| Windsor co. Aux. So. J. Steele, Tr.                |              |
| Norwich, N. cong. ch. and so.                      | 14 00        |
| Pomfret, Cong. co.                                 | 7 00         |

|                                           |             |
|-------------------------------------------|-------------|
| Royalton, do. gent.                       | 18 00       |
| Sharon, do.                               | 47 25       |
| Windsor, do. 18,45; m. c. 54,30; s. 2,70; | 75 45       |
| Woodstock, Cong. ch. and so. m. c.        | 9 07—170 77 |

640 66

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| Legacies.—Barnet, W. E. Dutton, by Asro Dutton, Ex'r, | 95 00 |
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665 66

## MASSACHUSETTS.

|                                                                                                                                                                                                                                                   |                   |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                                                                                                                                                           |                   |
| Cotuit Port, m. c.                                                                                                                                                                                                                                | 13 00             |
| Eastham, m. c.                                                                                                                                                                                                                                    | 14 00             |
| N. Truro, m. c. 1,75; a friend, 50c.; 2 25—29 25                                                                                                                                                                                                  |                   |
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr.                                                                                                                                                                                                       |                   |
| Hinsdale, Little girls, for Ceylon m.                                                                                                                                                                                                             | 3 00              |
| Lanesboro',                                                                                                                                                                                                                                       | 34 55             |
| Pittsfield, A lady, a thank off'g for family blessings,                                                                                                                                                                                           | 10 00             |
| Williamstown,                                                                                                                                                                                                                                     | 109 10—156 65     |
| Boston, S. A. Danforth, Agent.                                                                                                                                                                                                                    |                   |
| (Of wh. fr. a friend, for debt, 100; Miss L. Thompson, for do. 50; J. Bumstead, for do. 20; Mr. Bacon, for sch. at Shanghai, 10; a friend, 12; do. 10.)                                                                                           | 268 98            |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                                                                                                                                                                                        |                   |
| Amesbury and Salisbury, Union evan. ch.                                                                                                                                                                                                           | 20 00             |
| Byfield, Mr. Tenney's so. m. c.                                                                                                                                                                                                                   | 65 41             |
| Newburyport, Rev. Dr. Dana, for debt. 200; J. Caldwell, for do. 10; Dr. Dimmick's so. 71,90; 1st pres. so. 48; two indiv. 1,75;                                                                                                                   | 331 65            |
| W. Amesbury, Mr. Payne's so. 77,50; m. c. 85;                                                                                                                                                                                                     | 162 50—579 56     |
| Hampshire co. Aux. So. J. D. Whitney, Tr.                                                                                                                                                                                                         |                   |
| Amherst, Luke Sweetser, to cons. JOHN H. SWEEZER an H. M. 100;                                                                                                                                                                                    |                   |
| N. par. P. Cooke, 10;                                                                                                                                                                                                                             | 110 00            |
| Northampton, W. H. Stoddard, for debt, 100; John Clarke, for do. 70; S. Stoddard, for do. 20;                                                                                                                                                     | 190 00—300 00     |
| Harmony Conf. of chs. W. C. Capron, Tr.                                                                                                                                                                                                           |                   |
| Coll. at ann. meeting,                                                                                                                                                                                                                            | 44 71             |
| E. Douglas, m. c.                                                                                                                                                                                                                                 | 54 28—99 00       |
| Middlesex South Conf. of chs.                                                                                                                                                                                                                     |                   |
| Holliston, 1st cong. so. m. c.                                                                                                                                                                                                                    | 31 65             |
| Lincoln, Cong. ch. m. c.                                                                                                                                                                                                                          | 10 00             |
| Saxonville, Mrs. S. 5; Miss S. 2;                                                                                                                                                                                                                 |                   |
| Mrs. W. 2;                                                                                                                                                                                                                                        | 9 00              |
| Wayland, Trin. cong. ch. and so.                                                                                                                                                                                                                  | 48 18—98 84       |
| Missionary Union of the Salem Asso. R. P. Waters, Tr.                                                                                                                                                                                             |                   |
| Salem, Tab. ch. m. c.                                                                                                                                                                                                                             | 34 48             |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.                                                                                                                                                                                                     |                   |
| Dorchester, Juv. agri. so. to ed. a youth in Mr. Stoddard's sch. Persia,                                                                                                                                                                          | 12 00             |
| Milton, 1st evan. ch. coll. and m. c.                                                                                                                                                                                                             | 65 22             |
| Roxbury, Elliot ch. and so.                                                                                                                                                                                                                       | 26 00             |
| W. Roxbury, Spring-st. ch. and so. (of wh. fr. FRANCIS D. ELLIS wh. cons. him an H. M. 100;) 214,72; m. c. 8,21; young la. miss. so. 10; two s. s. classes 2;                                                                                     | 224 93—338 15     |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                                                                 |                   |
| Braintree, Cash, for debt,                                                                                                                                                                                                                        | 50 00             |
| Cohasset, D. S. Sutton,                                                                                                                                                                                                                           | 10 00             |
| N. Bridgewater, Porter ch. m. c.                                                                                                                                                                                                                  | 23 79—83 79       |
| Pilgrim Aux. So. J. Robbins, Tr.                                                                                                                                                                                                                  |                   |
| Sippican, Cong. so.                                                                                                                                                                                                                               | 9 05              |
| Worcester co. Central Aux. So. A. D. Foster, Tr.                                                                                                                                                                                                  | 2,900 00          |
| Worcester co. North, Aux. So. O. Lawrence, Tr.                                                                                                                                                                                                    |                   |
| Petersham, Mr. Fostersham, Tr.                                                                                                                                                                                                                    | 8 00              |
| South Gardner, ABEL RICHARDSON, wh. cons. him an H. M.                                                                                                                                                                                            | 1,400 00—1,408 00 |
|                                                                                                                                                                                                                                                   | 6,305 75          |
| Unknown, 3; a friend, 1; Chelsea, Winnisimmet ch. and so. m. c. 30,72; Broadway ch. and so. m. c. 20,60; E. Cambridge, evan. cong. ch. m. c. 10,09; Lowell, 1st cong. and so. m. c. 64; Quincy, la. evan. so. 2; W. Newton, cong. ch. and so. 80; | 218 41            |

6,524 16

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| Legacies.—Conway, Samuel Denham, by Phineas Bartlett and Joseph Avery, Ex'rs, (prev. rec'd. 189,) 693,02; Foxboro', Mrs. Sarah Paine, by Warren Bird, Adm'r, (prev. rec'd. 475,) 89,77; | 711 99   |
|                                                                                                                                                                                         | 7,236 15 |

## CONNECTICUT.

|                                                                                                                                                                                                                                                |                 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.                                                                                                                                                                                        |                 |
| Stratford, Cong. ch. 11; E. F. A., dec'd, 1,09;                                                                                                                                                                                                | 12 00           |
| Fairfield co. West, Aux. So. C. Marvin, Tr.                                                                                                                                                                                                    |                 |
| Black Rock, 36,88; m. c. 27,26;                                                                                                                                                                                                                | 64 14           |
| Darien,                                                                                                                                                                                                                                        | 59 37           |
| Easton, 18,30; m. c. 16,50;                                                                                                                                                                                                                    | 34 80           |
| Fairfield, 125; m. c. 22,27;                                                                                                                                                                                                                   | 147 27          |
| Greenfield,                                                                                                                                                                                                                                    | 80 35           |
| Greensfarms, 143,16; m. c. 21,75;                                                                                                                                                                                                              | 164 91          |
| Greenwich, 1st cong. ch. 40; la. 55; fem. hsa. sch. so. 30,85; N. so. gent. 47,25; la. 81; m. c. 22,25; to cons. Mrs. OBADIAH MEAD an H. M.                                                                                                    | 276 35          |
| Long Ridge, Rev. Mr. Ayres,                                                                                                                                                                                                                    | 5 00            |
| New Canaan, Gent. 45,40; la. 57,53; m. c. 22,20;                                                                                                                                                                                               | 125 13          |
| Ridgefield, 1st cong. ch. m. c.                                                                                                                                                                                                                | 35 60           |
| Stamford, 1st cong. ch. 300; N. so. Rev. H. Fuller, 5;                                                                                                                                                                                         | 305 00          |
| Stanwich, 55,84; m. c. 8,34;                                                                                                                                                                                                                   | 64 18           |
| Weston,                                                                                                                                                                                                                                        | 15 00           |
| Wilton, 64,57; m. c. 70,68;                                                                                                                                                                                                                    | 135 25—1,482 35 |
| Hartford co. Aux. So. A. W. Butler, Tr.                                                                                                                                                                                                        |                 |
| Avon East, Gent. 30,22; la. 25,87; m. c. 4; to cons. Rev. STEPHEN HUBBELL an H. M.                                                                                                                                                             | 60 09           |
| Bloomfield, B. Ely, for debt,                                                                                                                                                                                                                  | 5 00            |
| Bristol, La.                                                                                                                                                                                                                                   | 70 76           |
| Canton Centre, (of wh. fr. URIAH HOSFORD, wh. cons. him an H. M. 100.)                                                                                                                                                                         | 153 63          |
| Enfield, Cong. ch. and so.                                                                                                                                                                                                                     | 79 94           |
| Hartford, Centre ch. and so.                                                                                                                                                                                                                   | 707 00          |
| Suffield, m. c.                                                                                                                                                                                                                                | 33 45           |
| S. Windsor, Rev. Dr. Hooker, for debt,                                                                                                                                                                                                         | 5 00            |
| Windsor, 1st so.                                                                                                                                                                                                                               | 24 57—1,139 44  |
| Hartford co. South, Aux. So. H. S. Ward, Tr.                                                                                                                                                                                                   |                 |
| Eastbury, La.                                                                                                                                                                                                                                  | 23 21           |
| Kensington, Gent. 18,38; la. 31,02; m. c. 10,50;                                                                                                                                                                                               | 60 50           |
| Middletown, 1st so. gent and la.                                                                                                                                                                                                               | 63 00           |
| Southington, Cong. ch. and so. (of wh. fr. T. Higgins to cons. Mrs. J. C. SMITH an H. M. 100.)                                                                                                                                                 | 337 25—483 96   |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                                                                                    |                 |
| Salisbury,                                                                                                                                                                                                                                     | 4 00            |
| Terryville, Eli Terry,                                                                                                                                                                                                                         | 100 00—104 00   |
| Middlesex Asso. S. Silliman, Tr.                                                                                                                                                                                                               |                 |
| Killingworth, Gent. 25,20; la. 29,10;                                                                                                                                                                                                          | 54 30           |
| N. Lyme, m. c. 4,62; la. 29,08;                                                                                                                                                                                                                | 33 70—88 00     |
| New Haven City Aux. So. A. H. Maltby, Ag.                                                                                                                                                                                                      |                 |
| New Haven, Rev. Dr. Day, for debt, 100; Mrs. Joel Root, 50; Dr. Bacon's ch. a lady, wh. cons. Dr. C. V. A. VAN DYCK, of Syria, an H. M. 50; union m. c. 60,02; Yale college, do. 10;                                                           | 270 08          |
| New Haven co. East, Aux. So. A. H. Maltby, Agent.                                                                                                                                                                                              |                 |
| Branford, 40,06; gent. 45,37; Mrs. TIMOTHY P. GILBERT, wh. cons. her an H. M. 100; ack. in Sept. Her. as from Madison.                                                                                                                         | 85 43           |
| Clinton, Cong. ch. m. c.                                                                                                                                                                                                                       | 29 92           |
| Madison, La. cent. so.                                                                                                                                                                                                                         | 30 72           |
| Meriden, 1st cong. ch. and so. 44,86; Central cong. ch. 40;                                                                                                                                                                                    | 84 86—220 93    |
| New Haven co. West, Aux. So. A. Townsend, Jr. Tr.                                                                                                                                                                                              |                 |
| Birmingham, Cong. ch. and so. G. W. Shelton and wife, wh. cons. Rev. E. B. CHAMBERLIN of Humphreysville, an H. M. 50; Dr. Bassett, 20; H. A. for Armenian miss. 10; Rev. C. D. 10; H. S. 10; indiv. 99,50; m. c. 32,20; W. W. N. and lady, 10; | 242 30          |
| New Haven, Mt. Pleasant sch.                                                                                                                                                                                                                   | 1 00            |
| Prospect,                                                                                                                                                                                                                                      | 1 00            |
| Waterbury, 1st so. m. c.                                                                                                                                                                                                                       | 76 00—314 26    |

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|------------------------------------------------------------------------------------------------------------|---------------|
| Norwich and vic. and New London and vic.                                                                   |               |
| F. A. Perkins, Tr.                                                                                         |               |
| Lisbon, Newent so. gent. and la.                                                                           | 25 54         |
| Norwich, 2d so. Mrs. NANCY C. REYNOLDS, wh. cons. her an H. M. 100; 2d and Main-st. churches, m. c. 20,32; | 120 32—145 86 |
| Windham co. Aux. So. J. B. Gay, Tr.                                                                        |               |
| Brooklyn, Miss L. B.                                                                                       | 3 00          |
|                                                                                                            | 4,273 95      |
| A friend, for debt,                                                                                        | 5 00          |
|                                                                                                            | 4,278 95      |

## NEW YORK.

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| Board of Foreign Missions in Ref. Dutch ch.                                                                                                                                                                                                                                                                                                                                                  |                   |
| C. S. Little, New York, Tr.                                                                                                                                                                                                                                                                                                                                                                  |                   |
| Coeymans, R. D. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                    | 20 00             |
| Kinderhook, do. s. s. for ed. hes. chil.                                                                                                                                                                                                                                                                                                                                                     | 20 62             |
| Schoharie Village, R. D. ch.                                                                                                                                                                                                                                                                                                                                                                 | 24 00             |
| Tompkinsville, do. m. c.                                                                                                                                                                                                                                                                                                                                                                     | 33 00             |
| Westerlo, do.                                                                                                                                                                                                                                                                                                                                                                                | 16 22             |
|                                                                                                                                                                                                                                                                                                                                                                                              | 113 84            |
| Ded. trav. exps. of Rev. A. A. Willets,                                                                                                                                                                                                                                                                                                                                                      | 15 00—98 84       |
| Buffalo and vic. J. Crocker, Agent.                                                                                                                                                                                                                                                                                                                                                          |                   |
| Buffalo, Union m. c.                                                                                                                                                                                                                                                                                                                                                                         | 103 83            |
| Sheldon, 2d cong. ch.                                                                                                                                                                                                                                                                                                                                                                        | 10 00             |
| W. Aurora, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                         | 14 00—127 83      |
| Geneva and vic. C. A. Cook, Agent.                                                                                                                                                                                                                                                                                                                                                           |                   |
| Binghamton, Pres. ch. 150,22; la. miss. so. 29,25; children's fund, 21; Rev. P. Lockwood and wife, 25; Mrs. Mather and fam. friends, for Mary E. D. Mather, Ceylon, 12; Mrs. L. G. Ely, for Louisa G. Ely, do. 20;                                                                                                                                                                           | 257 50            |
| Geneseo, Pres. ch. to cons. THOMAS SCOTT LORD an H. M.                                                                                                                                                                                                                                                                                                                                       | 100 00            |
| Geneva, Pres. ch. 51,40; D. L. L. 10; W. S. S. 10; Mrs. S. E. Hopkins, 15; W. H. S. 1;                                                                                                                                                                                                                                                                                                       | 87 40             |
| Vienna, Pres. ch. (of wh. to cons. Rev. SILAS HAWLEY an H. M. 50;)                                                                                                                                                                                                                                                                                                                           | 80 00             |
|                                                                                                                                                                                                                                                                                                                                                                                              | 524 90            |
| Ded. disc.                                                                                                                                                                                                                                                                                                                                                                                   | 1 28—523 62       |
| Greene co. Aux. So. J. Doane, Tr.                                                                                                                                                                                                                                                                                                                                                            |                   |
| Durham, Fem. cent. so.                                                                                                                                                                                                                                                                                                                                                                       | 24 75             |
| Monroe co. and vic. E. Ely, Agent.                                                                                                                                                                                                                                                                                                                                                           |                   |
| Perry Centre, 1st cong. ch. la. benev. so.                                                                                                                                                                                                                                                                                                                                                   | 15 00             |
| Rochester, 1st pres. ch. (of wh. fr. an indiv. for debt, 100,) 638,61; A. Champion, for debt, 500; Brick pres. ch. to cons. Mrs. CYNTHIA CORNELIUS an H. M. 100;                                                                                                                                                                                                                             | 1,238 61—1,253 61 |
| New York City & Brooklyn Aux. So. J. W. Tracy, Tr.                                                                                                                                                                                                                                                                                                                                           |                   |
| (Of wh. fr. W. W. Chester, for debt, wh. cons. JOHN N. CHESTER an H. M. 100; a lady, for Micronesian miss. 2; Rev. H. T. Choever, 50; special coll. at Broadway Tab. 121,58; Harlem pres. ch. a lady for Adeline Lamberson, Ceylon, 50; ch. at Bloomingdale, 10; Brooklyn, S. pres. ch. m. c. 136,41; L. W. 5; juv. miss. so. for Spear and Cobb schs. India, 50; for sch. at Gaboon m. 25;) | 824 68            |
| Oneida co. Aux. So. J. Dana, Tr.                                                                                                                                                                                                                                                                                                                                                             |                   |
| Utica, Mrs. Williams, for fem. sch. at Shanghai, 25; Mrs. Martin, for do. 50; 1st pres. ch. m. c. 13,08; a fam. off'g, 7; disc. 17c;                                                                                                                                                                                                                                                         | 94 91             |
| Osage co. Aux. So. D. H. Little, Tr.                                                                                                                                                                                                                                                                                                                                                         |                   |
| Cherry Valley, s. a. coll.                                                                                                                                                                                                                                                                                                                                                                   | 11 00             |
| Cooperstown, W. A. Walker, for debt,                                                                                                                                                                                                                                                                                                                                                         | 20 00—31 00       |
| Washington co. Aux. So. M. Freeman, Tr.                                                                                                                                                                                                                                                                                                                                                      |                   |
| Whitethall, 1st pres. so. m. c.                                                                                                                                                                                                                                                                                                                                                              | 61 00             |
|                                                                                                                                                                                                                                                                                                                                                                                              | 3,040 24          |
| Unknown, for Armenian m. 21; Albany, a friend, for debt, 10; J. B. Jermain, 15; Miss D. 2,10; 4th pres. ch. m. c. to cons. SYLVANUS J. PENNIMAN an H. M. 100; Astoria, pres. ch. m. c. 52,94; Baldwinville, by Rev. T. Walker, 8,75; Bridgewater,                                                                                                                                            |                   |

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| cong. ch. C. H. 2; W. R. 1; Canterbury, pres. ch. 20; Miss S. 3; Champlain, F. Moore, for debt, 10; Charlton, T. K. 5; Clinton, s. s. 27; Denton, L. M. N. for Gaboon miss. 1,50; M. S. and fam. 7; E. Bloomfield, S. Egglestone, for debt, 20; Hannibal, cong. so. 6,26; Hudson, 1st pres. ch. s. s. for Deacon John of Orocmiah, 35; Long Island, a widow, 2,50; Madison, fem. cent. so. 27,23; disc. 23c; Malden, E. & D. Bigelow and co. to cons. Mrs. SUSAN E. KELLOGG an H. M. 100; G. Islam, 50; Rev. J. L. 10; T. I. 10; indiv. 4,45; Marathon, pres. ch. 5; Morrisville, cong. ch. 10; New Haven, cong. so. 11; disc. 17c; Northport, pres. ch. m. c. 8,50; Northville, fem. miss. so. for John Wells, Ceylon, 15; Oswego, O. J. H. 10; Painted Post, Little Flats, union s. s. 4; Patchogue, an orphan's mite, for debt, 1; Pleasant Valley, pres. ch. m. c. 2; Schenectady, Rev. J. P. Fisher, wh. cons. Mrs. J. P. FISHER an H. M. 100; Sidney Plains, cong. ch. 5,56; Somers, pres. ch. m. c. 5,62; Spencertown, pres. ch. 12,17; Staten Island, J. L. C. 3,50; Troy, Miss M. R. 5; 1st pres. ch. m. c. 50; 2d do. Gurdon Grant, for debt, 250; indiv. 16; s. s. for Francis A. Kellogg, Ceylon, 20; Upper Aquebogue, cong. ch. m. c. 25; Walton, 2d cong. ch. m. c. 25; Washingtonville, pres. ch. 8,55; | 1,144 23 |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 4,184 47 |
| Legacies.—Rome, John W. Bloomfield, for interest, by B. L. Beach, Ex'r, (prev. rec'd, 60;)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 60 00    |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 4,244 47 |

## NEW JERSEY.

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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.                                                                                                                                                                                                                         |             |
| Hackensack, R. D. ch.                                                                                                                                                                                                                                                           | 25 00       |
| Niskayuna, do.                                                                                                                                                                                                                                                                  | 9 40        |
| Pompton, do.                                                                                                                                                                                                                                                                    | 22 75—57 15 |
| Augusta, pres. ch. 18,50; Belvidere, two friends, 3; Fairton, 1st pres. ch. 23,05; Franklin Place, m. c. 5; Hackettstown, J. S. L. 1; Newark, 1st pres. ch. a friend, 5; 3d do. a bro. and sis. 1; Orange, Rev. S. F. 2; Passippany, pres. ch. 83,73; S. Orange, pres. ch. 101; | 243 26      |
|                                                                                                                                                                                                                                                                                 | 300 43      |
| Legacies.—W. Bloomfield, Joanna Crane, by S. F. Crane,                                                                                                                                                                                                                          | 50 00       |
|                                                                                                                                                                                                                                                                                 | 350 43      |

## PENNSYLVANIA.

|                                                                                                                                                                                                                                                                                                                                                                                   |        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Bethany, pres. ch. m. c. 10; E. Smithfield, ch. and cong. 18,66; Harrisburg, 1st pres. ch. Mrs. B. 10; Honesdale, 1st pres. ch. s. s. 20; Minersville, Welsh cong. ch. 40; Montrose, pres. ch. 20; m. c. 13; Philadelphia, Mrs. E. Jones, for fem. sch. at Shanghai, 186,67; Pittsburgh, Rev. J. E. A. 1,34; Shirleysburg, John Brewster, 100; Tioga, by Rev. Mr. McCullough, 10; | 430 27 |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|

## DELAWARE.

|                                                              |       |
|--------------------------------------------------------------|-------|
| Newark, 1st pres. ch. Mrs. C. 10; Pencader, 1st pres. ch. 5; | 15 00 |
|--------------------------------------------------------------|-------|

## MARYLAND.

|                                                                                               |        |
|-----------------------------------------------------------------------------------------------|--------|
| Baltimore, O. W. Ridgely, for debt, 25; 5th pres. ch. m. c. 105; Elkton, youth's miss. so. 7; | 137 00 |
|-----------------------------------------------------------------------------------------------|--------|

## SOUTH CAROLINA.

|                                                                                                                                        |        |
|----------------------------------------------------------------------------------------------------------------------------------------|--------|
| Ladies, by Rev. J. Forrest, for fem. sch. at Shanghai, 89; Charleston, Int. on legacy of Mrs. E. L. Simmons, by Rev. Dr. Post, 171,22; | 260 22 |
|----------------------------------------------------------------------------------------------------------------------------------------|--------|

## GEORGIA.

|                                                            |       |
|------------------------------------------------------------|-------|
| Savannah, La. Chinese so. for sup. of two pupils in China, | 20 00 |
|------------------------------------------------------------|-------|



## OHIO.

Western For. Miss. So. G. L. Weed, Tr.  
Alexandria, 3.62; Columbus, 2d pres. ch.  
wh. and prev. dona. cons. SAMUEL M.  
SMITH an H. M. 40; Homer, 17.15; juv.  
miss. so. 1.01; Ironton, J. C. 4; Jersey, m.  
c. 3.39; s. s. 1.61; Kingston and Porter, 5;  
Marietta, chil. of mater. asso. (of wh. for  
Bibles for Miss Fay's Choc. sch. 4.75,) 17.57;  
New Carlisle, pres. ch. wh. cons.  
Rev. E. R. JOHNSON an H. M. 50.50; Put-  
nam, 23; Radnor, Rev. H. S. 2; Sandy  
Spring, 2; Waterford, Mrs. M. J. B. 3;  
Mrs. C. A. B. 2; ded. disc. 2; 173 85

Western Reserve Aux. Soc. by Rev. S. G. Clark.  
Atwater, wh. and prev. dona. cons. Rev.  
BENJAMIN F. SHARP of Independence an  
H. M. 19.67; Aurora, 23.10; Rev. I. S. G.  
10; wh. and prev. dona. cons. Rev. I. S.  
GRAVES an H. M.; Bath, 7.44; Birming-  
ham, 2; Brecksville, 10; s. s. for Gaboon  
m. 15; Burton, 15.90; P. H. 10; wh. and  
prev. dona. cons. Rev. EBERNEZER BUSH-  
NELL an H. M.; Charlestown, 20.01; Clar-  
idon, 13; mater. asso. 1.31; for a boy at  
Madura m.; Franklin, 1.37; Freedom,  
21.48; Garrettsville, 50c.; Hudson, 25; m.  
c. 14.78; Bible class miss. so. 22; W. Res.  
college, m. c. 5; Kinsman, 3; Kirtland,  
10; Rev. T. Coe, 10; wh. and prev. dona.  
cons. Rev. FRANCIS S. FULLER an H. M.;  
Lyme, 15; J. S. 10; E. B. 10; Mantua,  
11.88; Rev. S. Lee and fam. 13.19; Rev. S.  
G. Clark and fam. 15; Dea. C. 5; wh. and  
prev. dona. cons. Rev. SAMUEL LEE an H.  
M.; Medina, 20; Rev. F. H. Brown, 10;  
A. L. P. 10; H. G. B. 10; Nelson, 7.15;  
Rev. F. M. 10; Newburg, 5.20; Northamp-  
ton, 1.76; North Ridgeville, m. c. 5;  
Painesville, 12.98; wh. and prev. dona. cons.  
Rev. J. M. GILBERT an H. M.; Peninsula,  
12; Randolph, 4; Ruggles, 1.50; Sandusky  
City, 64.08; S. W. Torrey, 20; W. W. W.  
10; E. F. Osborn, 10; S. M. 12; wh. cons.  
Rev. CALB J. PITKIN an H. M.; Solon,  
Rev. J. Seward, 7.30; Streetsboro', 11.75;  
Rev. I. Tracy, 10; chil. 3.23; Strongsville,  
6.87; West Mill Grove, 15; Willoughby,  
11.69; Windham, 70.41; Rev. H. B. 10;  
E. E. 10; S. S. 10; ded. countf. note, 1; 730 66

Greenwich, A friend, 5; Marietta, Rev. F.  
Bartlett, 10; Marysville, cong. s. s. 3;  
Montgomery, 1st cong. ch. 3.50; Lansdale  
dis. 1.50; Ohio River, la. in a steamboat,  
5; Olona, ch. 10; 38 00

## INDIANA.

Marion, A. H. 3; Romney, Rev. C. H. P. 1; 4 00

## ILLINOIS.

By Rev. I. M. Weed.  
Belvidere, Pres. ch. to cons. Rev. CHARLES  
FANNING an H. M. 50; Elgin, Cong. ch. m.  
c. 15; Elk Grove, cong. ch. 4.13; Freeport,  
pres. ch. to cons. Rev. J. C. DOWNER an H.  
M. 50; Greenwood, pres. ch. 2.35; Hadley,  
cong. ch. 12.13; Lawn Ridge, do. m. c. 7;  
Lisbon, cong. ch. 18.25; Lockport, do.  
1.50; Rockford, 1st do. 20.63; 2d do. 60;  
Rockton, cong. ch. 15.45; ded. disc. 1.04; 255 40

Beardstown, Cong. ch. m. c. 19.37; s. s. for  
Gaboon m. 10; (19.37 of wh. was ack. in  
June Her. as fr. Berrytown;) Chicago, 1st  
pres. ch. juv. miss. so. for sch. at Madras,  
15; 2d pres. ch. (of wh. to cons. WILLIAM  
BROSS an H. M. 100,) 212.30; ded. disc.  
2.10; Elkhorn Grove, pres. ch. m. c. 5;  
Friendsville, m. c. 3; Wabash, s. s. 2;  
Griggsville, cong. ch. 13.28; Mendon,  
cong. ch. 70.05; Payson, cong. ch. m. c.  
4.85; Waverly, cong. ch. wh. cons. Rev. J.  
WELLS of Payson an H. M. 56; 389 38

## MICHIGAN.

Pontiac, Rev. M. B. 1; St. Joseph, a fam.  
friend, 1; White Lake, pres. s. s. 2; 4 00

## WISCONSIN.

By Rev. I. M. Weed.  
Lancaster, Cong. ch. 7.60; Platteville, do.  
36.20; s. s. for Trebizond miss. 17; Ray-  
mond, cong. ch. 14; Shullsburgh, do. m. c.  
5; ded. disc. 50c.; 79 30

Appleton, 1st pres. ch. m. c. 4; Baraboo,  
Rev. J. K. K. 3; Beaver Dam, 1st pres. ch.  
26.50; m. c. 17.38; Beloit, 1st pres. ch. 20;  
150 18

## IOWA.

Burlington, Cong. ch. juv. miss. so. 6; Coles-  
burg, cong. ch. m. c. 6.40; Dubuque, cong.  
ch. juv. sew. so. for ed. of hes. chil. 40;  
Farmington, M. H. Cooley, 10; Fort Mad-  
ison, W. A. T. 1; 63 40

## MISSOURI.

West Ely, Pres. ch. 24 70

## TENNESSEE.

By Rev. W. Mack.  
Elk Ridge, 5; Indian Creek, 15; New  
Hope, 20; Spring Hill, 62; ded. disc. 1; 101 00

## KENTUCKY.

Bowling Green, N. S. pres. ch. 68.37; juv.  
miss. so. 5.10; Louisville, a little girl, 50c.; 73 97

## MINNESOTA TERRITORY.

Point Douglas, Rev. R. H. 3 00

## IN FOREIGN LANDS, &amp;c.

Alleghany station, Miss M. A. Hall, 12 50  
Fort Towson, Choc. na m. c. 6; Pine Ridge  
and Docksville, m. c. 9.60; a lady, 1; 16 60  
Jaffa, Ceylon, Rev. B. C. Meigs, 50 00  
Mt. Pleasant, Choc. na. coll. at communion  
season, 28.60; Bennington, ch. and cong. 6;  
Orooniah, Persia, m. c. 74.60; Tabreez, R.  
W. Stevens, 12; 86 60  
Park Hill, Cher. na. m. c. 13 56  
Red Wing, Minn. Ter. m. c. 8 00  
Shanghai, C. Shaw, 50; for fam. sch.; Messrs.  
Bull, Nye and Co. for do. 50; Rev. Mr.  
and Mrs. Hobson, for do. 30; T. C. Beale,  
for do. 25; H. C. R. Macduff, for do. 25; J.  
N. A. Griswold, for do. 25; Mr. and Mrs.  
M. Smith, for do. 10; 215 00  
Wailua, Sandw. Isls. s. s. for m. to W. Africa, 3 00

Donations received in October,  
(of wh. for debt, 2,071; prev. rec'd,  
4,555;) \$20,626 58  
Legacies, 996 99  
\$21,623 57

TOTAL from August 1st to  
October 31st, \$47,226 24

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in October, \$394 41

## DONATIONS IN CLOTHING, &amp;c.

Catskill, N. Y. A bed quilt, fr. Miss C. Acker,  
for Rev. E. E. Bliss, Trebizond. 25  
Claridon, O. 1 pr. socks, 1 00  
Mantua, O. 2 do. 50c.; 1 pr. stockings, 50c.; 25  
Mecca, O. 1 do. 25  
New York City. Clothing, fr. C. T. Williamson, 30 00  
Unknown. A box, for H. Kinney, Sandw. Isls.

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, writing paper, stationery, slates,  
shoes, hats, blankets, sheets, pillow-cases, towels,  
shirts, socks, stockings, fulled-cloth, dannel, domes-  
tic cotton, etc.



1



**This book is under no circumstances to be  
taken from the Building**

[illegible]



